Mollat

NOTES

ON

ENGLISH ETYMOLOGY

SKEAT

HENRY FROWDE, M.A.

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PROFESSOR W. W. SKEAT

From a Photograph by C. L. Skeat, of the Portrait by C. E. Brock, in Christ's College, Cambridge

NOTES

ON

ENGLISH ETYMOLOGY

CHIEFLY REPRINTED FROM THE TRANSACTIONS OF THE PHILOLOGICAL SOCIETY

BY THE

REV. WALTER W. SKEAT, LITT.D.

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'If circumstances lead me, I will find
Where truth is hid, though it were hid indeed
Within the centre.'

Hamlet, ii. 2.

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INTRODUCTION

In a former volume, entitled 'A Student's Pastime,' I reprinted a considerable number of my occasional contributions to 'Notes and Queries' during the years 1866–96.

In the year 1898 many kind friends were so good as to contribute a sum of money for the purpose of presenting my portrait to Christ's College, Cambridge. As somewhat more was contributed than was required for this purpose, a portion of the surplus was made over to me for the purpose of reprinting some more of my rather numerous stray articles without much risk of loss. This act of kind consideration, in conjunction with the good will of the Clarendon Press, is practically responsible for the appearance of the present volume; and these circumstances have suggested the reproduction of some of my articles on English philology which may perhaps be of no great interest to the general public, though I venture to hope that a few serious students of our language may find them useful. It is owing to the same circumstances that the tone of this introduction is more autobiographical than it would otherwise have been, and I gladly take this opportunity of thanking the kind friends who have done me this good turn.

How the articles in the present volume came to be written is easily explained. After the appearance of my larger Etymological Dictionary in 1884, it was not long before I discovered that it required both corrections and additions. It was in the same year that the interest of all English

scholars was keenly excited by the appearance of the first part (*A—Ant*) of the New English Dictionary on Historical Principles, a work which has been edited with a skill and fullness beyond all expectation, and is now, to our great gratification, nearly half completed. It has always been my ambition to contribute, in however humble a way, to the etymological portion of the work; and as I could only do this at odd times and in occasional intervals of leisure, I wrote, in successive years, several short articles which were read as papers at various meetings of the Philological Society on twelve several occasions, as noted on pp. 1, 2. The first article was written on a single word as early as 1882; the next ten at various dates, from 1884 to 1899; and the last in 1900. All but the last have already appeared in the Transactions of the Philological Society, but are not easily accessible except to members of the Society or to readers in public libraries; and that is why they are reprinted here. I have also included a very small number of notes which have appeared in the Proceedings of the Cambridge Philological Society and in recent numbers of Notes and Queries.

The words thus commented on appear in alphabetical order; pp. 3–325. Next follows a paper on the Language of Mexico, which was written solely from the point of view of ascertaining how much that language had contributed to English. At pp. 335–41 will be found an attempt to enumerate English words of Brazilian origin, which I have found it necessary to supplement largely. Words of Peruvian origin follow at pp. 342–5; and words of West-Indian origin at pp. 345–50. These lists are merely offered for what they are worth. They make no claim to completeness, and I cannot be sure that all the words are accurately treated. At the same time, an honest attempt at *verification* of their alleged origins has in general been made; and even this is something, for some dictionaries easily arrive at rather imposing results by the simple process of copying what they

can most readily find; and the compilers most carefully refrain from giving any authorities.

Another way in which, as it seemed to me, it was possible to supply the needs of the editors of the New English Dictionary, was to attempt the compilation of a list, however incomplete, of such Anglo-French words as it seemed desirable that they should be able to find with ease whenever they required them. Perhaps I may say that this idea is one for which I claim such credit as it may deserve; for I cannot find that any other English student of our language has ever given direct assistance to the compilers of our dictionaries in a similar manner. Of course there are several glossaries, such as that by Mr. H. T. Riley in the second volume of the Liber Custumarum, in which Anglo-French words are explained; but all such lists are subject to the sad drawback that you have to *know* the Anglo-French form before you can look it out, whereas that is just the very thing of which you may not be sure; to say nothing of the trouble of consulting many scattered glossaries and (still worse) of reading through such volumes as are not glossed at all, on the mere chance of coming across the word which you want. It is very difficult, for example, to find a quotation for the A. F. form of *duty*; but my index gives at once a reference to the forms *dueté*, *deweté*, with the sense of debt or obligation, as occurring at pp. 211, 214 of the Liber Albus; and the value of these references is all the greater when we find that, though the New English Dictionary cites the A. F. forms *dueté*, *duité*, and *deweté*, it supplies no reference for any one of them; neither is the word recognised at all in Godefroy's Old French Dictionary, which often cites A. F. forms. The word *duty* is of special interest from the fact that it is unknown to continental French (which only has *devoir*) and to all other Romance languages likewise. It is often forgotten that Anglo-French was once a live spoken language, with ways of its own, and quite capable of originating forms which have no parallel elsewhere. For some

further remarks upon this subject, see pp. 354–61. A list of some of the principal books which contain specimens of this interesting dialect is given at pp. 361–3.

It will be understood that most of the etymological notes, as here reprinted, were more or less novel at the time of their appearance, or were taken from sources which were then new. In order to enable the curious to test the chronology in any given case, I have added the approximate date of publication at or near the end of each article, using 82, 85, &c., by way of abbreviation for 1882, 1885, &c. See pp. 1–2 for the exact list.

Many of the notes here given have been adopted by later writers of dictionaries, and have appeared, for example, in the Century Dictionary (1889–91) and in the new edition of Webster (1890). I do not say that the editors of these works did not, in some cases at least, obtain similar results for themselves independently, for I have been informed that this sometimes happened; I merely say that they had access to much of the material here given, and had my permission to make use of it. This at once explains a large number of the instances in which, for example, the new edition of Webster agrees with me as to results which nowhere appeared in the old edition of 1864. At p. 274, l. 3, I note, for example, that the old edition of Webster gives the wrong explanation of *sophy*, whereas the edition of 1890 is correct. The date of my article (see p. 274, last line but one) is 1888. The same is true of the next article but one, that on *souse*. Wherever I have myself been consciously indebted to others, I have endeavoured to say so.

As regards the New English Dictionary, I have steadily endeavoured to subserve its needs; and hence it is that many of my suggestions have found their way into it, as has been acknowledged not only in general terms but even, in some instances, particularly; as e. g. under *chopine*, *cosset*, *dismal*, (*gooseberry*) *fool*, *furl*, &c.

It is a source of much regret to me that I was unsuccessful in obtaining some of the etymologies here given till *after* the appearance of the word in the New English Dictionary. This, however, was inevitable; for experience shows that the discovery of a new etymology usually results from the sudden appearance of a fresh piece of evidence, for which one may have been on the look-out for half a dozen or even a dozen years. And such fresh evidence has in some cases been first brought to light by the full and searching articles in the N. E. D. itself. Hence it is that I have been able to throw new light on several difficult words, such as *baste* (1), *bronze*, *bud*[1], *bullace*, *burly*, *calf*, *clipper*, *crease*, *dally*, *darn*, *darnel*, *dude*, *frampold*, *funnel*, *gallop*, and some others. The new solution of *dandriff* was contributed by Mr. Mayhew; and the etymologies of *collop* and the M. E. *raimen* are due to E. Björkmann. In the very difficult field of French philology, I think I may claim to have discovered the source of the O. F. *beloce* (for which see *bullace*, p. 23), and of the F. *galop* and *galoper*; besides giving a much clearer account of *début* than can readily be found elsewhere. At the present time of writing this Introduction, the N. E. D. has not proceeded much beyond *Larboard*; so that my notes upon all words subsequent to that word are independent of any results that may hereafter appear there.

It will be understood that I make these remarks by way of explanation only, and in order to show that most of the results here given are due to original research. Otherwise, it is not of much consequence to know to whom this or that explanation was originally due. The public is concerned with the results only; and if an etymology is true, it can easily be verified and requires no name for its support.

Perhaps I may add that, in a few cases, I have been able to supplement the N. E. D. by the discovery of earlier instances than those there cited. This is the case with regard

[1] See the additional note on *bud*, at p. 476.

to the words *boatswain*, *boose*, *cat-in-the-pan*, *colè*, and *dell*; and I give a transitional form under *eyot* which affords some help. I also explain the mysterious word *clopping*; and note the omission of the verb *to cack*, as used of a goose, of which the well-known frequentative form is *cackle*.

The above explanation of what has been here attempted will no doubt amply suffice. I venture to add a few remarks upon some other results of my rather long experience.

As it has been my lot, in studying MSS. and other early sources of information, to come across various facts which were not previously known, I here make a list of the chief of them for the reader's convenience and for the encouragement of other students.

1. Piers Plowman. In connexion with Piers Plowman, a large number of MSS. were examined for the first time. It thus appeared that the suggestion made by Warton, that 'a *third* version was once in circulation,' in addition to those published by Crowley and by Whitaker, is undoubtedly true. This third version is, in fact, the earliest of the three, and exists in at least eleven MSS.

I also found that the MSS. really exhibit at least *five* forms of the text; but two of these are due to confusion. Thus MS. Bodley 814 contains a part of Text B and a part of Text C; and MS. Harl. 6041 contains a part of Text A and a part of Text C likewise.

Nearly all the MSS. of Text A are imperfect at the end, and contain but eleven Passus. For some time but little could be found as to the existence of a *twelfth* Passus, beyond the fact that the MS. in University College, Oxford, contained the first nineteen lines of it, with the omission of the sixth. Subsequently, Mr. George Parker, assistant in the Bodleian Library, discovered the complete Passus in MS. Rawlinson Poet. 137, at fol. 40; which was published as a 'Supplement' to Text A. It was not till many years later that I found another copy of a considerable portion of the same Passus

in the Ingilby MS., which is printed in full at pp. 857–9 of the volume containing the Notes and Glossary. This MS., by the way, preserves five unique lines.

2. Pierce the Plowman's Crede. Previously to the appearance of my edition, this piece had only been reprinted from the black-letter copy by Crowley. Mr. Wright found that there were two MSS., both of late date; but he did not consult them. I found that both MSS. are copies of one of early date, and that the Trinity MS. afforded an excellent text. In this way, the sense was restored in at least forty places, where the printed text was corrupt. It further appeared that five lines of the original copy had been intentionally suppressed, and that their place had been somewhat clumsily supplied by the concoction of five lines which are no earlier than the sixteenth century.

3. Joseph of Arimathea. This is a fragment, extending to 709 lines, of a unique alliterative poem of the fourteenth century. Previously to my discovery of it, it was wholly unknown. It was printed for the Early English Text Society in 1871.

4. Alisaunder. A unique fragment of an alliterative poem on the subject of Alexander the Great, extending to 1249 lines, was discovered by Sir F. Madden in MS. Greaves 60, in the Bodleian Library. It was first printed by me, as a supplement to William of Palerne. It was subsequently pointed out by Dr. Trautmann that this is a portion of a much larger poem, of which a *second* portion is the fragment commonly known as Alexander and Dindimus, reprinted by me in 1878.

This poem is quite distinct from the alliterative poem known as The Wars of Alexander, reprinted by me in 1886. The 'Alisaunder' fragment corresponds to the former part of 'The Wars,' as far as about l. 928[1]; whilst Alexander and

[1] In *Alis.* 1246 is a mention of *Pausanias*; this corresponds to the mention of *Pausanna* in *Wars*, 914.

Dindimus corresponds to the following lines in 'The Wars,' viz. 4019–4066, 4763–4785, and 4187–4714 [1].

5. The only Proclamation of Henry III. In the Phil. Soc. Trans. for 1868, Mr. A. J. Ellis printed this proclamation for the sixteenth time, in order to secure a correct copy of this important document, which had been very carelessly treated by most of the preceding editors. He justly claimed that his edition was 'the only one which faithfully reproduces the original.' Like all his predecessors, he printed it from the MS. in the Public Record Office, which was supposed to be unique.

It had escaped observation that another copy of this document was printed in Ingram's *Memorials of Oxford* in 1837, from a contemporaneous copy said to be preserved at Oxford. This edition was brought to my notice about 1880 by Mr. Turner, who was then at work upon the Oxford documents, and I recognised at once that it was the famous 'Proclamation.' But Mr. Turner's death left the matter where it was, and I was the only person who was aware that such a document existed at Oxford, among the town records. In 1882 I made a serious effort to rediscover the MS., and it was found at last, at the very bottom of the last place which was searched. I then copied it out, and printed it in the Philological Society's Transactions for that year. It agreed with the other copy very closely, except that the last word was clearly *inoge* (i.e. enough), and not *moge* (a form never explained), as printed by Dr. Ingram and in the sixteen editions of the other MS. Hereupon the London MS. was again examined by Mr. Ellis who reported as follows: '*For* moge *read* inoge. Error discovered on 19 June 1882, the dash over the *i* being extremely faint and worn, and practically invisible to the naked eye [2].' The result is highly

[1] i.e., ll. 4019–4066 correspond to ll. 1–110 of Dindimus, l. 4763 to l. 111 of the same, and l. 4187 to l. 137.

[2] In the Oxford copy, the slanting dash over the *i* is sufficiently clear.

satisfactory, viz. that the existence of the Oxford copy is now well known, and a correct edition of it has appeared. But it is somewhat singular that the right reading of this last word, which makes the grammatical construction of the last sentence obvious, did not appear till the document was printed *for the eighteenth time.*

6. The Proverbs of Alfred. One of the MSS. from which the thirteenth-century piece known as the Proverbs of Alfred was printed by Wright (in 1841) and by Kemble (in 1848) was, subsequently to the latter date, missing from Trinity College Library for many years; so that, when reprinting this poem (in 1872) Dr. Morris was unable to consult the MS. It was not recovered till 1896. I then took the opportunity of collating the MS., and made a rather long list of corrections; thus explaining many previously obscure readings. At the same time, I made a discovery which some future students of Middle-English phonetics may find useful; viz. that not this MS. only, but many others belonging to the thirteenth century, were certainly written out by Anglo-French scribes, and can only be explained by considering the values which such scribes attached to their peculiar symbols. Of these peculiarities I made a list, which (as I showed) furnishes the clue to many peculiarities of spelling in the following specimens, viz. the Old Kentish Sermons, the Story of Genesis and Exodus, Havelok the Dane, the later text of Layamon (to some extent), and of at least some portions of Domesday Book. My paper on this subject was printed in the Phil. Soc. Trans. for 1895–8.

I have since shown that the Old English Homilies, edited by Dr. Morris, and the poem of the Vox and the Wolf, abound with similar examples of Anglo-French spellings, some of which are most interesting, now that we have the clue. These eccentricities were formerly regarded as mere corruptions, but they really follow very definite laws, and exhibit a minute analysis of sounds. Owing to the importance of

this discovery, the chief results are given at the end of the present volume (p. 471).

7. The Works of Chaucer. In this connexion, some of the most interesting points on which I claim to have thrown some light, are the following:

(*a*) That Chaucer wrote the piece to which I have given the title 'A Complaint to his Lady,' first printed (as Chaucer's) by Stowe. I noted that it contains the sole example of the use of Dante's *terza rima* by a Middle-English writer; a fact which much assists the argument. This was in the year 1888. Very shortly afterwards, Dr. Furnivall discovered another copy of the poem in MS. Phillipps 9053, which not only furnished an additional stanza, but gave, at the end, the name of 'dan Chaucer' as being that of the author.

(*b*) On April 2, 1891, I rediscovered, in the Bodleian Library, an obviously genuine poem by Chaucer, now known as the Ballad to Rosemounde, with the poet's name appended to it. It had previously been observed by Dr. Furnivall, but he did not draw public attention to it at the time. It now appears amongst Chaucer's Poems, both in my own edition and in the 'Globe Chaucer.'

(*c*) On June 1, 1894, I found in MS. Addit. 34360, the excellent 'Balade that Chaucier made,' to which I have given the name of Womanly Noblesse. It is printed in Chaucer's Works, vol. iv. p. xxv; and in the Student's Chaucer, p. 129. I have also printed other poems for the first time, such as the Compleint Damours, and a Balade of Compleynt (Student's Chaucer, pp. 127, 129); and the Complaints to my Mortal Foe and to my Lodesterre (Chaucer's Works, vol. iv. pp. xxvii, xxix). These are not claimed for Chaucer in the MSS., but they fairly exhibit his metrical peculiarities; with the exception of the Balade of Compleint, which a close analysis excludes, though the metre is perfectly smooth.

(*d*) As to the probable history of the Romaunt of the Rose, see The Chaucer Canon, chapters 6–8.

(*e*) I was so fortunate as to discover that the first letters of the various chapters into which the Testament of Love is divided, form an acrostic which seemed to give the name of the author. Mr. Bradley subsequently discovered that some of the material in the last chapters of the third book had been displaced. The text, when rearranged, gave the complete acrostic in the form—'Margerete of virtw[1], have merci on thin Vsk.' This definitely settles the author's name as being Thomas Usk, whose story has been preserved by John of Malverne; and it is remarkable that Mr. Bradley had previously been led, by a perusal of that story, to attribute the above work to this very man. The result is of much importance for the life of Chaucer, as it completely demolishes the fanciful conclusions of Godwin as to Chaucer's being mixed up with the proceedings against John of Northampton, and the absurd supposition, in the face of all evidence, of the poet's compulsory flight to Zealand, founded on a passage in Book i. ch. 7. ll. 106–7. Nevertheless, in spite of the proved facts, the ignorance of some of our critics still permits them to quote the sentence about 'the citee of London, that is to me so dere and swete, in which I was forth growen' (bk. i. c. 6. 98) as representing Chaucer's (!) own words. But they take very good care never to quote the sentence in which Usk offered to prove his innocence by wager of battle (bk. i. c. 7. l. 10); or his emphatic declaration that he did not desire to prove 'in a fals quarel . . . a stinkinge martyr' (b. i. c. 7. l. 114); or to attribute to the author of the Treatise on the Astrolabe the singular statement that 'Sonday ginneth at the first hour after noon (!) on the Saturday' (b. ii. c. 9. l. 162).

I was the first to point out that Usk actually turns a long passage from Chaucer's Hous of Fame (ll. 269–359) into very inferior prose (b. ii. c. 3. ll. 45–81). Surely it is nowhere

[1] Explained by the author to mean either divine grace, or the holy church.

on record that any poet, in any age, ever perpetrated anything so ridiculous as this!

After Mr. Bradley had pointed out the displacement of the contents of the latter part of the MS., I was able to prove, by purely mathematical considerations, the exact manner in which the eleventh quire of 8 folios and the twelfth quire of 2 folios must have been torn so as to give six loose leaves; showing how these were afterwards displaced, some of them being reversed, so that they finally presented the material in the exact order in which Thynne printed it. This can easily be verified by any one who follows the explanation in the Chaucerian Pieces, pref. p. xxi.

(*f*) By printing the best MS. of the Cuckoo and the Nightingale for the first time, I discovered that the author's name was Clanvowe. And I further showed that the 'quene' who is mentioned as being at Woodstock must have been Joan of Navarre who, on her marriage with Henry IV in February, 1403, was endowed with the manor and park of Woodstock, which she afterwards granted to Thomas Chaucer to farm, March 15, 1411. On this circumstance, which took place more than ten years after the poet's death, were built all Godwin's curious fictions about 'Chaucer at Woodstock,' with which we may compare the poetical 'Inscription for a Statue of Chaucer at Woodstock' by the author of the 'Pleasures of the Imagination.' He was the right person to imagine such a site. As to who is meant by 'Clanvowe,' we can only guess; but the most likely person is Sir Thomas Clanvowe, of whom I have already given some particulars, taken from Wylie's History of Henry IV. The index in the concluding volume of that work, lately published, tells us further that he had lands in Herefordshire, that he was sheriff of Herefordshire in 1398 and 1399, that his wife Purnel is mentioned in 1403 and 1406, and that his will was proved at Lambeth in 1410. I suppose that *Clanvowe*, representing a Welsh form *Llanvow*, is another form of the place now

called *Vowchurch*, in Herefordshire. The only times when Henry IV seems to have been at Woodstock were from Aug. 23 to Sept. 2, 1403; April 27, 1405, for one night only, on his way to Wales; and from July 10 to Aug. 20, 1410. His queen was no doubt there much oftener and for a longer time.

8. Lydgate's Balades. Lydgate once wrote a Balade in Commendation of Our Lady, and another to which I have given the title 'To my Soverain Lady.' The former is religious; the latter secular. Yet they were joined together and printed *as one* (!) by Thynne and all his followers down to Chalmers in 1810. But on June 6, 1896, I discovered a wholly unknown copy of the former ballad in MS. Sloane 1212[1], which separated the two ballads entirely, gave us seven more lines, and restored the sense in more places than one. It is remarkable that on the preceding day I had proposed, at a meeting of the Philological Society, to read *probatik* instead of *probatyf* in l. 134; and this reading was the next day confirmed by the discovery of this MS., which gives much the best text.

9. Envoy to Alison. I was the first to point out that this poem (previously unnamed) had nothing whatever to do with the Cuckoo and the Nightingale, to which it had always previously been appended, though the metre is quite different. It is really a Balade with an Envoy; and the Envoy contains (as I first noticed) an acrostic, giving the name of Alison, as being that of the lady to whom it was addressed.

10. The King's Quair. The story of the editing of the King's Quair is probably unparalleled. It was first printed by Tytler (who never saw the MS. itself) from a transcript made by some one who could not read it correctly. This was in 1783. It was reprinted by another editor in 1786; and again in 1802, 1815, 1824 (twice), 1825, 1873, and 1877.

[1] Formerly misbound, but now (I believe) put right, and correctly described.

Not one of the editors ever saw the MS., with the exception of Mr. E. Thomson, of Ayr Academy, who produced *two* editions, viz. that of 1815 and one of the editions in 1824; and even he never saw the MS. till after nearly the whole of his second edition had been printed off, so that he could only correct some of the worst faults in a list of Errata. For all practical purposes, the MS. has never been consulted by any editor except myself; and it is remarkable that, although I published a short extract from the poem (copied directly from the MS.) in 1871, the editor who succeeded me in 1873 never took the trouble to look at this corrected portion. As I have said, 'it took a whole century, and a series of about ten editions, to obtain a correct copy of a MS. which is in so accessible a place as the Bodleian library, and does not extend to so much as 1400 lines.'

Even this does not end the story, for in 1892 the whole poem was reprinted by Mr. G. Eyre-Todd, who ignored the corrections which I had made in the metre, because he believed that 'absolute regularity of rhythm may not have been the poet's intention'; but this is only a matter of opinion. But he might at any rate have consulted my glossary for the explanation of words which he did not understand. Not having done this, he makes at least three singular blunders.

(*a*) 'I mene this by myself, as in partye'; st. 16.

This he explains—'I lament this regarding myself, as participator.' But the right sense is—'I say this with reference to myself, to some extent.' Of course *mene* might signify 'lament,' but it is comparatively a rare word, not occurring in Chaucer; whereas Chaucer has *I mene*, i. e. I intend or I say, over and over again. As for *in partye*, it simply means 'partly,' or 'to some extent'; as in Barbour's Bruce.

(*b*) 'So fer-forth of my lyf the hevy lyne. .
The secund sistere lukit hath to twyne'; st. 25.

He means that, of the three fates, Clotho, Lachesis, and

Atropos, 'the second sister has taken heed to twine the unfortunate thread of my life'; as explained in my note.

But we are now told that it means—'Lachesis, spinner of life's thread, has seen to it to *cut it in twain*.' In other words, Lachesis has played the part of Atropos, and the unfortunate king has been killed already! And yet he says, in the very next line, that she has been employed for some *eighteen years* about the business. That is not the way in which Atropos would have gone to work, if she had been allowed to act for herself.

(*c*) 'The riall hert, the conyng, and the ro'; st. 157.

The side-note tells us that *conyng* means 'skilful.' My glossary says it means 'coney.' Surely James I has been somewhat unfortunate. Indeed, Mr. J. T. T. Brown would persuade us that he never wrote his 'Quair' at all.

11. Wallace. In the Modern Language Quarterly for November, 1897, I pointed out, for the first time, how much the author of Wallace was indebted to Chaucer, in spite of his strong expressions against southerners. At the same time, I corrected *drychyn* to *drynchyng* (drenching, drowning) in Bk. vii. 183. Lately, Mr. J. T. T. Brown has made a similar investigation independently, and has obtained similar results.

12. Chatterton. In editing Chatterton's Poems, I succeeded in finding the precise book whence he borrowed his 'old words,' viz. an edition of Kersey's Dictionary which explains the word *heck* as meaning 'a rock.' As a matter of fact, it means 'a rack' or manger, and is so explained in Bailey. The explanation 'rock' is a mere misprint, and the unfortunate poet was caught in a trap. With this clue, the solution of all his 'old words' became easy enough.

I also drew attention to the singular fact that Chatterton, when quoting Anglo-Saxon words in a letter, only employs such as begin with the letter *a*; with a couple of exceptions. We may conclude that, in reading Somner's, or perhaps Benson's, Dictionary, he never got much beyond a perusal of the first letter of the alphabet.

In searching through the Universal Magazine for Nov. 1769, I found a poem, signed 'C.,' which is obviously Chatterton's. It was printed as such in my edition, i. 258. It begins—'Love, lawless tyrant of my breast,' and is addressed to 'Miss P— L—, of Bristol.' After reprinting the poem, I found that Dr. Maitland had already attributed this poem to Chatterton. Miss L— was probably his friend, Miss Love, as the first word of the poem suggests.

13. Kenticisms and Derbicisms. I am glad to have been the means of preserving for public use the chief contents of a very remarkable MS. written by Dr. Pegge in the eighteenth century, at dates varying from 1735 to 1791. The MS. was purchased for me by Mr. Quaritch at Sir F. Madden's sale of books in 1873. It contained a collection of what the author called 'Kenticisms,' a list of Kentish Proverbs, and three collections of 'Derbicisms,' beside other matters of less value. The Kenticisms and Proverbs were printed for the English Dialect Society in 1876, and the Derbicisms in 1896. Both collections presented many difficulties, owing to the fact that the entries were not altogether in alphabetical order, and to the singular habit of the author in entering *additional* notes, which often began on one page and were continued on another, not necessarily the next page, but the next page which presented some blank space. However, the work was completed at last after a lapse of twenty-three years, and the MS. now safely reposes in the Bodleian Library, to which I presented it.

Perhaps I may be allowed to add that the present volume does not contain all the pieces that I should like to reprint. But it probably contains quite as much as is acceptable at present.

CAMBRIDGE,
Jan. 10, 1901.

NOTES

ON

ENGLISH ETYMOLOGY

ERRATA.

P. 161, l. 25. *Delete* or *lêsu*
P. 161, ll. 29, 31. For *lêsu* read *lês*
P. 299, l. 3. *For* Tommases *read* Tommaseo
P. 401, col. 2, l. 8. *Insert* Cre. *before* 1376
P. 432, col. 1, s.v. **Paint.** *Read* pointe, *pp.* P. N. 318; peinte, R. C. 24; &c.
P. 461, col. 1, l. 1. *For* **Taxer**, *read* **Tax**, taxer,

NOTES

ON

ENGLISH ETYMOLOGY

The following notes upon the etymologies of numerous English words are mainly reprinted from various papers which I read before the Philological Society of London at various dates. I have also added a few from other sources (as indicated). In every case, the date of the year is noted, for convenience of reference. It can thus be easily ascertained whether—as was the case in many instances—my note was written before the word discussed in it appeared in the New English Dictionary or not. In a considerable number of instances the etymology here given was there adopted; whilst in some cases I have ventured to suggest an etymology of a word which was there more or less given up. In other cases, happily not numerous, I proposed etymologies which the materials supplied for the Dictionary subsequently showed to be wholly untenable; but these I have been glad to suppress. The notes read before the Society in 1900 are here printed for the first time, and will not appear in the Society's Transactions.

The following is the list of the papers, here partially reprinted, with their respective dates:

1. Transactions of the Philological Society. 1882–4. Art. vi. p. 247: The etymology of *Surround*. (Here marked as '82; 6,' i. e. Transactions for 1882, &c.; art. vi.)

The same: 1885–6–7. Four articles, as below.

2. Notes on English Etymology: Art. i. p. 1. Paper read on Nov. 7, 1884. (Marked 85; 1, i.e. 1885, &c., art. i.)

3. Notes, &c. Art. vi. p. 75. Paper read on May 15, 1885. (Marked 85; 6.)

4. Notes, &c. Art. xi. p. 283. Paper read on Nov. 6, 1885. (Marked 85; 11.)

5. Notes, &c. Art. xx. p. 690. Paper read on March 18, 1887. (Marked 85–7; 20. If marked 87 (for 1887), these notes might be difficult to find, as this volume of Transactions was originally headed 1885–6, omitting 1887.)

The same: 1888–90. Three articles, as below.

6. Notes, &c. Art. i. p. 1. Paper read on Nov. 4, 1887. (Marked 88; 1.)

7. The same: Art. x. p. 150. Paper read on Nov. 2, 1888. (Marked 88; 10.)

8. The same: Art. xvii. p. 284. Paper read on June 7, 1889. (Marked 89; 17.)

The same: 1891–4. Two articles, as below.

9. Notes, &c. Art. iii. p. 132. Paper read on April 18, 1890. (Marked 91; 3.)

10. Rare words in Middle English. Art. xii. p. 359. Paper read on June 3, 1892. (Marked 92; 12.)

11. The same: 1899–1901. Notes, &c. Art. vi. p. 261. Paper read on May 12, 1899. (Marked 99.)

12. Paper read on May 4, 1900; not printed in the Transactions. (Marked 1900.)

In some cases, *two* Notes have been made upon the same word. Both of them are here given, each with its own date.

It will be understood that I have made a few corrections here and there; but most of the Notes are purposely left, as nearly as was advisable, in their original form.

All the Notes are here arranged in alphabetical order, for convenience of reference.

A, or **A-drag**, a harrow; see E. D. D. See **Aiz.**

Abos (M. E.). For this form, see **Boose.**

Accoutre; see **Listre.**

Aiz, harrows; an old Wilts. word. It is recorded in an old glossary lately [in 1888] reprinted in the first number of the new Archaeological Journal. We are there told that harrows are so called because they are made in the shape of the letter *A*; which is plainly a trumped-up story. The old-fashioned triangular harrow might be likened to the letter *V*; but there is no reason for supposing that our ancestors were very well acquainted with the modern pronunciation of English letter-names. In Shropshire, an *A* is still called an *aa* (pronounced as *ah*!); and in Somersets. its name has a diphthongal sound (Elworthy). As in *screes*, the simple explanation is that a voiced *th* has been lost, as in mod E. *clothes*. The singular of *aiz* is *aithe* (rhyming with *bathe*), and the pl. *aithes* became *aiz*; see *Screes*. The form *aithe* answers precisely to M. E. *eythe*, A. S. *egeðe*, a harrow, cognate with O. H. G. *egida*; cf. G. *Egge*. As in the related word *edge* (A. S. *ecge*), the initial *e* arose from an *i*-mutation of *a*, and the connexion with Lat. *aciēs* is obvious. The implement plainly took its name, naturally enough, from its sharp tines or teeth. [First printed in the Camb. Phil. Soc. Proceedings, 1888, p. 11.]

Aker (M. E.). For this form, see **Ker.**

Alaun, Alaunt. *Alaun*, in Chaucer, C. T. 2150 (or 2148), means a large mastiff, or a wolf-hound; see New E. Dict. It is explained as being from O. F. *alan*; cf. Ital. and Span. *alano*. The ultimate source is not given. Cotgrave has: '*Allan*, a kind of big, strong, thick-headed and short-snouted dog; the brood whereof came first out of Albania (old Epirus).' Pineda's Span. Dict. has: '*Alano*, a mastiff-dog; also an Alan, one of that nation.' The *Alani* were a race of warlike horsemen, first found in Albania; Smith's Classical Dict. I suggest that the Low Lat. *alanus* orig. meant 'an Alanian

dog'; which gives us the etymology. In Higden's Polychronicon, i. 144, the great size and strength of the Albanian dogs are enlarged upon; they could attack and master, he tells us, not only a bull, but a lion. Smith's Dict. further tells us that *Alanus* orig. meant 'mountaineer'; from the Sarmatian word *ala* (mountain). Observe that the *Molossi* were also a tribe in Epirus; and the Lat. *molossus* means (1) a Molossian, and (2) a mastiff-dog. [91 ; 3.]

Alchemistre; see **Listre**.

Amaze. It is nowhere recorded that the verb 'to amaze' occurs in Anglo-Saxon. Murray's earliest quotation for the pp. *amased* is from the Ancren Riwle. However, the same pp., spelt *amasod*, occurs in Wulfstan's Homilies, ed. Napier, p. 137, l. 23; where we find 'heortléas and earh, *ámasod* and ámarod, mihtléas and áfæred,' i.e. 'faint-hearted and timid, amazed and troubled, weak and frightened.' I may add that *ámarod* is unrecorded also. [85–7; 20.]

Ananas, the pine-apple. This word is not of Peruvian origin, as unluckily stated in the Dictionary of the Spanish Academy, but Brazilian. In a Vocabulary of the dialect of La Plata, by D. Granada, this error is pointed out, as well as the fact that the same Dictionary misstates the gender of the word as being feminine. But the Guarani name of the plant is *nānā*, and of the fruit *anānā*. In the dialect of La Plata, the name for both fruit and plant is *ananá*, masc. The Peruvian (Quichua) name was quite different, viz. *achupalla*, which was the name of the fruit. In the Historia Naturalis Brasiliae, printed in 1648, we find at p. 33 the remark that the Spanish name was *ananas*, and the Brazilian name was *nana*; the reference being to the plant. [99.]

Andiron. I have given this as borrowed from an O. F. *andier*, the word now spelt *landier* by coalescence with the def. article. This is verified by the occurrence of the sixteenth-century form *laund-iron*, which exhibits the same phenomenon. In A.D. 1541, 'ij. old great *laund-irons*' are

valued at five shillings; Lancashire Wills, Chetham Soc., i. 128; and in A.D. 1557, 'two *launde-irons*' are again mentioned in company with 'one payre of tonges'; ib. i. 172. Mr. Peacock, in his Glossary of Manley and Corringham Words, quotes 'one iyron potte and one *land-iyron*' from an inventory dated 1685. [85; 1.]

Areimen, to redeem; see **Raimen.**

Artichoke. The earliest quotation in the N. E. D. is for 1531, where the spelling is *archekokks*, pl.; and is given only at second-hand, from a MS. account-book quoted in Notes and Queries. The following quotation, though a little later, has better authority, and gives nearly the modern spelling. In the Privy Purse Expenses of the Princess Mary, ed. Madden, 1831, p. 33, under the date July, 1537, we find: 'Item, geuen to a *seruante* of my Lady Weston bringing Artichoke*s* to my lade*s* grace, viij *d.*' [85–7; 20.]

Askaunces. This difficult word, meaning 'as if,' occurs in Chaucer; see N. E. D., s. v. *Askances*. In my belief, it is made up of E. *as*, and O. F. *quanses*, 'as if,' a word given in Godefroy's O. F. Dict., with references to Romania, xviii. 152, and Förster, Cliges, l. 4553 (note). Thus the sense is, literally, 'as as if,' the E. *as* being tautologically prefixed. Cf. Lat. *quasi*. [91; 3.] *Add*—the M. Du. *quantsuys*, *quantsis*, quoted in the N. E. D., seem to be borrowed from O. F. *quanses*.

Atone. The etymology of this word, from *at* and *one*, is well known; and Murray shows that it arose from such phrases as *to be at one*, *to set at one*, or *to make at one*. I think I can go a step further back. The idiom is due to Anglo-French, and is, in fact, a translation. I find the phrase—'il ne peusent *estre a un*,' i. e. they could not be at one, could not agree; said of Henry II and Beket. See Le Livere de Reis de Angleterre, ed. Glover (Rolls Series), p. 220, l. 8. I wish to suggest that many English phrases are probably mere translations from the French. [85–7; 20.]

Aumelette; see **Omelet.**

Barrister; see **Listre.**

Baste (1), to beat. The N. E. D. refers us to Swed. dial. *basa*, to beat (Rietz). But we can get nearer to the source than this; for Rietz also gives, as derivatives of *basa*, the longer forms *bas-ka*, to beat, and *bas-ta*, to beat; as well as the sb. *bas-ta*, a stroke. The latter verb is precisely the E. word, but is easily overlooked, as it is only given under *basa*, and not in its alphabetical place. The other form *baska* answers to prov. E. *bash*. In Kalkar's Mid. Dan. Dict., we find *bastig*, using the whip. [1900.]

Baste (2). The sb. *baste* in the sense of basting, used with regard to meat, is not recorded in the N. E. D. It occurs in Higgins, Mirror for Magistrates, King Chirinus, st. 4; ed. 1815, i. 223:—'My parched liuer lusted still for *baste*.' It rimes with *taste* and *defaste* (defaced). No etymology has been assigned to this word; but it is probably Scandinavian; for Kalkar, in his Mid. Dan. Dict., has:—'*Baste*, to broil, fry, grill, or bake.' And it would be easy to transfer the sense from that of 'broiling' to that of attending to the roasting of meat; and thence again, to what we now mean by basting. [1900.]

Bat (1). I have suggested (1) that *bat* is the M.E. *bakke*, and (2) that *bakke* has lost an *l*, and stands for *blakke*. I wish to add that the very word *blak*, a [flying] bat, occurs in Robert of Brunne, Handling Synne, l. 11863. [85; 6.]

Bat (2), a thick stick. Dr. Murray cites an A. S. *bat* as a purely theoretical form, given by Somner and others, but unauthorised. But Prof. Napier has just discovered it, in the form *batt*. Among the glosses of the eleventh century printed by him in Engl. Studien, xi. 65, we find: '*Claua*, batt.' The Lat. *claua* means a thick staff, cudgel, or club (Lewis and Short). [88; 1.]

Battlement. I have suggested that this E. word answers to an O. F. *bastillement*, from *bastir*, to build. I now find

that Godefroy actually gives an O. F. *batillement*, which he explains by a rampart or redoubt. This comes to the same thing; for *batillement* is merely a variant of *bastillement*, just as *batillier*, according to Godefroy, is a variant of *bastiller*, to fortify with ramparts. [85; 6.]—*So in* N. E. D.

Bedene, forthwith, together, &c. The etymology is unknown. I suggest that it is from M. E. *be*, *bi*, by, and the pp. **dene*, representing A. S. *dēn*, done; whence, perhaps, may have arisen the sense 'by the time that it is done,' immediately on its completion, or immediately afterwards. Cf. **Mididone** (below). The A. S. *dēn* occurs in *ge-dēn*; 'synna ær gedēnra,' Cynewulf's Christ, 1266. The O. Northumbrian form is *doen* (=*dēn*); cf. 'biδ gidoen,' gloss to 'agitur'; Durham Ritual, p. 113. l. 20; cf. *gidoe we*, facimus, id. 4, l. 2, &c.; *þat þu ne gedoe*, ne feceris; S. Mark, x. 19, in the Lindisfarne gloss. I am told that *deen* for 'done' occurs in M. E.; the reference is probably to *y-dee*, i. e. done, in St. Editha, ed. Horstmann, l. 290, where *y-dee* rimes with *fle*. Cf. *deand*, doing; St. Cuthbert, 3227. We find *dēn* for 'done' in O. Friesic; see Richtofen, s. v. *dua*. [91; 3.] *Add*—the form *gidōen* occurs in O. Saxon.

Beef-eater. I am glad to find that Dr. Pegge has long ago shown the *impossibility* of connecting the E. *beef-eater* with the (imaginary and still undiscovered) F. substantive which was fancied to mean a waiter at a buffet or sideboard. He has written an excellent treatise on the duties of the royal body-guard under the Tudor sovereigns, and says expressly that the beef-eaters 'never had any connexion with the ancient cupboard or the more modern *beaufet*, which was always kept by an officer of superior rank, originally a gentleman usher, an esquire of the body, &c.' See Pegge's Curialia, ed. 1791, part 3, p. 31. [85; 6.]

Beggar. Dr. Murray shows the high probability that this word is nothing but a special application of the name *Beghard* or *Begard*, a synonym of *Beguin*, and originally applied to a lay

brotherhood who took their name from a certain Lambert Bègue. There is a passage in the E. version of the Romaunt of the Rose, which is valuable in this connexion, and gives support to his suggestion. At l. 7256, and again at l. 7282, we find: 'But Beggars with these hodes wyde;' and again: 'Who may that Beggar wel excuse?' In both places, *Beggar* should be spelt with a capital letter, because the French text has *Beguin*. Here is positive proof that F. *Beguin* and E. *Beggar* were used as convertible terms. The passage is the more remarkable, because Jean de Meun here uses *Beguin* as a term of reproach. He seems to mean, not the *Beguins* themselves, but the Franciscan friars. The passage is difficult, and should certainly receive attention. [91; 3.] *Add*—It seems clear that the verb *beg* was evolved out of the sb. *beggar*, as above; and that is why *beggare* is an older spelling than *beggere*.

Beltane. The N. E. D. shows that this word represents the O. Irish *beltene*, a name for the first of May; but does not pursue the subject much further. It is therefore worth while to consult Stokes-Fick, p. 164, where the O. Irish word is referred to a Celtic type **belo-te(p)niā*, fem., i. e. May 1, on which the heathen Irish lighted fires, and drove cattle through them; the lit. sense being 'bright fire.' The form **belo-* is explained as 'bright,' and is connected with A. S. *bǣl*, a funeral pile, a blaze, and Skt. *bhāla*, lustre. The form **te(p)niā* (at p. 125) is connected with O. Irish *ten*, fire, and *tene*, fire; from the same root as L. *tep-ēre* and E. *tepid*. If this be right, the corresponding English word is, practically, *bale-fire*. [1900.]

Bewray. For this word, I refer to Chaucer, and Mätzner has no earlier example than William of Palerne, where, however, it is spelt *bewrie*. But it occurs still earlier, viz. in 1303, in Robert of Brunne's Handlyng Synne, l. 3621—'þat y ne wylle telle ne *bewrey*,' i. e. disclose. [85; 6.] *Add*—this reference is not in N. E. D., which

has an example dated about 1300, from King Alisaunder, 4116.

Bezique, a game at cards. (F.—Pers.) Spelt *bezique* in Ogilvie's Dictionary.—F. *besigue* (also spelt *bésy*); Littré. It would seem as if the E. spelling with *q* is due to the mistake of putting the common combination *qu* for the less common *gu*. Mr. Francis, of the Cambridge University Library, kindly points out that the word is Persian; from Pers. *bāzīchi*, sport, a game; Palmer's Pers. Dict. col. 67. Cf. also *bāzīgar*, a juggler; from the verb *bāzīdan*, to play. We also find Pers. *bāzī*, play, sport, *id.* col. 66; this accounts for the parallel F. form *bésy*, and thus clinches the etymology. [85; 1.]

Blaze, a white mark on a horse's forehead (Scand.). Bailey gives '*Blaze* (in a *Horse*), a white Face,' ed. 1745. The word is somewhat older; Ogilvie gives a quotation from Cowley, but omits the reference. It may have been borrowed from Dutch, but is more likely Scandinavian; from Icel. *blesi*, a blaze or white star on a horse's forehead, Swed. *bläs* or *bläsa*, Dan. *blis*. Cf. Du. *bles*; M. Du. *blesse* (Hexham); G. *Blässe* (Flügel). The point to which I wish to draw attention is, that this is not the primary word *blaze*, a flame, but a secondary form, which ought to show vowel-change, so that we should expect to find a Mid. E. *bles*, and a mod. E. *bless* or *bleeze*. This fact is pointed out by Klüge, who gives the G. *Blässe*, sb., paleness, also a blaze, as derived by vowel-change from the adj. *blass*, pale, M.H.G. *blas*, pale, bald, orig. 'shining,' closely allied to the M.H.G. strong neuter sb. *blas*, a blaze, cognate with A.S. *blæse*. The sense 'bald' in M. H. G. well illustrates the word *blaze*, as applied to marks made on trees by chipping away the bark. The word for 'flame' is spelt both *blase* and *blese* in the Promptorium. I would therefore explain *blaze*, in the above sense, as a phonetic spelling, in which the *a* denotes the sound of the M.E. *e* or *ee*. [85; 11.]

Blet, to become sleepy, as a pear. Given by Murray, with the etymology from F. *blet*, sleepy as a pear; without any further account. Littré discusses it, and gives various etymologies. That from Icel. *bleyta*, to become soft, from *blautr*, soft, seems worth notice. Cf. Swed. *blöt*, which Widegren explains by 'soft, yielding, pulpous, pulpy, mollient.' The sense 'pulpous' is to the point. Aasen notes that the Norse *blaut*, soft, is used of fruit that is not dried. [88; 10.]

Blot. The etymologies of the sb. *blot*, a spot, and of the verb *to blot*, are unknown. Under *blot*, sb., the N. E. D. remarks that 'no corresponding form is known outside English,' and the verb is derived directly from it. I am afraid I have sadly misled Dr. Murray in this instance; as it has always been my view that no similar word is known. Yet the word is certainly French, and the verb is given, all the while, by Cotgrave! Cotgrave has: '*Blotter*, to blot, stain, blemish, defile'; than which nothing can be more explicit. It remains to trace this M. F. form *blotter*, which is now obsolete. No doubt it is derived from a sb.; and I think that the sb. required is the M. F. *blotte*, also given by Cotgrave as a variant of *bloutte*, fem., 'a clod or clot of earth.' This is the O. F. *blote*, given by Godefroy, s. v. *bloste*, with a definition copied from Roquefort. Roquefort has: '*Bloustre*, *blotte*, *bloutre*, petite motte de terre renversée par le soc en labourant,' a clot of earth turned up by the ploughshare. As to the etymology of *blotte*, it is practically explained in my note on *Bullace* (below). For just as *bullace*, O. F. *beloce*, answers to a Late L. type **pilottea*, so the O. F. *blotte* answers to Mod. Ital. *pillotta*, Span. *pelota*, Late L. *pilotta*, a little ball; the Span. *pelota* signifying 'anything of a round shape'; cf. E. *pellet*, which is nearly the same word. Godefroy's note shows that, in Picardy, the phrase *ne point eune blotte* answers precisely to the E. 'not a button.' A *blot* is, in fact, a pellet, a clot, a round spot; and the knowledge of this

fact easily explains the form *blotch* also. See *Blotch* (below). [1900.]

Blotch. *Blotch* answers in form to the O. F. *bloche*, given by Godefroy as a variant of *bloste*, a clot of earth. Roquefort gives *bloche* as a variant of *beloce*, a bullace. The two senses belong to the same word, derived (as explained under *Bullace*) from Late L. **pilottea*, the adjectival form due to Late L. **pilotta*, a little ball, from L. *pila*, a ball. Hence the orig. sense was 'like a little ball,' or, when used substantively, 'a little ball.' Cotgrave gives *plote* as a variant of *pelote*, a little ball. The following remarkable proportion holds good, viz. *blot* : *blotch* : : *pellet* : *bullace*. The form *bloche* is said to be Picard and Norman; which is in accordance with phonetic change. The fact that *blot* is a doublet of *pellet* will explain a remarkable use of *blot* given in the E. D. D.; viz. the Lincolnshire verb *to blot about*, to shoot aimlessly or at random. *To blot about* means, literally, to distribute pellets or small bullets. [1900.]

Blue. I have given the etymology of this word incorrectly, taking it as being of Scandinavian origin. The fact is that there are two distinct forms of the word in Middle English. One of these is *blo*, chiefly in the sense of 'livid,' which I correctly connect with the Icel. *blār*, livid. But this form is obsolete[1]. The other M. E. word, really answering to our Mod. E. *blue*, is *blew*; it occurs in the Cursor Mundi, l. 9920, spelt *bleu* in one MS., and *blew* in the other three. I have not found any earlier instance of it. This form of the word is borrowed from French, as is obvious from the spelling. The Anglo-French form is *blu* or *blew*. I have already noted that the pl. *blus* occurs in the Liber Custumarum, p. 129; to which I have now to add that the sing. *blu* occurs in Royal Wills, ed. J. Nichols, p. 36, under the date 1360; and *blew* in the same, p. 84, under the date 1361; and again, in Testamenta Eboracensia, i. 198, we find 'un drape de *blew*

[1] Except in the prov. E. *blaeberries*, bilberries.

saye'; A.D. 1394. Littré shows that the earliest O. F. form is *bloi*, later *bloe*, *blau*, *bleu*. The O. F. word is borrowed from the O. H. G. *blāo*, meaning both blue and livid; cognate with the Icel. *blār* above. Thus the E. word is not (Scand.), but (F.—O. H. G.). The word is obsolete in Italian, except dialectally; but it is interesting to observe, in connexion with the vagueness with which words denoting colour are used, that Florio has '*Biauo*, a bright, pale yellow colour'; though it is merely borrowed from the same O. H. G. word. In fact, Schade notes that the O. H. G. *blāo* also has the sense of the Lat. *flauus*, and this enables us to compare our *blue* with the Lat. *flauus*, to which it corresponds according to Grimm's Law [as far as the initial *bl* is concerned; cf. Kluge, s.v. *blau*, as to the vowel-sound]. The A. S. forms of the word are very scarce. Wülcker's edition of Wright's Vocabularies has: *Perseus*, blæwen, 163. 29. [Cf. '*blata*, *pigmentum*, haui-blauum;' Erfurt Gloss., 1152.] We also have the acc. *blæhwene* in Levit. viii. 7. The *æ* is long. I observe that the O. F. *bloi* occurs in the original of the Romance of Guy of Warwick; see Zupitza's edition of the Auchinleck MS., p. 6, l. 69. [85; 6.]

Bluff. I wish to record an early example of this word. 'When we came abreast of the *bluff-head*, ... we edged away from it'; 1699, W. Dampier, A New Voyage, iii. 137. Cf. E. Fries. *bluffen*, *blaffen*, in Koolman. [85; 11.] *Add*—It occurs in 1627; see N. E. D.

Boatswain. The earliest quotation in the N. E. D. is dated 1450. There is a note that 'the alleged A. S. *bāt-swān* is apparently a figment.' This is correct; but there is an A. S. *bāt-swegen*, a hybrid word made up of the A. S. *bāt*, a boat (whence Icel. *bātr* was borrowed), and the A. S. *swegen*, an A. S. spelling of the O. N. **sweinn*, Icel. *sveinn*; and this A. S. *bāt-swegen* is the exact source of the modern form. It occurs in the Leofric Missal, fol. 1, back; see Earle, Land Charters, p. 254, l. 5. [99.]

Bonfire. Whether *bonfire* is really *bone-fire*, we may leave to Dr. Murray. [Yes, it is; see N. E. D.] I make a note of two very pertinent quotations. In Golding's tr. of Ovid's Metamorph. bk. vii. ed. 1603, leaf 87 back, there is an account of a plague; and it is said of the dead bodies:

> 'So either lothly on the ground vnburied did they lie,
> Or els without solemnitie were burnt in *bone-fires* hie.'

Again, in the first part of Marlowe's Tamburlaine, Act iii. sc. 3, we read:

> 'Now will the Christian miscreants be glad,
> Ringing with joy their superstitious bells,
> And making *bonfires* for my overthrow.
> But, ere I die, those foul idolaters
> Shall make me *bonfires* with their filthy *bones*.' [85; 11.]

Boose, a cow-stall. The earliest quotation in N. E. D. is dated 1440. But it occurs a century earlier, in Allit. Poems, ed. Morris, B. 1075; where it is misunderstood, and ignored in the glossary, owing to the preceding indefinite article being written closely against it, as is common in M. E. The mysterious word *abos* means *a bos*, i. e. a boose. It makes excellent sense. Speaking of Christ's nativity, the author well says: 'Was never so blisfull a bower as was a boose then, Nor no shroud-house so sheen as a shepen there.' *Shepen* is a stable. [92; 12.]

Booty, plunder. In my Dictionary, I have derived *booty* from the corresponding Scand. forms, such as Icel. *bȳti*; and I find that Kluge takes the same view, supposing that the word was confused (as it probably was) with *boot*, profit. But I am now quite certain that this view is wrong; and that we took the word, not immediately from Scandinavian, but mediately or at second-hand, through the French. The history of the word proves it. It is not used, that I know of, in Middle English, but appears soon after 1500. [Rather, a little earlier, in Caxton; see N.E.D.] When first borrowed, it [sometimes] had the exact F. form, viz. *butin*.

Examples are given, s.v. *buten*, in Croft's index to Sir T. Elyot's Governour. Palsgrave has both forms, with and without the final *n*. Thus he has: 'I parte a *butyne* or a pray taken in the war, *Je butyne*'; and again, '*Boty* that men of warre take, *butin*.' The loss of *n* occurs again in our adj. *haughty*, M.E. *hautein*. Hence our *booty* is from the F. *butin*, explained as 'a booty, prey' by Cotgrave; and the F. *butin* was of Teutonic (probably of Scandinavian) origin. See *bottino* in Diez. Wedgwood cites Palsgrave, and hints that the word is French, but does not say so explicitly. [85; 11.]

Bore, a tidal wave. This Dr. Murray refers to Icel. *bāra*, a wave; but with some hesitation. I can see no reason for doubt, in view of the examples given in Vigfusson. The Norw. *baara* also means wave or billow, with the secondary sense of 'a swell' at sea, which is just the sense of 'bore'; the Norw. *baara*, verb, means 'to form waves'; and there are several derivatives. Neither is there any difficulty as to the ultimate origin; the base *bār-* precisely corresponds with the third stem of the root-verb *bera*, to bear; indeed, we find in Danish dialects the sb. *baaring*, meaning as much as one can carry at once, a burden. The exact equivalent, as to form, is the Mod. E. *bier*, A.S. *bēr*, which is likewise derived from the same grade of the same verb, and means 'that which is borne along.' The same sense precisely suits the word *bore*, as it is a great wave, borne along with even and irresistible sway. [99.]

Borken, barked. It is curious that Stratmann's Dict. does not happen to give the pp. of the verb *berken*, to bark as a dog. Yet *borken*, which is the right form, occurs in the first line of bk. i. pr. 5 of Chaucer's Boethius. It so happens that it is missed in Dr. Furnivall's index, and Dr. Morris's text has the corrupt reading *broken*. Mätzner gives an example of *borken* from the King of Tars, l. 400 [where, however, it is the pt. t. plural]; but he misses the example in Chaucer. [92; 12.] *Add*—The form of the pp. in the

fourteenth century is not given in the N. E. D.; and the above example from Chaucer is not noticed.

Botargo, a cake made of the roe of the sea-mullet (Ital.). This word is given by Nares. It so happens that the word is mentioned in Rabelais in company with 'sausages'; but there is no evidence that a *botargo* was made like a sausage; it was a kind of hard cake. Capt. Smith, in 1614–5, speaks of 'dry fish, greene fish, Sturgion, Mullit, Caviare, and *Bultargo*'; ed. Arber, p. 240. In 1614, he says that 'Cape-Blank, Spaine, Portugale, and the Leuant, [serve] with Mullet and *Puttargo*,' p. 197. I think the explanation 'sausage' is due to confusion with the Span. *botarga*, one sense of which is 'a kind of large sausages'; whereas I doubt if there is any very close connexion. Cotgrave gives the F. pl. form *botargues*; Littré gives *botargue*, and (rightly, as I think) says that the word is Italian, and therefore not necessarily Spanish. Florio (1598) gives the very form *botargo*, 'a kind of salt meate made of fish vsed *in Italy* in Lent.' Torriano (1688) gives the fem. pl. form *botarghe*, 'a salt meat made of the hard rows of the fish *cefalo*,' i. e. mullet. I find no such use of the word in Spanish; and I think therefore that we may safely put the word down as Italian. The modern Ital. form is *buttarga*, explained by Meadows as 'sturgeons' eggs pickled.' Littré refers us to this modern Ital. form, but it is better to take the old form *botargo* at once. As to the etymology of the Italian word, I find no suggestion. [85; 11.]

Later note.—Devic (Supp. to Littré) shows that the Ital. *botargo* is of Arabic origin; from the Arab. *buṭarkhah*, with the same sense. The Arab. word is thought to be composed of the Coptic indef. art. *bu*, and the Gk. τάριχος, dried fish (Journal des Savants, Jan. 1848, p. 45). [85–7; 20.]

Box, Christmas. The word *box* in *Christmas box* no longer conveys any obvious meaning. It was an actual *box*, made of earthenware, in which apprentices collected pence from customers at Christmas; when sufficiently filled, it was

broken to get at the contents. See the account in Brand, Popular Antiquities, ed. Ellis, i. 494. Brand quotes from Mason's Handful of Essaies, 1621: 'he never doth good till his death; as an apprentices box of earth, apt he is to take all, but to restore none till hee be broken'; and in another parallel quotation, dated 1642, we find: 'like the *Christmas earthen boxes* of apprentices.' [85; 11.]

Braid, full of deceit. (E.) In a well-known passage in All's Well, iv. 2. 73, nearly all the modern editors explain the word *braid* as deceitful, 'since Frenchmen are so *braid*.' But the fact is, that the M. E. *braid* is a sb., not an adjective, and means deceit, trick, art, fraud; and no one has made any attempt to show how it can be an adjective, as it obviously is, in this passage. The fact is simply, that *braid* is here a contracted form of *braided*, and *braided* of course means 'furnished with tricks, full of deceits,' which is much stronger than merely 'deceitful.' This contraction of words ending in *-ded* is familiar to all who have read Middle English attentively; and was long ago noticed by Sir F. Madden in his note to l. 347 of Will. of Palerne, which I have reprinted. He notices the occurrence of *comaund* for *comaunded*, *gerde* for *girded*, and adds that it occurs frequently in the Wycliffite versions of the Bible. Modern English has *spread* for the past participle, not *spreaded*; so also *led*, not *leaded*; *read*, not *readed*. The same occurs with words ending in *-ted*, shortened to *t*; as in *alight* for *alighted*, and so on. The contraction can take place when *t* or *d* is preceded either by another consonant or by a long vowel, but not otherwise.

Horne Tooke actually took *braid* to be the past participle of the verb *bray*, to pound; and explained *braid* to mean *bray'd*, i.e. pounded, and so 'compounded.' This forced meaning is quite unnecessary.

It is material to observe that the form *braid* for *braided* actually occurs in the pp. of the verb, viz. in Sir Gawayn and the Grene Knight, 2069: 'The brygge watz *brayde*

down,' i. e. the drawbridge was braided down, let down suddenly.

It thus appears that Shakespeare has used *braid* for *braided* improperly; it should only be contracted when it is really a past participle, not when used adjectively. A good early example of this adjectival use of words ending in *-ed* is Chaucer's *gauded*, i. e. furnished with gauds. Cf. *beard-ed*, *horn-ed*, *gift-ed*. [85; 11.]

Breast-summer or **Bressomer**. This architectural term is explained in my Dictionary under the word *Sumpter*, but a cross-reference to *Sumpter* is not given. I have given the explanation (in Webster) that a *breast-summer* is 'a *summer* or beam placed *breast-wise* to support a superincumbent wall.' I might have added that the word *breast* possibly has its architectural meaning, and refers to a part of a column called the *breast*, or in Latin *torus*. Bailey, ed. 1745, has this term, with the spelling *brest*; and, immediately after it, the word *brest-summer*. This use of the term *breast* is not very clear; the reference may be merely to the position of the beam, passing as it does across the midst of the front of a building; but this is a point which will be best solved by the slips for the New English Dictionary. I cannot agree to the suggestion that the word is from a Belgian *bret-sommer*; in this hybrid word, *bret(t)* is High German, and *sommer* (= *sommier*) is French. Besides, the E. word *breast-summer* is no novelty; it already occurs in the Glossographia Anglicana (1719), and is probably much older. [85; 6.] *Add*—It occurs in Cotgrave; see N. E. D.

Bredes. In Allit. Poems, B. 1405, we have: 'Burnes berande the *bredes* upon brode skeles,' i. e. men bearing the roast meats upon broad dishes. I note this because *bredes* is not in the glossary, and the side-note says it means 'bread.' See *brede* in Stratmann. [92; 12.] *Add*—See also my note to Chaucer, H. Fame, 1222. The N. E. D. gives eight quotations, but not these.

Bronze. In the New English Dictionary the etymology of *bronze* is left unsolved.

In the Dictionnaire de la Langue Française, by Hatzfeld and Darmesteter, the following solution is given. It is said to be borrowed from the Ital. *bronzo*, which comes from the Latin *Brundusium*, the Latin name of Brindisi. It is added that Pliny mentions *aes brundisinum*, so that Brundusium has given its name to *bronze*. Moreover, 'la *bronze* corinthiane' is quoted from Rabelais, v. 37.

This is all very well, but there is not an atom of proof, beyond the reference to Pliny, which is, of course, important. From Pliny to Rabelais is a very long jump. We may fairly ask for some further light upon the subject. And it is because a friend has kindly furnished me with tangible evidence that I venture to write this. The result is that the etymology above suggested is clearly right.

The suggestion is due to M. Berthelot, who gave it, as a likely guess, in his Introduction à la Chimie des Anciens et du moyen Age, pp. 275–279.

The evidence is due to the same author. He has just published the first volume of an important work, entitled La Chimie au moyen Age. At p. 21 of this volume he adduces the earliest mention which he has yet found of the modern name of bronze. Of course, the metal is much older; but in the earliest times it had other names.

It occurs in a MS. now at Lucca, written in the time of Charlemagne (768–814), and printed by Muratori in his Antiquitates Italicae, vol. ii. pp. 364–387, with the title Compositiones ad tingenda musiva, which contains a number of recipes relating to metals and painting. One of these, printed by Berthelot (as above, p. 21), runs thus: 'De compositio[ne] *brandisii*: aeramen, partes duo; plumbi, parte una; stagni, parte una.'

Here *brandisii* is either a variant, or an error for *brundisii*.

The scribe clearly did not know its origin; so his evidence is the more valuable.

M. Berthelot had already shown, in his Introduction à la Chimie (as above), pp. 216, 279, that bronze was called *βρεντήσιον* in a Greek MS. on alchemy of the eleventh century. This is only another form of *Brundusium*. And it was thus that the author first connected *bronze* with Brundisium; and here that he first cited Pliny.

He has lately found more references, duly cited in his latest work, p. 357. Thus, in the Lucca MS. (see Muratori, as above, ii. 386), he again finds 'Alia compositio *brandisii*,' in which, in place of the tin, there is a half-part of tin and a half-part of glass.

In Ducange, s.v. *bruntus* (i.e. under a wrong heading), we find, 'Compositio *brundi*: sume aeraminis partes duas, plumbi unam, stanni unam.' Here *brundi* is clearly short for *brundisii*. The reference to Palladius de Architectura is wrong, and M. Berthelot has not found it.

Similar recipes for bronze occur in other MSS. In a MS. at Schlestadt, of the tenth century, is one beginning 'Compositio Brindisii'; and another beginning 'Compositio brondisono' (*sic*). Read *brondisino*.

In a treatise called Mappae Clavicula, printed, from one of the MSS., by A. Way, in Archaeologia, vol. xxxii, there is a reference to mirrors. One of the MSS. has 'Brundisini speculi.' This is a clear reference to the use of bronze for mirrors, as in Pliny, and serves to clinch the whole matter. See Pliny, Nat. Hist. xxxiii. 9, xxxiv. 17.

We thus have the forms *brandisium*, *brundisium*, *brindisium*, answering to Ital. *bronzo* (for **brond'so*); and the adjectival forms *brundisinus*, *brondisino*, answering to Ital. *bronzino*, quoted by Florio. All the pieces of evidence, when put together, fairly prove the etymology required. And it is to M. Berthelot that we owe both the suggestion and the proof.

Perhaps we may regard the adjectival forms *brondisino*,

bronzino, as the true originals, whence the substantive *bronzo* was evolved. (*Athenaeum*, Dec. 30, 1893.)

Brook. The word *brook* is doubtfully connected with the verb *to break* in Kluge and the N. E. D. Both assign to it as a possible meaning that of 'a spring,' or 'place where water bursts forth'; which is not at all convincing. The connexion is, however, quite correct, and, rightly viewed, is easily understood. The original sense of *brook* is simply 'fissure,' a place where the ground is broken. The phrase 'broken ground' is quite a familiar one; and the sense comes out in English dialects. The E. dial. *brook* is defined in the E. D. D. as a water-meadow; and the pl. *brooks* is explained as low, marshy ground, not necessarily containing running water or springs. In Cambridge we have a place of the kind called *Brooklands*, though its condition has been bettered. So also Hexham has Du. *broeck*, moorish or marshy land; and Schiller defines the M. Low G. *brôk* as meaning a flat place lying low, broken (*durchbrochen*) by water, and overgrown with brushwood. This clears up the sense; and as to the form there is no difficulty; for the G. *bruch* means exactly a breach, rupture, fracture. The G. *u* answers to A. S. *ō*, and the relationship (by gradation) of G. *bruch*, A. S. *brōc*, to the verb *brecan* is precisely like that of the G. *fuss*, A. S. *fōt*, to the Lat. acc. *ped-em*. [99.]

Bud. Concerning this word we read in the N. E. D. as follows:—'Late M. E. *budde*, *bodde*, of uncertain etymology. In M. E. identical in form with *Budde* [an insect]. Prof. Skeat suggests a connexion of some kind with O. Du. *botte*, Du. *bot*, a bud, or with O. F. *boter*, F. *bouter*, to push, put forth, whence F. *bouton*, "bud" (see *Button*). Franck refers the O. Du. word to a Romanic source akin to or identical with O. F. *boter*. But such a change from *t* to *d* is anomalous.'

The only way of explaining the anomaly is to suppose that the French and Dutch forms were borrowed, not from Low German, but from *High* German; and to suppose that the E. *bud* is of native origin. Then, if the A. S. form was **budda*

(as suggested by the M.E. *budde*, and perhaps by the entry '*scarabæus*, scearnbudoa (*sic*), *uel* budda,' Voc. 543. 10), the O. H. G. form would be **butto* or **butta*. But Schade actually gives the M. H. G. *butte*, weak fem., which he explains by *Hagebutte*, showing that the word still exists in German as a compound. But it also exists in prov. G. as a simple word; for in the Strassburg glossary by C. Schmidt (1896), I find: '*Butt*, Hagebutte,' meaning the fruit of the dog-rose or *rosa canina*, and Flügel has '*Hagebutte*, hips, haws.' We may fairly conclude that the original sense of *bud* was the fruit of the dog-rose, which, from its shape and bright scarlet colour, was taken as the special type of a bud. Hence we may fairly derive the O. F. *bouter*, at any rate in the special sense of 'to bud or put forth, as a tree in the spring,' as given by Cotgrave; and the O. F. *botoun*, M. E. *botoun*, E. *button*, in the sense of 'bud'; for, in fact, this O. F. *botoun* is nothing but an augmentative form of the G. word. It is by no means improbable that another sense of the A. S. **budda* or **budde* was the closely allied one of round knob (cf. M. E. *knoppe*, a bud); and that this may account for the word *sharn-bud* in the sense of 'dung-beetle,' from its round shape. For we must not lose sight of the Swed. dial. *bodda opp*, to become leafy, said of trees and bushes, much the same as 'to bud up,' and the adj. *boddoter*, full of leaves, which Rietz compares with E. *bud*; and further, the curious Swed. dial. *flen-buddeter*, bald-headed, allied to *bådd*, a head. Perhaps even E. *bod-y* may be related. [1900.]

Buggy, a light vehicle. I cannot throw much light on this word, but I wish to note that it appears in French. Littré gives F. *boghei*, a light vehicle, without derivation; but it is probably the E. word borrowed. In Moisy's Dict. of Norman Patois I find: '*Boc*, petit cabriolet découvert, boghei.' I suggest that it may be related to the prov. E. *buck*, the body of a cart or waggon, given by Murray. [88; 10.]

Build. I have shown that our *build* is the A. S. *byldan*,

derived by vowel-change from *bold*, a dwelling. I have also considered the A. S. *bold* as borrowed from the Icel. *bōl*, a dwelling. But I find another account of *bold* in an article by Sievers on the Noun-suffix *-tra*, printed in Paul and Braune, Beiträge, v. 529. He says *bold* is for **bolþ-*, by metathesis for **boþl-* = A. S. *botl*, a dwelling (cf. *Bootle* in Cumberland and Lancashire). This **boþl-* or *botl* is due to a Teutonic **bo-þlo-*, or **bo-þro-*, forms in which we recognise the Teut. base BU-, and the Indo-germ. suffix *-tro-*. This brings us to the root I have already indicated, but accounts for the suffix differently.

To appreciate Sievers' view, his other examples must be examined; we have a sure parallel in the case of *needle*, of which another form was *neeld*; for this *neeld* certainly contains the Aryan suffix *-tr-*. [85; 11.] *Note.*—The *ui* in *build* is a Southern M. E. symbol for the M. E. sound arising from A. S. *ȳ*, due in this instance to a (temporary) lengthening of A. S. *y* before *ld*. Cf. *bruise* from A. S. *-brȳsan* (in *tō-brȳsan*); and *buy* from late A. S. *bȳ-*, for A. S. *byg-* in *byg-eth*, pr. s. of *bycgan*. [1900.]

Bulk, a framework projecting from the front of a shop, a partition. The N. E. D. quotes my suggestion that the word is probably related to *balk*; and also cites the Linc. word *bulkar*, a beam or rafter, and the A. S. *bolca*, 'the gangway of a ship.' The E. D. D. gives *bulk*, 'the open stall of a shop'; *bulker*, 'a counter.' The word is fairly cleared up by comparing M. Dan. *bulk*, in the sense of 'balk' (Kalkar), and the Dan. dial. *bulk*, 'a half-wall, a partition' (Molbech). [99.]

Bull. I am rather surprised to find that *bull*, in the sense of jest, appears as early as 1637. In Shirley's play of The Gamester, Act iii. sc. 3, we have the following lines:

> 'And swear he is the father of all *bulls*
> Since Adam; if all fail, he has a project
> To print his jests.
> *Wild.* His *bulls*, you mean.'

However, Dr. Morris informs me that this use of the word occurs very early, viz. in the Cursor Mundi. [85; 6.]

Add—This quotation is not in N. E. D., but an earlier one is given, dated 1630. For the M. E. word, see *Bul* in N. E. D.

Bullace. Dr. Murray shows that the Gaelic and Irish forms are borrowed from English, and do not help us. The M. E. form is *bolace*, which he connects with O. F. *beloce*, a bullace, with the remark that the nature of the relationship is not explained.

Mr. Mayhew has kindly pointed out to me that the derivation of the E. word from the French form is, practically, quite regular. The *e* in the O. F. *belóce* was very short and unaccented, being practically the obscure vowel. When the accent is thrown back, this obscure vowel is represented by A. F. scribes by *o*, especially before *l*, so that the accented first syllable is written *ból-*. At the same time, the F. accented *o* became unaccented, so that *-oce* was hardly distinguishable from *-ace*, which was a much more common suffix; in the modern E. form the *-ace* is very indistinct. On the whole, the M. E. *bólace* fairly represents the O. F. *belóce*, when the change of accent is taken into account.

As to the O. F. *belóce*, the French etymologists have given it up; so I now proceed to solve it.

In the first place, the shortness of the *e* is well shown by the Norman dial. form *blosse*, as it is spelt by Dubois. The next point, which furnishes the clue to the word, is that the original initial sound was not *b*, but *p*. This was known even to Cotgrave; for although he enters *bellocier*, 'a bullace-tree,' under B, he enters the fruit of it under P, giving: '*Pellosses*, f., bullace, or little wild plums.' Puitspelu, in his Gloss. of Lyons words, gives the form *pelosse*, and quotes the Jura form as *pelosse*, which point back to an old Southern F. **pelóce*. With this form, the etymology is tolerably obvious; as the word is feminine, it represents an old Romance form **pilottja*, from Late L. **pilottea*, a feminine adjective from

Late L. *pilota*, a pellet; so that the sense is 'pellet-like,' or like a round ball. It may be noted that the ancient *pellet* was not necessarily a very small ball; the M. E. *pelet* was used of a gun-stone, as shown in my notes to P. Plowman. The ultimate source is L. *pila*, a ball.

If the relationship of *bullace* to *pellet* is not very obvious in modern English, it may be noted that there is a third word, different from either, which is nevertheless very close to them in origin. For E. *platoon* is from F. *peloton*; and here the *e* is so short that it has actually disappeared.

We can now easily understand why the Breton has two forms for 'bullace,' viz. *bolos* and *polos*; the former represents the North F. *beloce*, and the other the South F. *peloce*. The Walloon form is given by Remacle as *bilok*, which was doubtless borrowed from Norman.

The development of the mod. E. vowels in *bullace* is somewhat similar to that of the vowels in *cólour*, from A. F. *colóur*; *sudden*, from M. E. *sodein*; and cf. *tureen*, formerly spelt *terreen*. [1900.]

Bull-dog. The earliest quotation for *bull-dog* is from Cock Lorelles Boat, ab. 1500. Dr. Murray is in a little doubt as to whether the dog was named from his attacking bulls, or from some resemblance in the shape of his head. I find a quotation which is strongly in favour of the former hypothesis, and goes back to the fifteenth century. In the piece called The Hunting of the Hare, stanzas 5–8 (Weber, Met. Rom. iii. 281), there is a good deal about dogs. In st. 5, some men boast that they have enough dogs to bait a hare. Three other men have excellent dogs. Then comes stanza 7, which is to the point—

> 'Jac of the Bregge and Wylle of the Gappe,
> Thei have dogges of thei olde schappe,
> That heyre and beyre wyll kyll.
> Jac Wade hase a dogge [wyll] hit pull,
> He hymselue wyll take a bull,
> And holde hym ston-styll.'

A dog that could seize a bull and hold it stone-still must have been a *bull-dog* indeed. Bull-baiting is mentioned by Fitz-stephen, in the time of Henry II: 'Pingues tauri cornupetae . . . cum obiectis depugnant canibus.' [99.]

Bump. It is worth notice that the verb *to bump* appears in Kalkar's Mid. Dan. Dict. He explains *bumpe* by 'to strike with the clenched fist.' I think that a *bump* would result from it. [99.]

Bun. The M. E. forms are *bunne*, *bonne*, probably both pronounced as the former. This word must have come to us from the South of France, not the North. The F. *bigne*, a swelling, is *bougno* in Provençal. The derivative *beignet*, a fritter, is *bougneto* in Provençal, *bugne* or *bugni* in the dialect of Lyons (Puitspelu); and Cotgrave gives *bugnets*, pl., as a variant of *beignets*, for which he writes *bignets*, with the explanation, 'little round loaves, or lumps made of fine meale, oile, butter, and raisins; buns, Lenten loaves; also, flat fritters made like small pancakes.' In Skelton, a horse-loaf is called a 'bayardes bun' (ed. Dyce, i. 15). I can see no difficulty at all in connecting our *bun*, which frequently meant a small loaf, or roll of bread in prov. E., with the Southern French *bugnet*, a little round loaf, which in some dialects appears in the shorter form *bugne*. Minsheu's Span. Dict. has '*buñuelos*, pancakes, cobloaves, buns.' The French etymologists have no difficulty in deriving *bigne*, which is a less original form than the Prov. *bougno*, from the O. H. G. *bungo*, a swelling, as quoted by Diez, but not given by Schade, who only gives *punkel*, a blow, from the same source; so that *bungo* meant originally a swelling caused by a blow. There is no very great difficulty as to the E. form; for the M. E. *bunne* might easily result from an Old Southern F. *bugne* by the substitution of *nn* for the difficult and un-English sound of the F. *gn*; cf. E. *reign* with F. *regner*. The Romance form of the word is best seen in Italian. Torriano gives:—'*bugna*, *bugno*, *bugnone*, any round knob or bunch, a bile or blain'; where it will be observed that *bugnone* clearly corresponds to

our modern word *bunion*, first known in 1718. Dr. Murray questions this etymology, but solely on the ground that an Italian origin is very unlikely at that late date. I see no great difficulty in supposing that the word was introduced by some Italian, especially as it came into use almost solely because it was employed by Jacob Tonson, the bookseller, as recorded by Rowe. The Provençal form is *bougnon*. It will thus be seen that *bunion* is, practically, merely the augmentative of *bun*. And accordingly, in Mignard's Gloss. of the dialect of Burgundy, we find the form *beugne*, explained to mean a botch or a boil. Finally, a *bun* was so named from its rounded shape. We must always remember that some of our words came from Bordeaux and the S. of France. [1900.]

Burly. The etymology of the E. adjective 'burly' is unknown. In the N. E. D., Dr. Murray practically gives it up, remarking that 'no plausible etymon for the first element has yet been found.' However, he identifies it with the prov. E. 'bowerly,' which is duly explained.

Here, then, is the solution. It is merely a compound of 'bower,' with the suffix *-ly*, as I now proceed to explain. The A. S. form of 'bower' was *būr*. If the long *u* be retained, the Mod. E. form comes out as 'bowerly,' thus accounting for one of the forms. But it frequently happened that the long *u* was shortened by accentual stress or by a double consonant following. Examples are seen in 'Thursday,' 'southern,' 'hustings,' 'dust,' 'rust,' 'husband,' 'thumb,' 'utter' (as a comparative adjective), 'busk' (to get oneself ready). In all these cases the original vowel was long *u*; whereas the modern sound is the modern short unrounded *u*. Hence the A. S. form **būrlīc* would produce 'burly,' with vowel-shortening, with perfect regularity. And inasmuch as the said A. S. form would thus produce both the modern forms, there is a strong probability that we are here on the right track.

But Dr. Murray rightly draws attention to the Mid. E. *borli*, and says that it is difficult to reconcile this with the modern

forms. This is true; but the difficulty is not great. It all arises from a well-known habit of the Anglo-French scribes, who used the symbol *o* to denote the short *u*, and thus introduced an element of great confusion, which, in a dozen cases or more, is extremely puzzling. Dr. Sweet has pointed out how commonly this occurs when the short *u* adjoins *m* or *n*; so that, to this day, instead of writing *munk*, *huney*, *wunder*, *tung*, we all have to write 'monk,' 'honey,' 'wonder,' and 'tongue,' though the symbol *o* never indicated a short *o* at any time in the history of these words.

Now the same scribes frequently did the very same thing when short *u* occurred before *r*. Examples will be found in Stratmann, where the forms *forther*, *corsen*, *torf*, *scorf*, *spornen*, *tornen*, *tortel* correspond, as a matter of course, to the modern 'further,' 'curse,' 'turf,' 'scurf,' 'spurn,' 'turn,' 'turtle.' Hence the M. E. forms of 'burly' should be *burli* and *borli*; or, if the *u* be long, *bourli*. These forms, *burli*, *borli*, and *bourli*, are precisely the forms that are found. This is a further indication that we are on the right track; and I thus establish my first thesis—viz. that the supposed A. S. **būrlic* gives an etymology which satisfies all phonetic requirements.

But how about the sense? Here, again, I see no great difficulty. A bower (see N. E. D.) was, usually, a lady's chamber or private apartment; and 'bowerly,' or 'burly,' meant, originally, suitable for such an apartment: cf. 'homely.' King Solomon was, we read, 'a *borli* [v. r. *burli*] bachelere,' i.e. a bachelor suitable for a lady's bower, a handsome, presentable man. In the Morte Arthure we find that some one is to 'greet well the queen and all the *burly* birds (handsome ladies) that *belong to her bower*.' Can anything be more suitable?

In Rauf Coilyear there is a most telling quotation. We there read of 'a *burly* bed,' i.e. a bed adapted for a lady's bedroom. Once more, I ask, can anything be more suitable?

The various developments really present no great difficulty. The modern 'bowerly' is well defined as meaning 'stately and comely.' Such a woman adorns her own boudoir. A knight is 'burly,' if he is handsome, presentable, young, strong, valiant, goodly, comely, noble, and the like. The sense, like that of 'stout,' easily degenerates into large and corpulent. I need not enlarge upon this, as I believe there is nothing that a careful man cannot easily work out for himself, from the hints that I have given.

The fact is that Dr. Murray had not all the evidence before him. There is more to be got under the form 'unburly,' which is, in fact, the word that gave me the clue. In Rauf Coilyear (l. 807) we read of a knight riding on a camel, which is described as being '*unburly*, broad, and over high.' Here we might expect 'unburly' to mean 'small,' whereas this huge creature was 'broad and over high.' Yet he was 'unburly' enough, being ugly, unhandsome, and unpresentable; not at all the creature suitable for a lady's bower. When all the quotations for 'unburly' are duly worked out, I think the last difficulty in the way of the proposed etymology will disappear. (*Academy*, Mar. 24, 1894.)

Cack, to cackle. In Lydgate's Hors, Shepe, and Goose, l. 29, pr. in Furnivall's Political Poems, p. 16, we find: 'The goose may *calke*,' meaning 'The goose may cackle.' I have explained, in my article on 'Ghost-words,' that *kk* is frequently denoted in MSS. by a symbol resembling *lk*; and the present example is clearly one of these. Thus the apparent *calke* = *cakke*, i.e. *to cack*, the original verb of which *cackle* is only the frequentative. The N. E. D. has no example of this simple verb, nor is the quotation recognised. [99.]

Cad. It has not been yet noticed that this form is more than 200 years old. Brand, in his Antiquities (ed. Ellis, iii. 86), quotes an example in which a *cad* means an attendant spirit. Quoting from Osborne's Advice to his Son, 8vo, Oxford, 1656, p. 36, he remarks that Osborne compares a

wife or husband to a *cad*. Unhappy marriages 'must needs render their sleepe unquiet, that have one of those *cads* or familiars still knocking over their pillow.' This refers to the belief that ghosts disturb sleepers by keeping up a constant knocking. I [hazard the guess] that *cad* is the same word as the Scotch *cadie*. In Michel's Critical Inquiry into the Scottish Language, 1882, p. 183, we read: 'The *cadies*, an interesting class of people, who acted both as commissionaires and watchmen, at times lent a helping hand to the hangman in the discharge of his duty. Their name was originally the same with F. *cadet*, which is also English.' See *cadet* in Littré, where the familiar and ironical uses of the word are exemplified. A *cady* who became assistant-hangman lent his name to reproach. [85; 11.] *Add*—The origin of *cad* in this passage is doubtful; see N. E. D.

Calf. There is still some difficulty as to the *calf* of the leg. It is the Icel. *kālfi*, 'the calf of the leg'; but how is it related to *kālfr*, 'a calf'? I think the connexion is really a very close one. The Swed. *kalf*, m., means 'a calf,' and *ben-kalf*, also m., is the leg-calf, or the calf of the leg. Much light is thrown upon it by the curious phrase *to cave in*, which, as was first shown by Wedgwood, means to *calve in*, a phrase used by Dutch workmen to indicate that a mass of earth is falling, like a calf from a cow. Koolman, in his E. Fries. Dict., is quite clear about it. He gives *kalfen*, 'to calve'; and also to fall in (as earth); as *de slotskante kalfd of*, or *kalfd in*, i. e. the edge of the ditch caves away, or caves in. Stokes clinches the matter by an etymology; he adduces the Gaulish Lat. *Galba* (the name of an emperor), which Suetonius explains as *praepinguis*, i. e. big-bellied; an epithet which, according to history, Philip I of France was so ill-advised as to apply to William the Conqueror. Now *Galba* answers, by Grimm's Law, to the English *calf*, and enables us to see that the calf of the leg is likened to the calf before it drops from the cow. [99.]

Cannibal. I have followed the account in Trench's Study of Words, which says that *Cannibal* is a corruption of *Caribal*, a Carib, and that Columbus uses the pl. *Caribales* to denote the Caribs. It is, however, no corruption, but only a dialectal variation; and, as a fact, Columbus describes the Caribs as *Canibales* also. See the excellent letter by Mr. Trumbull in Notes and Queries, 5 S. iv. 171. I understand Mr. Trumbull to imply also, that another legitimate form of the word is precisely *Caliban*, as in Shakespeare. [85–7; 20.]

Canoe. The spelling in Hakluyt's Voyages, iii. 646, is *canoa*; and in R. Eden's Books on America, ed. Arber, p. 66, we find a mention of 'lighters or small boats, which they [the natives of Hispaniola or Hayti] call *canoas*.' This was printed in 1555, and is probably the earliest use of the word in English. Eden translates from Peter Martyr, whose book, in Spanish, was printed in 1511. There can be no doubt that the Span. *canoa* was borrowed from the language of Hayti, otherwise called Hispaniola or St. Domingo. Our present spelling of the word is really French; for in a French translation of Acosta's Natural History of the Indies, bk. viii. c. 18, I find '*canoes* ou barques.' Mod. F. has turned *canoe* into *canot*. We adopted the spelling *canoe* before 1740; for Pineda's Span. Dict. has: '*Canoa*, a boat all of a piece, called a *canoe*: *Indian*.' The G. *Kahn*, a boat, is a totally different word, though the accidental resemblance is curious. [85–70; 20.]

Cant. From Lat. *cantum*, acc. of *cantus*, a song. Formerly *cantum*. 'I pray yow, telle me what was wreton vnder the mares fote? What was it, prose or ryme, metre or verse? I wold fayn knowe it, I trowe it was *cantum*, for I herde you synge;' Caxton, Reynard the Fox, c. 27; ed. Arber, p. 63. [91; 3.]

Canticle; see **Listre.**

Caoutchouc, indian rubber. (Ecuador.) This name for what is now called indian rubber is now but little used;

it is a clumsy and unfamiliar form, and will probably soon die out. It is usually said to be of Brazilian origin, and I have endeavoured to test this assertion. In this matter, I have received most kind help from Professor Alexander, of Rio de Janeiro. He refers me to one of Roret's Industrial Manuals, called 'Nouveau Manuel complet du Fabricant d'Objets de Caoutchouc; par M. Maigne'; also to La Condamine, Abrégé d'un Voyage fait dans l'Intérieur de l'Amérique Méridionale (1745). From the former book it appears that indian rubber has various names among the different S. American tribes. The natives of the province of Las Esmeraldas (Ecuador) call it *hevé*; whilst the name *caoutchouc*, used at Quito, belongs to the idiom of the Indians of the province of Maïnas, and signifies 'juice of a tree.' These Indians live on the banks of the Marona and the lower Pastaza, tributaries of the Amazon in Ecuador, and are the near neighbours of the Omaguas. Black's Atlas gives the rivers Marouna and Pastaca, flowing down from the Andes (in the neighbourhood of Chimborazo) into the Amazon. La Condamine says that the 'gum, called *cahuchu* in the parts of the province of Quito which are near the sea, is also very common on the banks of the Marañon,' which is another name for the Amazon. The net results are (1) that the word means 'juice of a tree'; and (2) that the home of the word is not Brazil, but Ecuador, and in particular that part of it near Quito, where tributaries of the Amazon flow down southwards from the neighbourhood of Chimborazo. As the Amazon is a river of great length, it is useful to know that the name is only known near the *source* of that river, not near its mouth. Prof. Alexander adds that La Condamine seems to have sent a detailed account of *caoutchouc* and its uses in a Mémoire to the Academy in 1738–9. [85; 1.]

Carminative, expelling wind from the body. (F.—L.) Richardson gives a quotation from Arbuthnot, On Aliments, ch. 5; also from Swift's poem of Strephon and Chloe, where

the following line occurs—'*Carminative* and diuretic'; the date of this poem is 1731. It is from the F. *carminatif*, which Cotgrave explains by 'wind-voiding, wind-dissolving, . . . also flesh-taming.' The Low Lat. *carminatiuus*, cited by Ducange, is of later date than Cotgrave's Dictionary. Littré gives the derivation from Lat. *carminare*, to card wool, which Richardson further explains by 'to cleanse from gross parts'; and such is doubtless the sense intended. Mahn's Webster also gives the same explanation. The etymology is accordingly, from the Lat. *carmen* (stem *carmin-*), a card for wool, from the rare verb *carere*, to card, which is also the source of E. *card*, vb., and Lat. *carduus*, a thistle. It is remarkable that the latest edition of Ogilvie's Dict. derives *carminative* from the Low Lat. *carminare*, supposed to mean 'to charm,' because such a remedy acts suddenly, as a *charm*. This is not a good guess, because it gives no good sense; and this *carminare* properly means 'to compose verses.' It is not meant that *carminatives* compose verses, or that they charm the patient; the sense intended is that of ridding or expelling, which is merely a figurative use of the verb *carminare* that was first mentioned. [85–7; 20.]

Cartridge; see **Listre.**

Catgut. The obvious etymology of this word is surely the correct one, and I do not quite understand why it has often been objected to. The following quotation from Marston's play of What you Will, Act iii. sc. 1, is sufficiently explicit:

> 'The musitions
> Hover with nimble sticks ore squeaking crowds,
> Tickling the dryed *guttes* of a mewing *cat*.'

Here *crowds* are *fiddles*.

That harp-strings were made from the entrails of various animals, appears from the curious belief as to the terribly discordant effect produced by a string made from the entrails of a *wolf*; see N. & Q. 6 S. xi. 264. [85; 6.]

Cat-in-the-pan. Dr. Murray's earliest quotation for this phrase is dated 1532. It is a century older. 'Many men of lawe . . . bi here suteltes *turnen the cat in the panne*'; Wyclif's Works, ed. Arnold, iii. 332. This strengthens the supposition that the proverb really refers to a *pussy-cat* and not to a *cate*. [99.]

Add—Cate is never spelt *cat*, and is unknown before 1460. In the E. D. D., we find:—*to turn cat in the pan*, (*a*) to turn head over heels over a bar, while holding on to it; (*b*) to change sides, turn traitor.' It would seem that *to turn a cat in a pan* meant to turn a thing completely over.

Ceiling, Cieling. I have shown that a possible origin of this word is from O. F. *ciel*, heaven. Perhaps this is illustrated by a passage in the A. F. Romance of Horn, l. 2709: '*Cielee* iert la chambre par art dentailleor De un umbrelenc bien fait; bon fu linginneor.' I find that Godefroy quotes this from Michel's edition; my quotation is from that by Brede and Stengel. See also *celé* in Godefroy. I do not, however, fully understand the passage. [89; 17.] Cf. 'we cannot separate [it] from *caelum*, F. *ciel*, canopy'; N. E. D., s.v. *Ceil*.

Charter. I regret that I have given a wrong etymology of this word; and curiously enough, the account in Littré seems to be wrong also. The English word answers, of course, to the O. F. *chartre*, found frequently in Anglo-French; see the references in my list of Anglo-French words. Scheler rightly explains *chartre* as modified from the Late Lat. *chartula*, a form of which Ducange gives several examples, s. v. *Charta*. *Chartula* is, of course, a diminutive form. Littré merely explains *chartre* as a variation of *charte*, Lat. *charta*, and supposes that the *r* is due to confusion with F. *chartre*, a prison; but he himself gives an example of O. F. *cartre* in the eleventh century. In fact, it occurs in the Chanson de Roland, l. 1684, and Gautier notes, in his Glossary, that the O.F. pl. *cartres* = Lat. *chartulas*. Professor

Max Müller gives the same account of *charter* in his Chips from a German Workshop, iii. p. 175, and cites, as similar formations, the F. *apôtre* (*apostolum*), *esclandre* (E. *slander*, from *scandalum*), and *chapitre* (E. *chapter*, from *capitulum*). [85; 6.]

Chaudron, entrails. (F.) Macb. iv. 1. 33. The *r* is inserted by confusion with F. *chaudron*, a caldron. From O.F. *chaudun*, older forms *caudun*, *caldun*, entrails (Godefroy). Cf. G. *Kaldaunen*, entrails; M.L.G. *Kaldune*. Thought to be of Celt. origin; cf. W. *coluddion*, entrails, pl. of *coludd*; Irish *caolan*, pl. *caolain*. But Mr. Mayhew suggests that O.F. *caldun* meant 'cooked entrails'; from a Lat. **calidonem*, from *calidus*. Cf. Span. *caldo de tripas*, tripe-broth; Polish *kalduny*, pl. entrails. If so, *caldron* is really related. [85–7; 20.] (See *Chawdron* in N. E. D.)

Cheat. I have given the usual explanation of this, viz. from the M.E. *chete*, an escheat. The following quotation, kindly sent to me by a correspondent, puts the etymology in a very clear light: 'They call this art by a new found name, calling themselves *chetors*, and the dice *cheaters*, borrowing the term from among our lawyers, with whom all such casuals as fall unto the lord at the holding his leetes, as waifs, strays, and such like, be called *chetes*, as are accustomably said to be *escheted* to the lord's use.'—A Manifest detection of the moste vyle and detestable use of Diceplay; pr. in vol. xxix of Percy Society's publications (1851), p. 17. [85–7; 20.]

Cheeta, Cheetah, a kind of leopard. (Hind.—Skt.) From Hind. *chītā*, the cheetah, lit. 'the spotted.' From the Skt. *chitraka*, a cheeta; formed with the suffix *-ka* from *chitra*, spotted, variegated, orig. 'visible.' Again, *chitra* is formed with the suffix *-ra* from *chit*, to perceive, to know. See *Cheeta* in Yule. The word *chintz* is from the same root. [85–7; 20.]

Cheroot, a cigar. (Tamil.) Colonel Yule tells us that

this word is the Tamil *shuruṭṭu*, a roll (of tobacco). He gives several examples of the use of the word in the last century. [85–7; 20.]

Chess. The etymology is known to be from A. F. *eschecs*, really the pl. of *eschec*, check. But it is interesting to ask whether the *c* in the ending *cs* was lost in E. or in A. F. The answer is, the latter. For the A. F. form *esches*, see William of Wadington, Manuel des Peches, l. 4106; Romance of Horn, 2551 (in both MSS.). In fact, the pl. *esches* is quite regular. Similarly, *blans* was the pl. of *blanc* in Norman. See Gaston Paris, Extraits de la Chanson de Roland, p. 43. [89; 17.]

Chete, **Cheat**, a thing. This is an old cant term for 'thing'; see *Cheat*, sense 3, in the New E. Dict.; and see Gloss. to Harman's Caveat. We find, indeed, the entry: '*Rerum*, ceatta' in Wright-Wülker, Vocab. 506. 28; but it is a general opinion that this is not to be relied upon, and may be due to some blunder. Perhaps, for *sceatta*. [91; 3.]

Chevisaunce, resource. This (cf. the New Eng. Dictionary) is the right reading in the Rom. of the Rose, 3337. I draw attention to it because it affords us a conclusive test as to the genuineness of the Rowley Poems. It so happens that all the existing editions of the Rom. Rose have *cherisaunce*, by mistake, though the original French text has *chevisaunce*. The editors thought it meant 'comfort,' and so explain it. Hence, by a second misprint, arose the form *cherisaunie*, and even *cherisaunei*, duly explained as 'comfort' in Kersey. Chatterton fell into the trap, and began his poem of Ælla with 'Some *cherisaunei* 'tys,' i.e. it is some comfort. [92; 12.]

Chevron. I have omitted to give the exact Late Lat. form. The theoretical Late Lat. accus. is **capriōnem*; the nom. forms actually found are *cabrio* and *cabiro* (see Ducange); also *capro*. The Span. forms are helpful. We find Span. *cabrio*, a rafter, a beam, a chevron (in heraldry); closely

allied to *cabriol*, a beam, rafter, whilst the adj. *cabrio* means goatlike. The Lat. *capreolus* means both 'kid' and 'rafter.' Hence the usual account of *chevron* is made clear. [88; 10.]

Chopine, a high-heeled shoe; Hamlet, ii. 2. 447. The etymology of this word is concealed by a misspelling. It should be *chapine*, with *a*, not *o*; perhaps the spelling with *o* was due to a confusion with the common F. word *chopine*, a pint-measure. Mr. Aldis Wright, in his note on the passage, points out that Coryat uses the spelling *chapiney*, and that the Spanish form is *chapin*, explained by Minsheu as 'a high cork shoe.' He also kindly points out to me that Ben Jonson has the plural *cioppini*, as if it were an Italian word. In Cynthia's Revels, ii. 1, Hedon says, 'I do wish myself one of my mistress's *cioppini*. Another demands, why would he be one of his mistress's *cioppini*? A third answers, because he would make her higher'; &c. But there is no such Italian word in the Dictionaries, nor any proof that Ben Jonson's spelling is correct. On the other hand, by looking out for the spelling with *a*, we at once find the word in Cotgrave, who has: '*Chappins*, choppins, a kinde of high slippers for low women'; and in Godefroy, who has: '*Chappin*, *Chapin*,' with a suggestion that it is another form of O.F. *escarpin*. This suggestion is out of the question, as it suits neither the form nor the sense; for the F. *escarpins* means 'pumps, light, or single-soled shooes,' as Cotgrave tell us. We must set aside *escarpin*, and the forms *chopine* and *cioppini*; we then have left the O.F. *chapin* or *chappin*, and the Span. *chapin*. The latter is still in use; Neuman gives: '*Chapin*, clog with a cork sole lined with Morocco leather, worn by women to keep their shoes clean'; with various derivatives. It is probable that the word is really Spanish, not Italian; though the remoter origin of it is not apparent. It seems worth while to quote Minsheu's Spanish Dictionary at greater length. He gives us: '*Chapin de muger*, a womans shooes, such as they vse in Spaine,

mules, or high corke shooes'; and again: '*Chapino alcorque*, a corke slipper, or pantofle.' The use of cork points especially to Spain as the country where this shoe first came into use. In Monlau's Etymological Spanish Dictionary, it is suggested that *chapin* is merely an extension of *chapa*, now chiefly used in the sense of a thin metal plate, but found in the Romance languages with numerous senses. Even in English it appears in four forms, viz. *cape*, *cope*, *cap*, *chape*, and the original sense seems to have been simply 'covering.' We may note that the etymologies of *chopin* from Span. *chapin*, and of *chapin* from Span. *chapa*, were suggested by Skinner in 1671; and Blount has the spelling *chapin*. [85; 6.]

Chorister; see **Listre.**

Christmas-box; see **Box.**

Chronicle; see **Listre.**

Chutny, a kind of hot relish. From Hind. *chaṭnī*, the same (Yule). [85–7; 20.]

Cinchona. I have shown, in my Supplement, that the right spelling is *Chinchona*, named from the Countess of *Chinchon*. I have now to add that, according to Pineda's Span. Dict., *Chinchon* is a small Spanish town, in the province of New Castile. The town is, in fact, so small that it is not marked in Black's Atlas. [85; 11.]

Cipres, Cypress (2). I suggested, in my last Supplement, that *cypress*, in the sense of 'lawn,' may possibly be merely another form of *crape*, O.F. *crespe*, Lowl. Sc. *kirsp*, of which Jamieson gives two examples besides those which I have quoted from Dunbar, and which he omits. It is useful to note the varying forms which the words *crape* and *cipres* assume in old wills. Thus, in the Testamenta Eboracensia, I find such examples as these: 'unum [velum] de *cypres*,' a *cipres* veil, i. 240 (A.D. 1398); 'flameolam meam de *crispo*,' my crape veil, i. 220 (1397); 'j. flammeolum de *cryspe*,' one crape veil, i. 271 (1400); 'flameolum de *krespe*,' i. 382 (1415); 'ij. flameola de *cipres*,' i. 289 (1402). In

one and the same will, dated 1401, vol. i. p. 280, we find 'iij. peces flameol', videlicet ij. de serico, et j. de *kryspe*,' three pieces for veils, viz. two of silk, and one of crape; and in the next line: 'Item lego . . . dimidiam peciae de *cipers*,' i.e. I bequeath half a piece of *cipres*.

On the other hand, owing to the great difficulty of so violent a transposition, it may be better to consider *cipres* as really meaning 'lawn of Cyprus.' Already, in the Romance of Alexander (ed. Stevenson), the same spelling *sipris* means (1) Cyprus, (2) cypress-tree; see lines 4600, 5290. The word *cipres*, in the sense of 'lawn' [or 'rich material'] occurs in Piers Plowman, B. xv. 224, in connexion with *tartarine*, a stuff named from Tartary. [85; 6.] See *Cypress* (3) in N. E. D.

Cistvaen. This word should rather, according to Welsh orthography, be written with *f*, as *cistfaen*. The account in Spurrell's Welsh Dictionary is sufficient. He gives '*cistfaen*, a British monument, consisting of four flat stones placed at right angles, with a fifth on the top.' They thus form a stone chest; and the etymology is obvious, viz. from W. *cist*, a chest, Lat. *cista*, and *maen*, a stone (see **Dolmen**). The word *cistvaen* is not in Webster; and Ogilvie, who rightly explains it, gives no etymology beyond the Lat. *cista*. [85; 6.]

Clever. The E. Friesic word is *klüfer* (Koolman), explained by 'gewandt, geschickt, aufgeweckt, anstellig, lebhaft, munter, behende.' [89; 17.]

Clipper. The N. E. D. gives *clipper* with five meanings. Of these, the first three are derived from the verb *clip*, to shear. The others, I submit, really belong to a different category. These senses are: 4 *a*. a swift horse; 4 *b*. a fast sailing vessel; 5. *clipper-built*, and other derivatives from the fourth sense.

The etymology is supposed to be from the notion that a quick horse is one which *clips*, or moves swiftly. This may

have influenced the word, but there is evidence of another kind. For surely these peculiar senses of *clipper* are really due to a false appreciation of Du. *klepper*, a steed, a courser; just as the sixth sense of the verb *to clip*, viz. to fly rapidly, is a mere adaptation of the Du. *kleppen*, to clap the wings, derived from *klap*, a slap, a blow, and the verb *klappen*, to clap; words which are totally distinct from *clip*, to shear.

That this is right is confirmed by the Pomeranian *klöpper*, a quick-trotting horse, a derivative of *kloppen*, to clap, beat, strike, applied to the sound of the horse's hoofs. Corrections should be made accordingly, in the Supplement. It is worth adding that the English, *clipper*, a quick horse, is only first recorded in 1840; whereas the Pomeranian *klöpper*, a quick horse, is recorded in 1781, and the M. Du. *klepper*, a hackney-horse, was recorded by Hexham in 1658. The Bremen Wörterbuch, dated 1767, has *kleppen*, to run fast; *klepper*, a swift-running horse; *weg kleppen*, to run quickly away; and gives the etymology from *klappen*. The phrase 'a clipping pace' is from the same source.

After writing this article, I found that the same result is given in Smythe Palmer's Folk-Etymology. He connects *clipper* with G. *klepper*, a quick-trotting horse; and says that the horse is named from the noise which 'its hooves make when they go *klipp-klapp*'; referring to Grimm's Dict. as his authority for the latter statement. However, I would say that the word was not taken from German, but from Dutch. See **Clopping**, below; p. 40. [1900.]

Cloak. It is generally agreed amongst philologists that the word *cloak* is radically the same word as *clock*; and further, that the original sense of *clock* was 'a bell,' from the old Irish form *cloc*, a bell, duly given by Windisch. See, for example, the N. E. D. I wish to point out that the similarity to a bell of at least one form of the cloak must once have been very noticeable; and the likeness did not escape the observant eyes of Chaucer. In his famous description of the Frere (Friar),

he took particular care to describe his outer dress in the words:

> 'Of double worsted was his semi-cope,
> That rounded as a belle out of the presse.'

Here *rounded* means 'stood out stiffly all round'; and *presse* refers to the mould in which the bell was cast. (*Educational Review*, Jan., 1899.)

Clopping. This verbal sb. is given in the N. E. D., with only one quotation, and no explanation of it is offered. This I now propose to supply.

The quotation is:—'The English were loaded with their own cloaths, so that their slipping into bogs did make them—and the *clopping* of their breeches did keep them prisoners therein'; D. Lloyd, State Worthies, i. 520; date, 1665.

Here *clopping* has the same sense as *clapping*, which is explained in the E. D. D. under *clap*, verb, with an important parallel quotation, thus '*Clap* (10), to adhere, cling to:—'The clerk's [breeches] . . . cannilie unto his thies Did circumjack and *clap*'; Tennant, Papistry, 133 (1827). The meaning of *clopping* is, accordingly, adherence. The Englishmen's slipping into bogs first *made* them prisoners, and then the adherence (or sticking) of their breeches *kept* them prisoners.

I wish to add that I am surprised to find that the verb *to clop* has not been recorded either in the N. E. D. or the E. D. D. Yet this verb *to clop*, meaning to make a sound like that of a horse's hoof when trotting over asphalte or a hard road, is perfectly familiar to myself; and I can supply three quotations for it. It occurs in an interesting book of stories, called Broad Grins from China, originally published with the title Nine Stories of China, in the fourth story called Hyson and Bohea.

> 'That self-same night, when all were lock'd in sleep,
> The sad Bohea, who stay'd awake to weep,
> Rose from her couch, and lest her shoes should *klop*,
> Padded the hoof, and sought her father's shop.'

In the Seventh Story in the same book, called Marriage is a

Mask, I find: 'a rustle of pig-tails and a *klop-klop* of ladies' feet.' And again, in a novel by Wilkie Collins, called Hide and Seek, p. 2:—'He heard the heavy *clop-clop* of thickly-booted feet.' In Dutch and Low German, the verb *kloppen*, to knock, strike, beat, is a common word; in German, it is *klopfen*. It is not too late to enter it in the N. E. D. under **Klop**. [1900.]

Cloves. In the N. E. D. this word is derived from the F. *clou*, as usual; and the difficulty of this derivation is duly pointed out. It is clear that the ultimate source is the Lat. *clāuus*, 'a nail.' I believe that the right solution is one which has never yet been thought of, viz. that the word is really of Italian origin, though somewhat affected by a French pronunciation. It is a remarkable fact that, as explained by Diez, the Lat. *ā* in *clāuus*, Late L. *clāvus*, was taken together with the *v*, and the *av* became *o*, as usual; this produced an Ital. form *chio-o*, in which a euphonic *d* or *v* was inserted, producing the two forms *chiodo*, *chiovo*, both meaning 'nail.' But both these words had the secondary sense of 'clove.' It is remarkable that the great Italian Dict. by Tommaseo only recognises *chiodo* as having the sense of 'clove,' and gives *chiovo* as a 'nail' only. And most Italian dictionaries give no other sense than that of 'nail' for both *chiodo* and *chiovo*. But, as a matter of fact, the pl. term *chiovi* was used as a trade-name for 'cloves' till quite recently, and may be so still. *Chiovi* is given as the equivalent for 'cloves' in the Dict. of Merchandise, by C. H. Kaufmann, 1815; and in various editions of Macculloch's Commercial Dictionary. It seems fairly clear that the E. *clove* is due to a compromise between the F. *clou* and the Ital. *chiovo*.

This supposition solves yet another difficulty; for there is another word *clove*, meaning 'a weight of about 7 lbs.' Of this the N. E. D. says that it 'represents the Anglo-Latin *clavus* and the A.F. *clou*, both common in laws of 13th–15th cent.'; and adds, that it is from L. *clāuus*, 'a nail.' But no

explanation is given of the form of the word. I would explain it by supposing that, here again, the A. F. *clou* has been contaminated by Italian. Florio has: '*Chioua*, a kind of great weight *in Italy*'; which is what we want. Ducange gives the fem. *clava*, as well as *clavus*, and defines it as an E. weight of about eight pounds. [99.]

Coble, a kind of boat. This word is given and defined by Halliwell. He refers us to Morte Arthure, l. 742; but in that passage *coblez* seems to mean 'cables.' Mätzner and Stratmann give no example. But in the Lindisfarne MS., Matt. viii. 23, the Lat. *in nauicula* is glossed by 'in lytlum scipe *uel* in *cuople*.' Johnson's Dict., s. v. *cobble*, quotes '*cobles*, or little fishing-boats' from Pennant (no reference). See Jamieson and Brockett. [89; 17.]

Cobra, a snake. (Port.—L.) In a translation of Buffon's Nat. Hist., 1792, ii. 277, the snake is called '*cobra di capello*, or hooded serpent.' *Cobra* is neither in Johnson nor Bailey. Webster gives *cobra de capello*. Ogilvie gives *cobra de capello*, with *cobra di capello* and *cobra da capello* as alternatives. Cassell's Dict. has *cobra capella*, *cobra capello*, *cobra de capello*, *cobra di capello*, and informs us that *cobra di capello* is right, because *capella* means a chapel, and not a hood. But it is important to remark that *cobra di capello* is not only wrong, but impossible, for the simple reason that the phrase is Portuguese, and the word *di* is Italian.

I have to add that none of these Dictionaries give the etymology of *cobra*; nor can I find it in Diez or Littré; nor, indeed, anywhere else. But it is simply the Lat. *colubra*, a snake, used by Horace, Ovid, and Juvenal. *Capello* is the O. F. *chapel* (F. *chapeau*); see *chaplet* in my Dictionary. [85; 11.] In correction of my note on this word in Phil. Soc. Trans., 1885, p. 289, I have to say that the Portuguese phrase is *cobra de capello*, snake with a hood. See Dr. Chance's remarks in Notes and Queries, 7 S. ii. 205. [85–7; 20.]

Coca, a plant. (Span.—Peruvian.) I have already spoken of *cacao*, which is Mexican, and of *cocoa*, which is Portuguese. *Coca* is distinct from both, and is Peruvian. It is described in Pineda's Spanish Dictionary, who refers us to J. Acosta's Natural History of the West Indies, lib. iv. c. 22, p. 252. See also Joyfull Newes out of the newe founde Worlde, by J. Frampton, 1577, fol. 101, back. The Span. spelling is *coca*, but the Peruvian is *cuca*, of which form the Span. word is a corruption. This is certain from the description by the Peruvian Inca Garcilasso, in his Royal Commentaries of Peru, bk. viii. c. 15. Rycaut's translation speaks 'of the Herb which the Indians call *cuca*, and the Spaniards *coca*.' I cannot find that Mahn has any authority for saying that the word is also *Mexican*. The plant grows wild in Peru. [85; 11.]

Coffer; see **Listre**.

Cog, as in 'to *cog* dice.' It is shown in the N. E. D. that the phrase to *cog* dice seems to have meant originally, so to handle the dice-box and dice as to control, in some degree, the fall of the dice. But no etymology is suggested. When we notice that the usual sb. *cog*, 'a tooth on the rim of a wheel,' is of Scand. origin, being precisely the Mid. Dan. *kogge*, 'a cog' (whence *kogge-hjul*, 'a cog-wheel,' see Kalkar); and when we further observe that the Norw. *kogga* means 'to dupe,' whilst in Swedish we find the verb *kugga*, 'to cheat,' corresponding to the Swed. *kugge*, 'a cog'; it becomes probable that there is a real connexion between the verb and the sb. I suggest that the method of *cogging* was performed in the only possible way, viz. by making use of the little finger as a *cog*, projecting a little into the dice-box so as just to hitch the die against the side, and to direct it in the way it should go. In any case, the verb *to cog* is obviously of Scand. origin. Perhaps it is worth adding that the Swed. verb *kugga* also means 'to pluck in an examination'; which looks as if the examiner puts a cog in the

candidate's attempts to turn himself round; or, as we should say, 'puts a spoke in his wheel.' The prov. E. *to cog together*, means 'to agree'; this obviously refers to the fitting together of cogs of an adaptable form. [99.]

Colè. In Weber's King Alisaunder, 813–816, we find:

> 'King Phelip, that was his lord,
> Gurd him with a god sweord,
> And gave him the *tole* aryght,
> And bad, he scholde beo god knyght.'

The Glossary has: '*Tole*, the tool, instrument, i.e. the sword. The Bodley MS. reads perhaps better *colere*.' This shows that *t* and *c* have been confused. The right reading is, of course, *colè* or *colee*, with the same sense as *acolee*, an accolade (N.E.D.). See numerous examples in Godefroy, s.v. *colee*. I regret to say I did not discover this in time for insertion in the Dictionary; but there is an excellent example of the word in Barbour, which Dr. Murray has duly quoted. This new example is a little earlier. [91; 3.]

Colleen, a girl (Irish). Irish *cailin*, a girl; dimin. of *caile*, a country-woman. So also in Scotch Gaelic. [85–7; 20.]

Collop. In the earliest quotation for this word, in Piers Plowman, B. vi. 287, the pl. appears as *coloppes*. In the corresponding passage, in C. ix. 309, only two MSS. out of six have *coloppes*, whilst four insert an *h*, giving us *colhoppes*. The spelling *colhoppes* must be considered as the original. Dr. Murray suggests that the first part of the word represents A. S. *col*, 'a coal'; since the Prompt. Parv. gives *carbonella* as the Latin for *collop*. It remains to discover the sense of the latter element *hoppe*. Now, in the Archiv für das Studium der Neueren Sprachen, Band ci. Hefte 3, 4, p. 392, there is an article on the word *collops* by Erik Björkman, of Upsala, in which the writer points out that an old Swedish form *kolhuppad* occurs, once only, which is probably borrowed from English. In Noreen's Altschwed. Lesebuch, p. 145, the editor says: '*kolhuppadher*, . . . adj., "roasted in the glow of

the coals"; Swed. *glödhoppad*.' This Swedish word is not in the usual Swed. dictionaries, but *glöd* is the common word for a glowing coal or a glede; so that *glödhoppad* is 'roasted on the gledes.' In Rietz, Dict. of Swed. Dialects, we find, as the word for 'a cake baked on the gledes,' the forms *glö-hoppa*, *glödhyppja*, *glöhyppa*, *glöhyppe*. It is obvious that we have here the equivalent of M. E. *col-hoppe*, with the prefix 'glede' instead of 'coal.' And we hence gather, as the result, that *hoppe* means something baked or fried on the coals. The usual sense of *collop* in M. E. is 'fried ham' or 'fried bacon' (see the N. E. D.); but as the Swed. word means 'cake,' it may be explained as having the general sense of 'a thing fried,' viz. by placing it over glowing coals. . . [Perhaps] it may be connected with the curious A. S. *hoppe*, explained as a bell on a dog's neck; lit. 'a dancer,' from its constant motion. In like manner a *colhoppe* may have meant 'that which dances on the coals,' said of anything fried. Cf. **Gallop**. [99.]

Compame, in Chaucer, C. T., A. 3709, certainly ought to be *com ba me*, i. e. come kiss me. At least four MSS. have this reading. (It was subsequently discovered that this suggestion was made by Mr. Ellis in 1870. See his E. E. Pronun., p. 715, note.) [91; 3.]

Con (1). M. E. *cunnien*, to taste, try. I merely wish to say that, in my Dictionary, I have omitted to add the reference. It occurs in the Ancren Riwle, p. 114. [85; 1.]

Contraband. I have marked *contraband* as Italian, and I think the quotation in Littré justifies this, as it says the term was used by the Venetians in the sixteenth century, and the French form is already in Cotgrave. The Spanish form is precisely the same, but it is not given in Minsheu (1623), though it appears in Pineda's Span. Dict. (1740). There is an early example of it, however, in Howell's Letters (Sept. 8, 1623), where he mentions '*ropa de contrabando*, prohibited goods,' Letters, sect. 3, let. 6. Here *ropa* is a Spanish form,

the Italian has *roba*. The form *contrabandista*, a smuggler, is certainly Spanish; the Ital. has *contrabandiere*. [85; 11.]

Corrie. The N. E. D. tells us that the Highland word *corrie* means a circular hollow among mountains, from the Gael. *coire*, which has this meaning, though the original sense was a cauldron or kettle. I have two remarks to add here. First, the G. *kessel* has a similar double meaning, as it means (1) a kettle, and (2) a ravine. Secondly, as shown by Stokes and Brugmann, the Gael. *coire* is cognate not only with W. *pair*, 'a cauldron,' but also with the A. S. *hwer*, with the same sense. The Irish *c*, W. *p*, points to Celtic *q*, which answers to the A. S. *hw*. Many may remember *Pont-y-pair*, the bridge of the cauldron, where 'the broken course of the stream below adds much to the effect of the scene.' [99.]

Cosset, a pet-lamb, a pet. Used by Spencer and Ben Jonson; see Nares. In Webster's Dictionary, a derivation is suggested from the word *cot*. This does not seem very likely at first sight, but there is some evidence for it. Somner gives an A. S. *cot-sêta*, a 'cot-sitter,' or dweller in a cot, with no reference. But here we get help from Schmid's glossary to the Anglo-Saxon Laws and from Ducange. The Latinised plural *cotseti*, synonymous with *villani*, occurs in the Laws of Henry I, cap. 29; ed. Thorpe, i. 532; and again, spelt *cothseti*, in the same, cap. 81; ed. Thorpe, i. 589. Schmid remarks that the same plural occurs repeatedly in Domesday Book, spelt *coscez*, *cozets*, and *cozez*, where *z* originally stood for the sound of *ts*. See also *coscez* in Ducange, where we even find a form *cossatus*, with a suggested derivation from *cot* and *sit*. The A. S. *cote*, a cote, appears as *cot-* in composition; see the A. S. Dict. Perhaps *cosset* meant at first 'a dweller in a cot'; and, as applied to a lamb, a pet-lamb kept in the house. So the G. *Hauslamm* means both a house-lamb and a pet. Hence the verb *cosset*, to pet. See **Cot-lamb**. For the pronunciation, cf. *best* for *betst*, and *boatswain*; *bless* for *bletsian*, &c. But difficulties remain. [89; 17.]

Costrel, a bottle. Used by Chaucer, L. G. Wom. 2666. Also spelt *costret*; see Mätzner. It is from the O. F. *costerel*, allied to *costeret*, *costelet*, all given by Godefroy, and signifying a pannier, basket, jar, esp. a jar or measure of oil or wine, as in the phrase 'un *costelet* de vin et de olie,' a measure of wine or oil. All are diminutives of O. F. *coste*, a measure of capacity, used for fruits taken to market, a pannier or basket of a certain size. Twenty-two *costes* went to the *muid* (Lat. *modius*); so it was not very large. Ducange gives '*costa*, cista, calathus, F. *panier*.' It seems natural to connect it with Lat. *costa*, rib, side, but I cannot say that the connexion is clearly made out. Lewis and Short quote *costa corbium* from Pliny, 16. 18. 30, § 75. Littré, s.v. *côte*, notes that this term is used in basket-making to denote the projections (*nervures*) formed by the flexure of small osiers round the larger ones; which perhaps explains the word. [89; 17.] Cf. *Costard*, explained as 'a *ribbed* apple' in the N. E. D.

Cot, Cot-lamb, a pet-lamb. In Grose's Prov. Dict. (1790), we find '*cotts*, lambs brought up by hand; cades.' In Wright's Vocab. ed. Wülker, col. 749, l. 1, we have the form *kodlomb* in a vocabulary of the fifteenth century. If these can be connected, then *kodlomb* would stand for [Suffolk] *cot-lamb*, i. e. a lamb brought up in a cot. See **Cosset**. [89; 17.]

Courser; see **Horse-courser**.

Cowl, a tub. From A. S. *cufl*; not in the dictionaries, but the pl. *cuflas* occurs in Birch's Cartul. Saxon. iii. 367. Cf. *cyflas*, in Anglia, ix. 264, col. 1. M. E. *cuvel*, O. F. *cuvele* is the same word; from Lat. *cupella*, dimin. of *cupa*. In Wright's Vocab. 577, 10, we find: '*Cupa*, *anglice*, a cupe, or a cowle.' [91; 3.]

Cowry. I have given the usual derivation, from the Hind. *kauṛī*, with the cerebral *r*. Col. Yule shows that another Hind. form of the word is *kauḍī*, and the Marathi form is *kavaḍī*; and all these are from the Skt. *kaparda-*, which Benfey explains as 'a small shell used as a coin,

a cowrie'; also called *kapardaka-* and *kapardikā*. [85–7; 20.]

Cowslip. I have explained this as originally *cow-slop*, the literal sense being 'the droppings of a cow.' Mr. Magnusson points out to me that the Icel. word for the flower is *kū-reki*, i. e. cow-droppings, and that the Icel. word was borrowed from the A. S. *cū-slyppe*, the latter part of the word being translated in order to preserve the meaning. Odd as this may seem, it is matched by the prov. E. *cow-daisy*, which does not mean the flower, but the circle of cow-dung, also called *cow-blake*, *cow-clap*, *cow-plat*, *cow-shard*, *cow-sharn*; see Halliwell. Another prov. E. name for *cow-slip* is *cow-strippling* or *cow-stropple*, lit. cow-dribblings, or the last milk drawn from a cow by pressure. See *strip*, *strippings*, *stroakings*, and *strop* in Halliwell. [85; 11.] *Add*—Cf. *bull-slop*, *Primula variabilis*; Britten, Plant-names.

Cozier, a cobbler. This word occurs in Tw. Nt. ii. 3. 97, where Malvolio reproves the company for squeaking out their '*coziers*' catches.' It is said by some to mean a tailor, but the earliest authority, Minsheu, says it means a cobbler. His Dictionary has: 'A *Cosier*, or sowter, from the Span. *coser*, to sew; *vide* Botcher, Souter, or Cobler.' It is not at all likely that the word is of Span. origin. It is far more likely to be French. The nearest form I can find in Godefroy is the O. F. *cousere*, for which he gives a quotation, under the form *couseor*, which is the accus. case. He explains *cousere* by *couturier*, and Cotgrave has: '*Cousturier*, a Tailor, or Botcher, a Seamster.' The O. F. *cousere* is evidently derived from the stem *cous-*, which appears in *cous-u* (Lat. *consutus*), the pp. of *coudre*, to sew. From Lat. *con-*, together, and *suere*, to sew. Godefroy also gives an O. F. *chosier*, which he does not attempt to explain. His quotation is: 'Un charpentier, un cercelier, un *chosier*, un peletier.' These are all names of tradesmen; and as *peletier* means 'a furrier,' it seems just possible that *chosier* may mean 'a cozier.' [88; 1.]

Crack, a mischievous boy. Shakespeare has the word twice. I believe it is short for *crack-rope*, a contemptuous term for a rascal, occurring in Dodsley O. Plays, ed. Hazlitt, iv. 63. In the same way, *wag* is short for *wag-halter*, and is an equivalent term. Thus Cotgrave has: '*Babouin*, a craftie knave, a *crack-rope*, a *wag-halter*.' Todd's Johnson has *crack-rope*, without a reference, defined as 'a fellow that deserves hanging.' It means rather 'a fellow that has escaped the gallows, because the rope broke.' It seems to have been usual not to hang a man a second time in such a case. [89; 17.]

Crayer, **Craier**, **Crare**, **Cray**, a kind of small ship. Shak. has 'sluggish *crare*'; Cymb. iv. 2. 205 (old edd. *care*); see also *craier* in Halliwell; *cray* in Todd's Johnson and Nares. M.E. *crayer*, *krayer*; Morte Arthure, 738, 3666. From O. F. *craier*, *creer*, a vessel of war; spelt *craier* in 1339, and *creer* in 1334, according to Godefroy, and apparently a Norman word. Low Lat. *craiera*, in a charter of Edw. III, A.D. 1360; also *creyera* (Ducange). Widegren gives the Swed. *krejare*, a small vessel with one mast; but this is evidently a late form, and does not help us. Beyond this I cannot go. The suggestion, in Webster, that it is derived from the G. *krieg*, or Du. *krijg*, war, is in no way borne out. It does not account for the spelling, and we should rather expect the word to be of English origin. I would propose to derive it from the A. S. *crecca*, M. E. *creke*, *crike*, a creek. This word was Latinised as *creca*, and meant both a creek and a port or harbour. A Low Lat. **crecarius* would give the O. F. forms exactly, and might mean 'a ship frequenting the harbours.' [89; 17.]

Crease. It is curious that the etymology of the word *crease*, in the sense of a line or mark produced by folding a piece of paper, is wholly unknown. At the same time there is an excellent account of it in the N. E. D., and the suggestion there made is one which, as I hope to show, is perfectly correct.

The history shows that the word had, at first, a final *t*, and

was spelt *creast*; and it is further shown in the Dictionary that *creast* was a variant of *crest*.

We have to discuss two points: (1) the form; and (2) the meaning.

As to form: the *e* of *crest* was sometimes lengthened, and so became the long open *e*, denoted in Tudor spelling by *ea*; and, by dropping the final *t*, the form *creas* or *crease* resulted at once. The loss of the final *t* was due to the length of the vowel. In many dialects of England the word *joist* is pronounced *jice*. Now, it is not a little odd that the final *t* in *crest* is actually dropped in modern Provençal. Mistral gives the Provençal forms *crest*, *crist*, *creis*, *cres*, meaning the crest of a mountain, the ridge of a house-roof, a summit. I do not suggest that we got the word from Provençal; but I may fairly insist that a phonetic alteration which can take place in Provence can also take place here. To this position no objection can be taken. Observe also that the Prov. *creis*, which doubtless rhymes to the E. *grace*, represents a sound which the E. *crease* certainly had some two hundred years ago. Hence, as to form, there is no difficulty.

As to the sense, the difficulty is explicable. When a piece of paper is folded in half and so creased, it can be partially opened and placed upon a table so that the fold or *crest* has a fair resemblance to the ridge of a roof. This is fanciful, of course; but I can show that such a notion was really adopted.

The Provençal also has a diminutive form *crestel*, signifying likewise a crest, ridge, summit, ridge of a roof. In the Walloon dialect of Mons, according to Sigart, this takes the remarkable shape *kertiau*, answering to O. F. *cresteau*, one of the battlements of a wall. Now this Walloon *kertiau* means (1) the space comprised between the battlements and the outside boundary of a town; and (2) a fold (or *crease*) made in linen by passing an iron over it. At Lille is used the verb *kerchir* (a form, as I take it, of O. F. *crester*),

with the senses 'chiffonner, rider, plisser.' Even in O. F., Godefroy notes the use of the pp. *cresté*, with the sense of wrinkled or ruffled (*ridé*), in speaking of the surface of water, which suggests the use of *crease* to represent a wrinkle or rising crest on water.

Again, Grandgagnage, in his dictionary of the Walloon dialect, gives: '*Crètelai*, faux-pli, ride; [pronounced in N. (Namur) as] *crètia*.' Also: '*Crèteler*, grimacer, être plissé de travers, goder.' This suggests yet another way of forming creases, viz. by wrinkling the forehead in parallel crests.

Thus we have sufficient evidence of the two facts to be proved, viz. (1) that *crease* is a form of *crest*; and (2) that a *crease* was supposed to be like the crest of a wave, or a pucker on the forehead, or the ridge of a roof; which explains why, in West Cornwall, the word *crease* means precisely 'a ridge-tile.' And it is by no means unlikely that these notions were imported from some French dialect of the north of France or of Flanders in the reign of Elizabeth, when we certainly imported several words from the Dutch. [*Athenaeum*, Sept. 18, 1897.] *Add*—The form is Walloon; see *kress*, a crest, ridge, in many senses, in Remacle.

Creel, a kind of basket. M. E. *crel*, with long *e*. 'A basket and iij *kreles*'; Wills and Inventories, Surtees Soc., i. 224; A.D. 1564. Spelt *creill* in Laing's Select Remains of Scottish Poetry, King Berdok, l. 25; also in the Ballad of the Wooing of Jok and Jenny, st. 7. See also *creil* in Jamieson. The etymologies in Jamieson cannot be right. The Gaelic form is spelt *craidhleag* by Macleod and Dewar, who explain it by 'a basket, a creel.' O'Reilly quotes '*craidlag*, a basket,' from Shaw's Gael. Dict. [85; 11.] See Notes and Queries, 7 S. iii. 44, where it is explained that the use of *dh* in *craidhleag* is merely orthographical, to show that the preceding *ai* is a diphthong. In the Prompt. Parv. it is spelt *crelle*. [85; 20.] A derivation from a sup-

posed O.F. form **creille*, representing L. *crāticula*, is proposed in the N. E. D. The E. D. D. points out that the right form is the O.F. *creil*, for which we are referred to Lacurne. This O.F. *creil* also occurs in Ducange, s.v. *cleia*, where it is given as the O.F. translation of L. *crātes*, 'a hurdle.' There can be no doubt that our *creel* is precisely this O.F. *creil*, which represents the L. **crāticulum*, the neuter, not the feminine form. As a fact, the L. fem. form *crāticula* is also represented in French, viz. by the sb. *grille*. It is thus evident that *creel* is a masculine (or neuter) form closely related to the fem. form *grille*, 'a grating.' It is worth noting that, whilst Ital. *gradella* is explained in Florio by a gridiron (i.e. 'a grill') or a window-grate (F. *grille*), the same word in modern Italian means a fish-basket (i.e. creel). So in French, F. *gril*, 'a gridiron,' is a doublet of our *creel*. [99.]

Creem, to crumble (prov. E.); see **Crumb**.

Cresset, an open lamp, placed on a beacon or carried on a pole. I regret to say my etymology of this word (in Etym. Dict., ed. 1884) is wrong. I have followed Roquefort and Mätzner, and have mixed up two different names of lamps. The M. E. *cresset* is from the O. F. *cresset* with the same sense; and the O.F. *cresset* is a less correct form of *crasset* or *craisset*. Godefroy gives *craisset*, with examples, showing that it is precisely the Eng. *cressėt*. Other spellings are *craicet*, *craichet*, *grasset*, *graset*; and the fact that it sometimes begins with *g* is of some importance. The right etymology is given by Ducange, under the Late Lat. *crassa*, fat, grease; which is the origin of our word *grease*. The *craisset* was so called because it was supplied with *grease*. It was an out-of-door lamp, without a wick. Grease and oil, and sometimes pitch, were poured into a cup, usually hoisted on the top of a pole: and the grease was then set on fire. The Late Lat. *crassa* is merely the fem. of Lat. *crassus*, whence also the F. *gras*. This etymology of *cresset* is also given by Scheler, who takes

occasion to say, s.v. *creuset*, that *cresset* has nothing to do with E. *cruse*. It is also given by H. Moisy, Dict. de Patois Normand, 1887. The word which Roquefort confuses with *cresset* is the O.F. *croissol*, given by Godefroy under the spelling *croiseul*. This is rightly explained by Scheler, s.v. *creuset*, as being (like E. *cruse*) derived from the M.H.G. *krūse* (G. *krause*), a kind of pot. In this case the lamp was named from the cup into which the grease was poured. [88; 10.]

Cross. The great difficulty of accounting for the form *cross* is well known. Mr. Mayhew points out to me that *cross* is also the O. Irish form, found in the Leabhar Breac, ed. Atkinson; see the Glossary. Of course this Celtic *cros* is from the Latin *crux*. In O'Reilly's Irish Dictionary, we find *cros*, a cross, a hindrance; *crosaim*, I cross, stop, hinder, debar; *crosanach*, cross, perverse; *crosog*, a small cross, perverseness, &c. I find A. S. *cros*, as in 'Normannes *cros*'; in Birch, Cart. Sax. iii. 367 (A.D. 963–984); [which is borrowed from Celtic. This is the earliest instance of its occurrence in English.] [89; 17.]

Crow-bar. I give the usual account, that the *crow-bar* was probably named from some resemblance to the crow's beak. The old name was simply *crow*, without the *bar*; see under **Prise**, below. Cotgrave has: '*Corbin*, a crow; *bec de corbin*, a chirurgeon's toole, called a crowes-bill.' [85; 11.]

Crowd. The verb *to crowd* answers to M. E. *crouden*, to push. The related A. S. word is given by Ettmüller and Leo as **crēodan*. I wish to point out that this form of the infinitive is *theoretical*; and I entirely fail to discover any possible reason why the A. S. infinitive should not have been **crūdan*, in perfect accordance with the M. E. form. There are only two examples of the verb in all A. S. literature. One gives us *crȳdeþ* as the 3 pers. sing. present, and the other gives us *crēad* as the past tense. Both of these could easily come from an infinitive **crūdan*, precisely as we get the 3 pers. sing. pres. *bȳhþ*, short for *bȳgeþ*, and the pt. t. *bēah*, from

būgan, to bow. The only related word is the M. Du. *kruyden*, to push, given by Hexham; now spelt *kruijen*, by loss of *d*. Now, precisely as the M. Du. *buygen*, to bow, answers to A. S. *būgan*, so the M. Du. *kruyden* must answer to an A. S. *crūdan*. After writing this note, I found that Stratmann has already made this suggestion. [85; 11.]

Crucible. Observe the entry: '*Crassipulum, Crassipularium, Crucibolum, anglice*, a cresset'; Wrt. Vocab. 576. 9. [91; 3.] *Add*—Here *crassipulum, crassipularium*, mean a pot for holding grease: see **Cresset**. But *crucibolum* (from Lat. *crux*, gen. *cruci-s*) meant a lamp with four nozzles, pointing four ways like the arms of a cross. I possess such a lamp, bought in Italy; and the pattern is common. In the N. E. D., it is explained as 'a lamp with crossed wicks, giving four flames'; but the wicks do not cross. They only point outward from a common centre.

Crumb. It is worth noting that, as suggested by Kluge, the *u* in the A. S. *crūma*, 'a crumb,' was long. This is shown in two ways: (1) the prov. E. *croom* has the long vowel still; and (2) A. S. *crūma* answers to E. *crumb* just as A. S. *þūma* does to E. *thumb*. This helps us to the etymology of the prov. E. *creem*, 'to crumble.' It suggests an A. S. form **crȳman*, derived from *crūma* by mutation of *ū* to *ȳ*, with substitution of the Kentish *ē* for A. S. *ȳ*, as in the modern E. *steeple* for A. S. *stȳpel*. In the E. D. D., the sense of 'crumble' (for *creem*) is given as the *third* sense; but it ought to stand as the *first*. [99.]

Cudgel. I have suggested that this word is of Celtic origin, but it is probably Teutonic. I have given no example earlier than Shakespeare. It occurs, however, once in M. E., and, in fact, as early as in the Ancren Riwle, p. 292, l. 1, where it is spelt *kuggel*. Further, the A. S. form is properly *cycgel*, of which the dat. pl. is spelt *kycglum* in the Hatton MS. of Gregory's Pastoral Care, ed. Sweet, p. 297, l. 1. The acc. pl. *kigclas* occurs in Cockayne's Shrine, p. 163.

The remarkable spelling *quodgell* is quoted from a piece called Pasquin in a Traunce in the volume on 'Dialect' in the Gentleman's Magazine Library; reprinted from the Gent. Mag. for 1820, pt. 1, pp. 115, 116. [89; 17.] Kluge connects *cudgel*, A. S. *cycgel*, with G. *kugel*, 'a ball,' and *keule*, 'a club,' presumably with a knob to it. I propose further to connect these words with Swed. *kugge*, whence the E. *cog*. A cog would thus be explained as 'a round projection,' and a *cudgel* as 'a knobbed stick.' Cf. also Dan. dial. *kugel*, *kugl*, *kygl*, 'rounded, convex' (Molbech). [99.]

Cullis, a very fine and strong broth, strained and made clear for patients in a state of great weakness (Nares). This is a common word in old dramas; Nares gives several examples, which could easily be multiplied. The M. E. form is *colis* (see Mätzner); also spelt *kolys*, *colice*, *colysshe*. This is from an O. F. *colis*, *couleis* (see *couleis* in Godefroy), later *coulis*. Cotgrave gives '*Coulis*, masc. a cullis, or broth of boiled meat strained'; and the adj. *coulis*, gliding, whence *potage coulis*, lit. gliding pottage, i.e. gliding through a strainer, used in the same sense as *coulis* alone. It was therefore originally the masculine form of an adjective, answering to Late Lat. **colāticius*, from *colāre*, to flow, to strain through a sieve. Similarly *port-cullis* means 'gliding gate'; and the only difference between *cullis*, broth, and the *cullis* in *port-cullis* is that the former is masculine (*colāticius*), and the latter feminine (*colāticia*); see *coulis*, *coulisse* in Cotgrave. And see Wedgwood. [85; 17.]

Curry, a relish; hence, a seasoned dish. Col. Yule remarks that the word is Tamil; from the Tamil *kari*, sauce. The Canarese form *karil* was that adopted by the Portuguese, and is still in use in Goa. I find that Vieyra's Port. Dict. gives the word *caril*, 'the juice of tamarinds'; this is clearly what Col. Yule calls 'the ordinary tamarind curry of S. India.'

I have given the word as Persian; this is entirely wrong. [85–7; 20.]

Cury, cookery; as in M. E. 'form of *cury*.' So also in 'Petty Cury, Cambridge,' i.e. cook's quarter, or quarter for eating-houses. From O. F. *queurie*, cookery (Godefroy); from O. F. *queu*, a cook, Lat. acc. *cocum*. [91; 3.]

Cut. I have given this word as of Celtic origin. [As this is certainly] incorrect, perhaps it may be Scandinavian. It appears first in Layamon, as I have said. Ihre gives M. Swed. *kotta*, to cut or carve wood with a knife; but gives no reference. The Swed. dialects have *kåta*, *kuta*, to cut or chip with a knife; *kåta ur*, to hollow out; *kuta* or *kytti*, a knife; *kutts*, a piece or bit cut off, chip. Haldorsson gives an O. N. *kuta*, to cut with a small knife (quoted by Mätzner); also *kuti*, a knife (quoted by Aasen, s. v. *kytel*). Vigfusson has *kuti*, a little blunt knife, without a reference. Aasen gives Norw. *kytel*, *kjutul*, most often *kyttel*, a pointed slip of wood, with which bark is stripped off trees. The Norw. form *kyttel* reminds us of the M. E. verb *kitten*. It is curious that the traces of the word should be so slight. [88; 1.]

Dacoit, a robber. From the Hind. *ḍakait*, a robber belonging to an armed gang (Yule). [85–7; 20.] See N. E. D.

Daker-hen, a corncrake. According to Halliwell, it occurs in Elyot's Dictionary, s.v. *Crex*, A.D. 1559. I find it in Cooper's Thesaurus, s. v. *Crex*, A.D. 1565. Cf. Lincolnshire *dacker*, to waver, stagger, totter, hesitate. Koolman thinks it is connected with the E. Friesic *dakkern*, to splash about, to move quickly and with noise. He quotes, from Kilian, M. Du. *daeckeren*, to fly or flutter about. *Dack-er* seems to be a frequentative verb, formed with the usual suffix *-er* from a base DAK, expressive of quick motion. Cf. Cumb. *dakerin'*, walking carelessly, North *daker*, a dispute. See further in Koolman. [88; 10.] See *Dacker* in E. D. D.

Dally. Thanks to Dr. Murray, we now know that this E. word is derived from the A. F. and O. F. *dalier*, to converse, chat, pass one's time in light social converse; see Glossary to

N. Bozon, ed. P. Meyer. But I think we can go a step further back, and explain *dalier* as being of German origin. Schmeller's Bavarian Dict. gives us: '*Dalen*, to speak or act like little children'; with two good examples. One is the proverb: 'Alte Leute muss man *dalen* lassen,' we must let old folks prattle. The other is from Hans Sachs, 1560, v. 364: 'Er *dalet* wie eine alte Hetz,' he chatters like an old magpie.—N. and Q., 8 Ser. xi. 486 (1897). *Add*—Flügel's G. Dict. has the prov. G. *dahlen*, 'to trifle, dally, play the fool.'

Dandruff, scurf. Also spelt *dandriff*. This word has been solved by Mr. Mayhew, who has kindly sent me his results. It is a compound word. The former part is *dander*, a Yorkshire word for a slight scurf on the skin; used in East Anglia in the shorter form *dan*; see E. D. D. The second part of the word represents the Icel. *hrufa*, a scab, which found its way into English dialects in the forms *hurf* (by metathesis) and *huff* or *hough*. Halliwell gives *huff* as East Anglian, and the pl. *houghs* as Northern. The Whitby Glossary has *urf*, without the *h*. [1900.]

Dank. It is said, in the N. E. D., that the only words known which seem to be related to *dank* are the Swed. dial. *dank*, 'a moist place in a field,' and Icel. *dökk*, 'a pit, a pool.' But I find other forms which are more satisfactory, viz. Swed. dial. *dänka*, 'to moisten'; and Dan. dial. *dönke*, *dynke*, 'to sprinkle linen with water before ironing it.' Besides these, we can scarcely doubt that *dank* is connected with the Mid. Swed. and prov. Swed. *dunkenhet*, given by Ihre and Rietz, which meant precisely 'moisture' or dankness; and further, with Dan. dial. *dunkel*, 'moist, not quite dry'; *dynk*, 'a drizzling rain' (Molbech); and Norw. *dynka*, 'to wet.' This makes it quite certain that *dank* is connected with an obsolete Scand. verb **dinka*, pt. t. **dank*, pp. **dunkinn*, the sense of which was, probably, 'to be wet.' Cf. also *damp*. [99.]

Darn. Dr. Murray shows that all ideas of assigning a Celtic origin for the *darning* of stockings, &c., must be given

up. He suggests that it is connected with the adj. *dern*, 'secret, hidden'; whence *dern*, 'to conceal, to put out of sight.' But he suggests no connecting link between the two ideas. This I now propose to supply. The A.S. verb *gedyrnan* is duly given in Bosworth and Toller, with the senses 'to conceal, hide, keep secret.' But it also had the explicit sense 'to stop up.' This, I think, is all that we require. To *darn* a hole in a stocking is precisely 'to stop up' the hole, so as to make the stocking wearable; and the same explanation applies to a hole in any kind of garment. The required meaning is supplied by a gloss which is twice recorded; viz. 'oppilatum, *gedyrned*'; Wright's Vocab. ed. Wülker, 461. 7; and 494. 25. *Oppilāre*, 'to stop up,' is rare; but occurs in Cicero and Lucretius (see Lewis and Short). Lastly, the matter is put beyond doubt by the account of the prov. E. *darn* in the E. D. D., where it is especially noted that the word is applied in Aberdeen, not to the mending of a stocking, but to the stopping up of a hole with straw. A most extraordinary use of the word is also recorded there, viz. that a drunken man, who takes a zig-zag course instead of walking straight, is said 'to *darn* the streets.' I have yet one more remark to add, viz. that, in the dialect of Westphalia, the verb *stoppen*, lit. 'to stop,' is used in the precise sense of 'to darn a stocking.' [99.]

Darnel. The etymology of *darnel* has never yet been fully explained. Hitherto, we have only got as far as this, viz. that it is a Walloon form, recorded in Hécart's Glossary of the dialect of Rouchi in the form *darnelle*, with a note that it is known 'en Cambrésis,' i.e. in the neighbourhood of Cambray. I wish to draw attention to the final *e*, as showing that the word was originally one of three syllables, and was feminine. This helps us to a possible etymology. I take this word to be really a compound; the word consists of two parts, viz. *dar-* and *nelle*; and I propose to show that, whereas *darnel* is applied to *Lolium temulentum*, the former part

dar- practically signifies *temulentum*, and the latter part *nelle* means *lolium*. And first, as to *dar-*. This is explained by Swedish, which has two words for 'darnel,' viz. the compound *dår-repe* and the simple form *repe*. Both are given in Öman's Swed. Dict.; he has: '*dår-repe*, bearded darnel,' and '*repe*, darnel.' It is clear that *dår-* refers to the stupefying property of the plant, whence also it is called *temulentum* in Latin, and *ivraie* in French; for F. *ivraie* is obviously allied to the adj. *ivre*, 'drunken.' The Swed. *dåra* means 'to infatuate, to delude, to bewitch,' and is allied to Dan. *bedaare*, 'to infatuate, to besot'; and to the M. Du. *dore*, G. *Thor*, 'a fool, a senseless person.' See the words *dor*, 'mockery,' *dor*, 'a fool,' and *dare*, vb. (2) in the N. E. D. Note also M. Du. *verdaren*, 'to amaze'; Low G. *bedaren*, Du. *bedaren*, 'to become calm or to be calmed down'; which show the vowel *a* in place of the Icel. *ā* or Swed. *å*. Corresponding to the vowels *a* and *å* respectively, we have variants both in English and Walloon. In English we have the ordinary form *darnel* and the Lowl. Sc. *dornell*. In Walloon, we have the remarkable variants recorded by Grandgagnage, viz. *darnise* and *daurnise*, signifying one who is stupefied by drink or is dazed. Putting all these facts together, there seems to be sufficient evidence that the syllable *dar-* or *dor-* has reference to the stupefying or intoxicating properties of *darnel*. If this be correct, it is not difficult to find the meaning and etymology of *nelle*. Godefroy gives *nelle* as a variant of *nielle*, with the sense of darnel. He quotes from a Glasgow glossary the entry 'Hæc jugella, *neele*'; and from another glossary, 'Lolium, *nielle*'; and again: 'Zizania, *nielle*'; and again, 'la *nelle* ou la droe par-my le froment.' This shows that, as I said, *nelle* is feminine, and is clearly a contracted form of *nielle*, the form *neele* being intermediate between the two. As to the etymology of *nielle*, it is merely the F. form of L. *nigella*. The form *jugella*, of course spelt with *i* (not *j*) in the Glasgow glossary, is nothing but the scribe's error; he has written *iu* instead of

ni, just as the mysterious word *junames* in Halliwell's Dictionary turns out to be a miswritten form of *innames*, i. e. intakes, or plots of land taken into cultivation. The L. *nigella* means a plant having black or blackish seeds, and is the fem. of *nigellus*, blackish, from *niger*, black. In Lyte's translation of Dodoens, bk. ii. c. 96, he remarks that one kind of *nigella* has black seeds; and further, that the French form of *nigella* is *nielle*. He distinguishes between *nigella* and *lolium*; but we need not be troubled about this, since the old glossaries identify *nielle* with *lolium* and *zizania*. Cotgrave explains *nielle bastarde* by 'cockle,' and we know that 'cockle' is often used to translate both *zizania* and *lolium*. A gloss in Wright's Vocab., 554. 10, written in three languages, brings the words together thus: 'Zizania, neele, cockel.' We thus have irrefragable evidence to show that the O. F. fem. sb. *nelle* actually meant 'darnel,' and that it is ultimately a derivative of L. *niger*, 'black.' This being so, we can hardly fail to identify the Lowl. Sc. prefix *dor-* with the Swed. *dår-* in the compound *dår-repe*, 'darnel'; and lastly, we see that this prefix refers to the stupefying properties of the *Lolium temulentum*. The admirable article on *cockle* in the N. E. D. gives further information. Professor Henslow has kindly explained to me how the confusion between *darnel*, *corn-cockle*, and *nigella* arose. *Darnel* was confused with *cockle*, because both grow among corn. *Cockle* was confused with *nigella* because both grow among corn, and have black seeds. The seeds of darnel are *not* black. He remarks further, that this early confusion of the three plants was repeated by Fuchsius and others, but they are correctly distinguished from each other in Gerarde's Herbal; where we find (1) Gith, nigella, Melanthium; (2) Cockle, Bastard nigella, Pseudomelanthium; and (3) Darnel, Lolium album, Triticum temulentum. [99.]

Date (of the Palm-tree). The word *date*, as applied to the fruit of the palm-tree, is derived, through the F. *datte*, and the L. *dactylus*, from Gk. δάκτυλος, of which the true sense,

in Greek, is 'a finger.' It is tolerably obvious that this is nothing but a popular etymology, and that δάκτυλος, in the sense of 'date,' is from some foreign source, assimilated to the ordinary word for 'finger' because that was a familiar word, and some sort of resemblance to a finger could be made out. Professor Bevan, I found, was of the same opinion; and gave me as the source the Aramaic *diqlā*, 'a palm-tree,' whence the Heb. *Diqlāh*, as a proper-name, spelt *Diklah* in the A. V., Gen. x. 27; 1 Chron. i. 21. The Arab. *daqal*, 'a kind of palm,' is a related word. It is a safe conclusion that the Greek word was modified from the Aramaic name of the date-palm. [99.]

Davit. The etymology of this nautical term is uncertain. It is very remarkable that Capt. Smith (Works, ed. Arber, p. 793, A.D. 1626) spells it *Dauid*, and prints it in italics as if it were a man's name. He speaks of 'the blocke at the *Dauids* ende.' Perhaps this is the right solution, though we cannot tell what relation this *David* was to *Davy Jones*. Dr. Fennell called my attention to the above passage. [85; 11.] So in N. E. D.; which see.

Day. I have omitted, in my Dictionary, to give the cognate words in Lithuanian and Sanskrit. The Goth. *dags* represents a primitive Teut. **dago-z*; this corresponds to Lith. *dagas*, a hot season, *dagà*, harvest; Old Pruss. *dagis*, summer; Skt. *ni-dāgha-*, the hot season, *dāha-*, a burning, heat. The form of the Aryan root is √DHEGH, appearing in the Lith. *dèg-ti*, to burn, Skt. *dah*, to burn. Thus the sense was, originally, 'the hot time,' and probably originated in a warm climate. See Brugmann's Comparative Grammar, tr. by Wright, § 77, p. 67; Fick's Dict. i. 115, 631. [88; 10.]

Daze. I have said that the E. *daze* is of Scand. origin. In an article in Notes and Queries, 6 S. viii. 365, I was told that it is obviously borrowed from the O. F. *daser*, which is given by Godefroy and La Curne de Sainte-Palaye with precisely the sense of the E. word. I was also told that the

evidence for a Scand. origin, as given by me, is hardly sufficient. After re-examining the question, I see no reason for altering my opinion. The O. F. *daser* and M. E. *dasen* are certainly the same word, but there is no reason why one form should be borrowed from the other. Certainly the O. F. word was not borrowed from us; and if the Scand. word could find its way into French, much more easily could it find its way into English, which notoriously abounds with words of Scand. origin. I conclude that the M. E. *dasen* and the O. F. *daser* are alike of Scand. origin, and it would only have obscured the facts to have mixed up the E. word with the F. *daser*, which there was no need to mention. Mätzner, like myself, simply mentions the Scand. words, and leaves the F. *daser* alone. On the other hand, I admit that I hardly said enough in support of the Scand. origin, when I refer to the Icel. *dasask*, to be exhausted, and the Swed. *dasa*, to lie idle. There is, in fact, further evidence, as may be seen by consulting Mätzner and others. The Icel. pp. *dasaðr*, exhausted by cold, answers fairly well to the E. pp. *dased* as used by Hampole. The M. E. *dasiberd*, a stupid fellow, can be explained from the Icel. *dasi*, a lazy fellow, to which the M. E. *berd* (beard) has been added. The M. E. *dastard*, a stupid fellow (in later E. a coward), is formed (with suffix *-ard*) from the Icel. *dæst-r*, exhausted. If we now turn to Aasen's Norweg. Dict., we come closer to the sense of the E. word. He gives Norw. *dasa*, to grow faint, *dæsa*, to grow faint, to be exhausted with cold or wet; *dæst*, pp. faint, tired out; *dæseveder*, 'dazing weather' (as we might say), said of frost and bad weather, which exhausts animals. Rietz gives the prov. Swed. *dasa*, to lie idle, and cites the Danish dialectal words *dase*, to lie idle, lounge about, *dasse*, to flirt; also Swed. dial. *daseri*, unchastity; *dasig*, sluggish; *daska*, to be slow, go slowly; with further illustrations. I think there is quite enough evidence to show that the E. *dased* was derived from a Scand. word meaning exhausted by cold or wet, tired out,

faint, whence the secondary sense of sluggish or stupid. The exact relationship (if any) between *daze*, *dizzy*, and *doze* is not easy to determine. See Koolman's E. Friesic Dict., s. v. *dösen*; Bremen Wörterbuch, s. v. *dösig*, &c. [85–7; 20.]

Debut. The Dictt. all agree that the F. sb. *début* is from the verb *débuter*; but they give no very clear account of the verb. Hatzfeld makes two distinct verbs, viz. (1) *débuter*, 'to get nearest to the mark, to make one's first attempt, to begin,' which he derives from the Lat. prep. *de* and F. *but*, 'a mark,' observing that the old spelling *desbuter* is wrong; and (2) *débuter*, 'to knock away from the mark,' in which the prefix represents the Lat. *dis-*. But the distinction is surely needless. Cotgrave explains M. F. *desbuter* by 'to put from the mark he was, or aimed, at,' i. e. 'was *at* or aimed at,' also, 'to repel, thrust back, drive from his place, disappoint'; and does not notice the other senses at all. This makes it clear that this was the original sense; and it is obvious that the prefix is the O. F. *des-*, answering to the Lat. *dis-*, and that the spelling *desbuter* is right. But we can easily see that the sense 'to get nearest the mark' follows immediately from this, and belongs to precisely the same verb. Any one who has played at bowls knows perfectly well that the player who knocks the best bowl away from its good place usually succeeds in substituting his own bowl as being the nearest, or at any rate leaves his partner's bowl in a good position; otherwise he does no good by his stroke, and does not disappoint the adversary. Consequently we have but *one* verb to deal with; and we may further remember that, if a novice at the game of bowls succeeds in displacing the adversary's bowl, and so getting nearest to the mark, he will certainly astonish the older players, and make a successful *début*. Further, according to the rules of the game, he will, in the next round, have the honour of *beginning first*, which brings in yet another sense of the verb. I submit that there is but *one* verb, and that the etymology is obvious. It is worth notice that

Littré gives six senses to the word, and actually places the original sense last of all. This original sense is an active one, whilst all the other senses are neuter. It is also worth notice that the sb. does not occur in Cotgrave. According to Hatzfeld, it first occurs in 1642, spelt *desbut*; a spelling which I hold to be perfectly correct. The order of the development of the senses is, accordingly: (1) 'to knock away from the mark,' in the game of bowls; (2) 'to come in first,' at the same game; (3) 'to lead off,' in the next round, at the same; (4) 'to lead off,' generally; (5) 'to make a first beginning in public.' [99.]

Decoped. Rightly explained in Stratmann, with a reference to Rom. of the Rose. It means 'cut, or slashed,' said of shoes. The explanation in Halliwell is wrong. He refers us to *coppid*, which he explains by 'peaked.' Under *coppid*, he refers to *couped* in P. Plowman; but this means 'slashed.' Cf. also *coped*, Libeaus Desconus, ed. Kaluza, l. 143. [92; 12.]

Decoy. On this difficult word there is an excellent article by C. Stoffel, of Amsterdam, in Engl. Studien, x. 181. He shows that we may fairly conclude that the word *coy* is simply borrowed from the Du. *kooi*, a cage. We find *coy-ducks* in Burton's Anatomy of Melancholy, i. 205 (London, 1827). In the word *de-coy*, he suggests that *de* may be simply the Du. definite article, so that it would answer to Du. *de kooi*, the cage. This is a new light, and may be correct; if not, we must take *de-* to be the usual E. prefix of Lat. origin. He further shows that *kooi* is a genuine Du. word, with a variant form *kouwe*, given by Kiliaen. The whole article is valuable, and full of useful quotations. To these I add one from N. & Q. 5 S. xi. 7, where it is said that Spelman (Eng. Works, ed. 1727 [Posthumous Works], p. 153) says that Sir Wm. Woodhouse 'primum apud nos instituit Decipulum Anatorium, peregrino nomine *a Koye*.' And I have further to add that the word is given in Skinner's Dict., 1671, where he has: '*Coy*, Belg. *Voghel Koye*, à nom.

Koye, cavea, septum aviarium, item avis pellax, illex,' &c. [88; 1.]

Decretistre; see **Listre**.

Degaré. A copy of the Romance of Sir Degaré occurs in the Percy Folio MS. iii. 26, where the name is explained as meaning 'almost lost.' Dr. Furnivall notes that an O. F. *degarer* answers to Low Lat. *deuagari*, as *degaster* does to *deuastare*. This does not work out correctly; for, by the same rule, *degarer* would answer to Low Lat. *deuarari*, as the *g* is for *u*. But the fact is, that, as in other cases, the real prefix is *des-* (for Lat. *dis-*), which became *de-* in later French (mod. F. *dé-*). The full form would be *des-garé*. This only differs from O. F. *es-garé* in the use of the prefix *des-* instead of *es-* (Lat. *ex*); and we know that these two prefixes were of equivalent value. The O. F. *esgaré* meant lost, abandoned, strayed, out of the way; cf. mod. F. *égaré*, lost. The English explanation 'almost lost,' just represents a not uncommon sense of *esgaré*, viz. strayed, applied to one who has lost his way for a time, but may hope to recover it. The etymology is now apparent, viz. from the prefix *des-*, *de-* (Lat. *dis-*), and the verb *garer*, to take heed, from the O. H. G. *warōn*, to observe, heed, be aware of. The Eng. *wary* is from the same Germanic root. Cf. Ital. *sgarrato*, mistaken, from the same source. [92; 12.]

Dell. I have wrongly marked this word as O. Dutch, whereas it occurs in A. S., though ignored by the Dictionaries. The A. S. form is *dell*, neuter sb., dat. *delle*, also *dælle*; this *dell* is clearly from a stem **dal-jo*, and only differs from *dale* in having a different stem. I find *þæt del* and *of þam dælle* in Cartularium Saxonicum, ed. Birch, i. 547; *to deopan delle*, id. ii. 71; and even the compound *dellwuda*, i. e. a dell-wood, id. ii. 232. [85; 11.] The earliest example in the N. E. D. is dated 1220.

Derring-do. This is given, in the Century Dict., s. v. *Daring-do*. The account is partly correct. 'The word was

adopted by Spenser in the erroneous spelling *derring-do*, which from him and his imitators has become familiar in literature from Chaucer; M. E. *dorryng don*, *during do*, &c., a peculiarly isolated compound, from *dorryng*, mod. E. *daring*, pres. pt., and infin. *don*, to do. The associated phrase *to dorre don*, consists of the infin. *do* depending on the infinitive *dorre*, *durre*, dare, and is not, as some think, a compound verb.' This leaves the real error untouched. The fact is, that Spenser or his editors misunderstood the matter, and the supposed compound *derring-do* is not really a compound at all. It is curious that the editors of the Cent. Dict. should have seen the right construction in one case, but not in the other. But we have only to look at the original passage in Troil. v. 835:

> . . 'Troilus was never, unto no wight,
> As in his tyme, in no degree secounde
> In *durring don* that longeth to a knight;
> Al mighte a geaunt passen him of might,
> His herte ay with the firste and with the beste
> Stood paregal, *to durre don* that him leste.'

In the last case, *to durre* is dat. infin., governing the infin. *don*, and there is no composition at all. So in the former case, *durring* is not by any means a present participle, but a verbal sb., mod. E. *daring*. It is followed by the infinitive *don*, by an elliptical construction. The proper form would be, in full, 'In the durring don,' where *don* = to do; and in modern English we should probably say 'In daring to do,' though the shorter form 'In daring do' would be idiomatic and permissible. My point is, that *durring don* is not a compound at all in Chaucer; and if Spenser chose to consider it so, he was wrong in so doing. It would be ridiculous to talk of 'daring to do it' or 'daring to go' as a *compound*; and to talk of 'daring do it' or 'daring go' as a compound is equally ridiculous. [91; 3.] So in N. E. D.

Despot. The origin of the syllable *des-* is, according to Curtius, doubtful. Brugmann regards the first syllable in the Gk. δεσπότης as representing an Indo-Germanic **dems* meaning 'of a house.' This is practically the same solution as in Benfey, who compares *despot* with the Skt. *dampati*, 'master of the house.' Cf. Lat. *domus*, and Gk. δέμειν. If this be right, it reminds us of E. *hus-band*. See Brugmann, Comp. Gram., tr. by Wright, §§ 191, 198, 204. [88; 10.]

Dich. 'Much good *dich* thy good heart, Apemantus'; Timon, i. 2. 73. It may be remembered that Dr. Morris explains *dich* as being a corruption of *dit*, i. e. fill; and, in fact, *dit your* would easily turn into *dich your*. Dr. Schmidt, however, holds to Nares' explanation, viz. that *dich* is a corruption of *do it*; and does not even hint at any difficulty. Curiously enough, Nares gives no examples of the phrase. Yet I believe that Nares is quite right; that the phrase was common; and that *do it* was really turned into *dit* in pronunciation, although we should have expected it to turn into *do't*. In any case, *dich* is a corruption of *dit*, evidently due to the frequent use of *dit* with the words *ye*, *you*, or *your* following. The only real question is, are we to take *dit* in the sense of 'fill, stop up,' as in Early English, or does it stand for *do it*? Here the evidence is altogether in favour of the latter hypothesis.

In reading Dekker's Works (ed. 1873), I have come across three examples of the phrase, and I strongly suspect it was common. Thus, in his Satiro-mastix (Works, i. 204), Sir Quintilian, addressing a widow, says: 'And much good do't thy good heart, faire widdow, them.' Here the concluding 'them' means 'as regards them'; i. e. as regards the expensive things of which the widow had been speaking. This very strange construction occurs again; for in the same play (Works, i. 214) we have: 'Mistress Miniuer, much good *doo't* you Sir Adam,' i. e. much good do it you as regards Sir Adam, or, I wish you joy of Sir Adam; which is the

corresponding modern phrase. Thirdly, in the same Works, iii. 281, we have the lines:

> 'To which proface [preface] with blythe lookes sit yee,
> *Rush* bids this Couent, much good do't yee.'

This last passage solves the whole mystery. It is the last couplet of a series of rimes, and is therefore necessarily a perfect rime. As the former line ends with *sit yee*, the latter ends with *dit yee*; showing that *do it*, though written as *do't* to the eye, in order to preserve its origin, was sometimes sounded as *dit* in recitation. Here we have the very phrase used as a mock form of salutation, as the context shows, and the phrase was pronounced 'much good *dit* yee.' Of course this easily turned into *dich yee*, and so into *dich thee*, or *dich your*; the corrupt pronunciation rendered it quite obscure. The reason for this somewhat strange pronunciation is clearly this, that the emphasis was on the *it*, not on the *do*. The phrase was used with special reference to something preceding, which was spoken of as *it*; much as if, in modern English, we were to say, 'I wish you joy of *that* indeed.' For example, in the last passage, Rush is referring to the very meagre fare on which the convent was living; he then says a mock grace, giving thanks for certain rich viands that were *not* provided, and ironically wishes them joy of their entertainment. The passage in Shakespeare is precisely parallel to this. Apemantus is at a rich feast. He refuses wine and meat; all he drinks is water, and all he eats is the root of some vegetable. For the root and the water he says his grace; and ends with—'Rich men sin, and I eat root. Much good do *it* [i.e. the root] thy good heart, Apemantus!' This satirical salutation he addresses to himself. The expression is still in use in the form 'much good may it do you,' which is commonly, I believe, meant ironically. An example of emphasis on a pronoun, in a similar phrase, occurs in the parody of 'Locksley Hall' in the Bon Gaultier

Ballads: 'Oh, 'tis well that I should bluster; much I'm like to make of *that*!'

Note.—I leave this note as I wrote it. But Mr. Ellis refers me to his Early English Pronunciation, p. 744, note 2, which shows that he was well aware of this explanation, for it rests upon the incontrovertible evidence of William Salesbury, who called attention to this phrase as early as in the year 1550. Salesbury says: 'What yong Scoler did euer write *Byr lady*, for *by our Lady*? or *nunkle* for *vncle*? or *mychgoditio* for *much good do it you*?' The context shows that the spelling *mych-goditio* was meant to be phonetic, the second *i* being sounded as *y*. And again, at p. 165 of his work on E. E. Pronunciation, Mr. Ellis says: 'This much contracted phrase is also given by Cotgrave (1611), who writes it *muskiditti*, meaning perhaps (*mus·kidit·i*), and translates *much good may doe unto you*.' Mr. Ellis further reminds me of the Scottish use of *dude* for *do it*, as in the Court of Venus, ed. Gregor (S. T. S.), bk. iv. l. 121. The above explanation is therefore unquestionably correct, and the M.E. *dit*, to stop, cannot be held to have anything to do with Shakespeare's *dich*. [85–7; 20.]

Dicker, **Daykyr**, a lot of ten hides. Cf. O.F. *dacre* (Godefroy), the same; Late Lat. *dacra*, *decora*; from Lat. *decūria*; from *decem*. Also Swed. *däcker*, 'a dicker'; Widegren. [91; 3.]

Dingy, a small boat. From the Bengali *dingy*, a small boat; see Yule. (The *g* is hard.) [85–7; 20.]

Dismal. Attempts have been made to connect this difficult word with the Lat. *dies malus*, and Trench shows, in his Select Glossary, that the phrase *dismal days*, i.e. unlucky days, was once common. It was Minsheu who started this etymology, and he tried to illustrate it by explaining the unlucky days called the *dies mali* or *dies Aegyptiaci*. See Brand's Antiquities, ed. Ellis, ii. 48, where Brand cites from Bp. Hall, 'If his journey began unawares on the *dismal day*, he feares a mischief.' Chaucer first uses the phrase 'in the *dismal*,' Book of the Duchess, 1206, where he immediately goes on to speak of 'the woundes [i.e. plagues] of Egipte,' thus again connecting the word with the *dies Aegyptiaci*. Though we cannot derive *dismal* from *dies malus*, I believe Minsheu is, practically, right after all. By turning

the Lat. plural *dies mali* into Old French, it becomes precisely *dis mal*. The O.F. word for *day* was *di*, as in mod. F. *Lun-di*, *Mar-di*, &c., and the plural *dis* (with the *s* distinctly sounded) is sufficiently common. See examples in Godefroy and Bartsch. It seems to me that *dismal* meant precisely 'unlucky days'; and that the phrase *in the dismal* meant 'at an unlucky time.' When the sense of *dis* was lost, the word *days* was added, thus producing the phrase *dismal days*, which meant no more than had been formerly expressed by the word *dismal* alone. And this is why Chaucer uses it *by itself*. If this is right, it definitely and finally solves a puzzle to which no answer has ever yet been found. Trench tells us that Minsheu's is 'one of those plausible etymologies to which one learns after a time to give no credit.' But it may be quite right, if we will but go to the *Old French* instead of *Latin* for the explanation of the actual form of the word. See also *Dies Aegyptiaci* in Ducange; Chambers, Book of Days, i. 41; Cockayne's Leechdoms, iii. 77. [88; 1.] *Add*—This coojecture turned out to be correct. Shortly afterwards, I observed the occurrence of A.F. *dis mal*, i.e. evil days, in M. Paul Meyer's *Rapport* on Manuscrits de l'ancienne littérature de la France, Paris, 1871, pp. 127–9, where this phrase is cited from a poem written in 1256; see my note to Chaucer, Book of the Duchesse, 1206, in Chaucer's Minor Poems, 2nd ed. 1896, and in Chaucer's Works, i. 493.

Divinistre; see **Listre**.

Dog. Traces of this word in A.S. are so extremely scarce that I note the word *doggiporn*, probably meaning *Dogthorn*, in the boundaries in an A.S. charter, dated just before A.D. 960. See Birch, Cartularium Anglo-Saxonicum, iii. 113. [88; 1.] Also *doggene-ford* and *doggene-berwe* in Kemble, Cod. Dipl. vi. 231, l. 1. [99.] Cf. Dog-dyke, Lincs.

Dogger, a kind of fishing-vessel. It occurs in Hexham as a Du. word; he has: '*een Dogger*, a Fishers Boat'; also

'a Sling or casting-net; also, a Satchell.' He gives also: '*Dogge*, an English Mastif; *een Dogge-boot*, a great Barke.' Also: '*Dogger-zandt*, a Shelve of white sand, or a Quick-sand in the Sea.' He also notes the verb: '*Doggen*, or *doggeren*, to Dogg one, or, to follow one secretly.' But the word is said not to be old in Dutch. Again, the Icel. Dict. has: '*Dugga*, a small (English or Dutch) fishing-vessel; [mentioned] A.D. 1413, where it is reported that thirty English *fiski-duggur* came fishing about Iceland that summer.' Hence the word seems to belong neither to Dutch nor Icelandic, but rather to English. Minsheu's Dict. (1627) gives: '*Dogger*, a kinde of ship'; and says it is mentioned in the Statutes of 31 Edw. III; Stat. 3, cap. 1; which is perhaps the earliest notice of it. Perhaps it is connected with *dog*; but evidence is wanting. When Hexham defined *Dogge-boot* as 'a great *Barke*,' one wonders whether he saw the joke. The Du. *Dogger-zandt* answers to E. '*Dogger-bank*.' [85; 17.] *Add*—It occurs in A. F. in 1356.—N. E. D.

Doiley. I find a MS. note by Pegge, that 'Doyley kept a Linnen-draper's shop in the Strand, a little West of Catharine Street.' [85; 11.]

Doll. In my Supplement, I have partly come round to the view that *doll*, as a child's toy, is the same as the name *Doll*, and so short for *Dorothy*. The great difficulty is the want of evidence. It is therefore important to observe—as Mr. Smythe Palmer has already done—that Jamieson gives the Sc. '*doroty*, a doll, a puppet, as "a dancing *doroty*"; also, a female of very small size.' There can be no mistake here. Michel, in his Critical Inquiry into the Scottish Language, p. 351, refers us, for an example of *doroty*, to Destiny, vol. ii. p. 92; and remarks that *doroty* is from the F. *Dorothée*. Littré gives F. *dorothée* as a name for a kind of dragon-fly. If this be right, a *doll* is, literally, 'a gift of God.' [85; 11.] So in N. E. D.

Dot. I have marked *dot* as Dutch, because I could find

no early example. However, there is an A. S. *dott*, a little lump; see Bosworth's Dictionary, new edition; and *Dot* in the Supplement to my Dictionary. [85; 17.]

Doublet. Note that Halliwell has *singlet*, q. v. [85; 11.]

Dowle. Ariel uses the expression: 'one *dowle* that's in my plume'; Tempest, iii. 3. 65. The various passages in which the word occurs are given in Mr. Wright's note on the line. A wool-bearing tree, or cotton-tree, is said to have 'wool or *dowl* on it.' Again, 'young *dowle*' is explained by Lat. *lanugo*. And 'the plumage of young goslings before they have feathers is called *dowle*.' But the word probably meant what is now called 'a down-feather,' as distinct from the larger or 'quill-feather' of a bird. Two points have hitherto been missed. One is, the occurrence of the word in Middle English; and the other is the etymology. First, the word occurs in Middle English in the Plowman's Tale, in the 14th stanza from the end, where the Griffin threatens the Pelican that 'he wolde him teren, every *doule*,' i. e. every smallest feather of him. It rimes with *oule* and *foule*, and was therefore pronounced as glossic [dool] or [doo·lu'], according as the final *e* was mute or not. Secondly, as to the etymology. To say that it is much the same as *down*, as some do, is mere trifling; we have no business to assume anything of the kind. The word *down* was a perfectly well-known word, of Scandinavian origin, and there was no more sense in turning it into the unmeaning form *doule* than there would be in calling a *clown* a *cloul*, or a *gown* a *goule*, which is obviously ridiculous. I have no doubt that the word was a term in falconry, and necessarily of French origin. I find in Hamilton's French Dictionary the adj. *douillet*, meaning 'soft, downy.' Littré says, and the remark is important, that it can be used as a substantive; it then means 'soft stuff'; Cotgrave even explains it by 'a milksop.' This adj. is an extended form of the O. F. *doille*, or *douille*, soft, tender; given by Godefroy with several examples. Of these the

most important is one where the word is used as a substantive, to mean 'that which is soft'; as in: 'Apres le dur revient le *doille*,' i. e. after hardship tenderness returns. I submit, then, that the M. E. *dowle*, soft plumage, is precisely the O. F. *doulle*, given by Godefroy as an occasional spelling of *doille*, with the sense of 'that which is soft'; the very sense required. There is no further trouble; for the O. F. *doille* results from the Lat. acc. *ductilem*, i. e. easily bent, pliable; from the verb *ducere*. Hence *dowle* is the soft, pliable down-feather of a bird, as distinct from the feathers having a hard central quill. If naturalists would like to revive a good old word which has no simple equivalent, they might advantageously revive the word *dowle* (which might be spelt *dowl*), to replace the clumsy compound *down-feather*, and thus restrict the term *feather* to express the true feather only, without the prefix *quill-*. I believe that *dowl* and *down* are not quite equivalent terms. Shakespeare correctly says 'one dowle,' where 'one down' would be absurd. A *dowl* is the individual down-feather, whereas *down* is the collective term for the whole of the softer part of the plumage. I would also note that *plume* in this passage clearly means *plumage*. It is singular that Dr. Schmidt should be in doubt about it; he suggests that it may mean 'wing,' or that Ariel might be supposed to wear a plume on his head. But Shakespeare has taken pains to tell us about it. The stage-direction says that 'Ariel enters like a harpy, and claps his wings upon the table.' He is therefore supposed to be at least partially covered with plumage. [88; 1.] *Add*—This is a mere guess; but nothing better has been suggested.

Drain. Besides the A. S. form *drehnian*, cited in my Dict., there is an A. S. *dreahnian*, in Cockayne's Leechdoms, iii. 72. 23; see Bosworth. Kluge (Eng. Studien, xi. 511) holds that the diphthong was long; and derives *drēah-n-ian* from a form **drēag-e*, an adverb corresponding to the adj. *drȳge*, dry. He notices also the North Friesic *druugh*, a milk-

strainer; for which he refers us to Johansen, 28. 101; and this is also from a Teut. base DREUG. Another related word is the G. *trocken*, dry; see Kluge. [88; 10.]

Draught-house, a privy (2 Kings x. 27; cf. Matt. xv. 17). Some connect this word with *draff*, husks, refuse; but this is wholly a mistake. *Draught* is short for *with-draught*, precisely as *drawing-room* is short for *with-drawing-room*, the prefix being lost owing to lack of stress. *With-draught* means 'a place to which one withdraws,' and is a translation of the O.F. *retrait*. Cotgrave gives: '*se retrahir*, to retire, or withdraw himself'; whence '*retraicte*, fem., a retrait, retiring, withdrawing'; and '*retraict*, masc., an ajax, privy, house of office.' In the Curial of Alain Charretier, as Englished by Caxton, ed. Furnivall, p. 7, l. 23, we are told how the courtier has to dance attendance all day long upon the prince; 'he shal muse ydelly alday, in awaytyng that men shal open the dore to hym, of the chambre or *wyth-draught* of the prynce.' Here the original French has, as noted at p. viii, *l'uys du retrait*; and M. Paul Meyer draws attention to Caxton's habit of rendering some of the words of the original by two consecutive synonyms. Hence *wyth-draught* and *chambre* are both translations of the same F. masc. sb., as to the meaning of which there is no doubt. It must seem very strange that a courtier should wait upon a prince under such circumstances, but the matter is put out of doubt by no less an authority than Lord Bacon, in his Life of Richard III, ed. Lumby, p. 82: 'Whiche thyng this page wel had marked and knowen . . . For vpon this pages wordes king Richard arose. For this communication had he [the king] sitting at the *draught*'; to which Bacon adds the contemptuous comment, 'a conuenient carpet for such a counsaile'; see the whole passage. This is a clear instance of a page bringing a message to a king by actually venturing into his *retrait*. In some cases the prefix was not lost, but preserved in a corrupted form. The *th* in *with* was assimi-

lated to the *d* in *draught*. Hence the form *widdraught*, spelt *wyddrought* in Clark's edition of Willis' Architectural History of the University of Cambridge, vol. ii. p. 245. Next, one of the *d*'s was dropped, and we get the form in Phillips' Dict., viz. '*wydraught*, a water-course, or water-passage, a sink, or common shore'; where the reference is, by a slight change, to the *withdrawal* of refuse or of water. In this form, it is extremely common in old leases, which mention 'sewers, drains, *wy-draughts*,' &c.; and '*wy-draught*, a sink, or drain,' is in Halliwell's Dictionary. Some years ago, I was asked to explain this prefix *wy-*, but I gave it up; it is now perfectly clear. Hence *draught* is merely short for *with-draught*, and *draught-house* for *with-draught-house*. Dr. Furnivall's glossary explains *with-draught* as *with-drawing-room*; which is quite correct radically; only we must make a distinction as to the sense in which *with-drawing-room* is used, and not consider it as all one with the modern *drawing-room*. The G. word *Abtritt* is formed with an analogous development of meaning. In the New Testament, we also have mention of 'a *draught* of fishes,' which is merely another use of the simple form. The derivation is from the verb *to draw*. [89; 17.]

Draughts, a game. The game of *draughts* means the game of *moves*. This we know from Caxton's Game of the Chesse, and the Tale of Beryn. *Draught*, in the sense of 'move,' is a translation of the F. *trait*. See my note to Chaucer's Minor Poems, p. 255, l. 653. Wedgwood has a similar note, and cites Ital. *tiro*, a move, from *tirare*, to draw. Cf. 'a *drawn* game.' [89; 17.]

Dray, a squirrel's nest. This word occurs in Drayton's Quest of Cynthia, st. 51; W. Browne's Pastorals, bk. i. song 5; and in Cowper, in a piece called A Fable. The A. S. spelling would be *dræg*; cf. *day* for A.S. *dæg*. It seems to me that the sense of 'nest' would very well explain a passage in Béowulf, l. 756, where it is said that Grendel was scared by Béowulf,

and wanted to get away to his own haunt; 'wolde on heolster fléon, sécan déofla *gedræg*,' he wanted to flee to his hiding-place, to seek the devils' dray. The explanation of *gedræg* in Grein is not at all clear. There seems to have been two forms, *gedræg* and *gedreag*, which may have been from different roots. [92; 12.]

Dream. Kluge separates M. E. *dreem*, *dream*, in the sense of 'vision,' from the A. S. *drēam*, music, glee. See his Etym. Dict., s. v. *Traum*. [88; 10.]

Drown. It is known that the mod. E. *drown* answers, in sense at least, to the A.S. *druncnian*, signifying (1) 'to become drunk,' and (2) 'to drown.' And it is clear that this verb is formed from the pp. *druncen*, 'drunken.' But it is hardly possible to see how such a form as *druncnian* should have lost so strong a combination as *nc*. The right answer is given by Erik Björkman, at p. 394 of Archiv für das Studium der neueren Sprachen, Bd. ci. He shows that the form is not English, but Danish. Owing to the Scand. habit of assimilation, the Dan. for 'drunken' is *drukken*, and the Dan. for 'to drown' is *drukne*. In this form the first *n* has already disappeared, and there is only the *k* to get rid of. But this *k* is also sometimes lost in Mid. Danish. Kalkar gives *drukne*, with the variants *drougne*, *drovne*, *drone*; so that the M. E. *drunen* is thus sufficiently accounted for, as being of Danish origin. [99.]

Drum. It is difficult to tell whether *drum* (which does not occur in M. E.) is a native word, or borrowed from Dutch, or even from Danish. That it is of foreign origin seems to be proved by the following early example. In the Privy Purse Expenses of Princess Mary, ed. Madden, p. 140, for Jan. 1544, we find: 'Item, to the *dromslades*, v *s*.' Here *dromslade* is a corrupt form, answering to the Dutch *trommelslager*, a drummer, lit. 'drum-striker,' and the Dan. *trommeslager*, with the same sense. Probably these drummers came over from the Netherlands, much as German bands come over now. At the same time, we have to account for the

spelling with *d*. Now we find that the word for *drum* was spelt *droon* (with *n* and a long vowel) in 1502, in the Privy Purse Expenses of Elizabeth of York, ed. Nicolas, p. 2; and there are other examples. This *droon* seems to be nothing but the E. word *drone* (as in the *drone* of a bagpipe), with a transference of use from the bagpipe (mentioned by Chaucer) to the drum. I suspect that it will be found that the Mod. E. *drum* is a perverse spelling of *drone*, by confusion with the Dutch *trommel*. This may help to explain the astonishing fact that Spenser uses the word *droome* with a long vowel, and rimes it with *roome*; F. Q. i. 9. 41. Stanyhurst's Virgil has the word *drumming*, p. 87. *Drum* is no doubt of imitative origin, like *thrum*. Wedgwood well compares the Icel. *þruma*, to rattle (whence E. *thrum*, as upon a piano), and the Dan. *drumme*, to make a booming noise, to boom, and Dan. *drum*, a booming sound. Nevertheless, I suspect it will be found that *drum* was actually suggested by the E. *drone* and the Du. *trommel* being confused. Of course, too, the Icel. *þruma*, Dan. *drumme*, and Du. *trommel* are all from the same imitative Teutonic root THRUM; whilst *drone* is from a similar imitative Teut. root, well seen in Goth. *drunjus*, a noise. [85–7; 20.]

Dub. It is known that E. *dub*, as in 'to *dub* a knight,' is from O. F. *adober*, F. *adouber*. The origin of O. F. *adober* is given up, because the A. S. *dubban* seems to be only from Norman; whilst the Swed. *dubba* (in Ihre) merely has the sense of F. *adober*, and is of F. origin. It is further said, in the N. E. D., that the E. Fries. *dubben*, to strike, &c., is of modern origin. To this I take exception, as it is a mere begging of the question. For we also find *dubben*, to strike, in Westphalian; and the senses of E. Fries. *dubben* are more general than those of the French word. No doubt the form *dub* is imitative, but it forms one of a set. We also have *dab*, *dib*, *dob*, to give a slight blow, to pat. Hence a *dub* is a light pat, and also a spot; whence we can explain prov. E.

dub, a spot or dab of water, or a puddle; prov. E. *dib*, a puddle; *dib*, to make small holes in the ground; *dibble*, the same; and many more. Cf. E. Fries. and Low G. *dobbe*, a hole in the ground, puddle, or swampy place. [1900.]

Duck. The A. S. form has not been registered. But it occurs as *dūca*, in the phrase *dūcan sēað*, i.e. duck's pool, duck-pool; see Cartularium Saxon., ed. Birch, ii. 162, l. 3. The *u* was long; see Stratmann. We infer the existence of an original strong verb **dūcan* (M. E. *douken*), pt. t. **dēac*, pp. **docen*. Perhaps the pp. *docen* accounts for the occasional M. E. *doke*, in which the *o* may have been originally short. Cf. the O. H. G. strong verb *tūhhan* (in Schade); E. Fries. *dūk-ānte*, a duck (Koolman). Hexham gives M. Du. *docken*, to dive, as well as *duycken*. [81; 10.] *Add*—The shortening of the *ū* is due to the following *k*, as in *suck*.

Dude. The origin of *dude* is unrecorded. Perhaps it is short for Low G. *duden-dop*, *duden-kop*, a drowsy fellow, a cuckold; a term of reproach. Or it may have been suggested by the verb *dudden*, to be drowsy, or the adj. *duddig*, drowsy; for which see Schambach and Koolman. Cf. O. Fries. *dud-slek*, a stunning blow, Icel. *doði*, deadness, *doðna*, to become insensible; which seem to be ultimately related (in a weaker grade) to Goth. *dauth-us*, death. And cf. further prov. E. *doddle*, E. *dawdle*; Low G. *döden*, to kill, *dödeln*, to dawdle (Schambach). Rietz has *dödolga*, a dawdler. [1900.]

Duds, shabby clothes. (Scand.) *Duds* is a prov. E. word, in Halliwell. It is introduced as a cant term for clothes in Beaumont and Fletcher, Beggar's Bush, v. 1, being borrowed from Harman's Caveat, where we find '*dudes*, clothes'; see Furnivall's edition, p. 83, col. i. Skelton has: 'In *dud* frese ye war schrynyd, With better frese lynyd,' ed. Dyce, i. 121; where *dud freze* is coarse frieze. It occurs in the fifteenth century. 'Birrus, vel birrum, i. grossum vestimentum, Anglice, *a dudde*'; Wright's Vocab., ed. Wülcker, 568. 18. Jamieson has several examples of it. In one of these it is

spelt *dudis*, and I have just quoted *dudes*. I have no doubt that the vowel was originally long. Hence it is the same as Sc. *doud*, a woman's cap; Devonshire *dowd*, a night-cap (Halliwell); and hence also the prov. E. *doudy*, *dowdy*, ill-dressed, shabbily dressed. The word is probably of Scand. origin; but is only preserved in the Icel. *dūði*, swaddling clothes. Jamieson quotes the sense 'indumentum levioris generis.' The prov. E. *duds* also means rags; and *dudman* is a scarecrow made of ragged old clothes. It is not improbable that the root is the Idg. DHEU, to shake, represented in Icel. by *dýja*, *dūa* (pt. t. *dūði*), to shake, used of shaking spears, or shaking the locks; whence the idea of flapping or ragged clothes. With *duds* we may also connect Icel. *dūða*, to swathe, wrap up, prov. E. *duddle*, to wrap up warmly and unnecessarily, to coddle; and the old word *duddles*, bundles of dirty rags, in Pilkington's Works (Parker Soc.), p. 212. Wedgwood has already connected *duds* with the idea of shaking or flapping; and derives *duds* from the verb *dodder* or *dudder*, to shake. The truth is rather, that this verb and *duds* are both from the same Idg. root. [85; 11.]

Duffer, a feeble, inefficient person. (Scand.) This slang term is really Scottish, being the Lowl. Sc. *dowfart*, *duffart*, stupid, spiritless, inefficient. Jamieson illustrates it sufficiently, and rightly connects it with *douf*, a stupid fellow; *dowf*, dull, flat, melancholy, inactive, hollow, inert; which is nothing but the Icel. *daufr*, i.e. the Scand. form of E. *deaf*. A nut without a kernel is called in E. a *deaf nut*, in Scotch a *dowf nit*. The number of related words is large. Already in Gothic we find *afdobnan*, to become dumb or silent, from *daubs*, deaf: Icel. *dofna*, to become dead (as a limb), to become dull (as the mind), from *daufr*, deaf; also *dofi*, torpor, *daufleikr*, sloth; *daufingi*, a sluggard, a duffer: Du. *doof*, deaf; *dof*, faint, dull, heavy, hollow-sounding; *dof*, the low sound of oars, a hollow sound: Dan. *döv*, deaf; *döve*, to blunt, dull: Low G. *doov*, deaf, empty, sad, dull;

duff, dull-sounding, dim-coloured, &c. The *u* or short *o* probably represents a weaker grade of *ou*, which corresponds to the Icel. *au*, Dan. and Swed. *ö*. The alliance with E. *deaf* is thus concealed. The suffix, in Scotch, is the same as the E. *-ard*, as in *slugg-ard*, *drunk-ard*. [85; 11.]

Dullor. This prov. E. word, signifying 'a moaning noise,' or as a verb, 'to whimper, moan, with pain,' is spelt phonetically. The word *colour* shows that it stands for *dolour*, i.e. grief, anguish; whence the verb. [91; 3.] So in E. D. D.

Dusk. In the Academy for Aug. 11, 1888, p. 89, Dr. Logeman tells us that the A. S. *dohx* occurs as a gloss to the Lat. *furva*. There is a related verb *doxian* in the Vercelli Codex, fol. 23, back; according to Kluge, in Engl. Studien, xi. 511. These seem to point to an A. S. **dosc* as the original of M. E. *dosk*, Mod. E. *dusk*. Kluge assumes the A. S. form to be **dusc*, which he connects with Lat. *fuscus*; from an Idg. **dhuskos*. [88; 10.]

Dye. Kluge (Engl. Studien, xi. 511) bids us observe that the A. S. *dēag*, fem., dye, answers to Teut. **daugō*- and Idg. **dhoukā*; whilst the Lat. *fūcus* answers to Aryan **dhouko*-. [88; 10.] But this can hardly be right; for the L. *fūcus* is borrowed from Gk. φῦκος.

Eager, **Eagre**, a tidal wave in a river. This is a most interesting and mysterious word, which has often astonished readers and excited curiosity. It is discussed in the N. E. D., where it is shown that it cannot be from the A. S. *ēagor*, *ēgor*, 'a flood,' because the A. S. *g* between two vowels always became a *y*, and never remains hard. It is also most unlikely that the favourite idea of our antiquaries can be admitted, viz. that it represents the Icelandic sea-god named *Ægir*, for the final *r* would then probably have dropped off; besides which, I know of no reason why the *g* should not, in this case also, have suffered change. The hard *g* is clearly due to a French origin, as in *meagre*, *eagle*, and the like. Moreover, as the E. *eagle* answers to F. *aigle*, we should expect the E. *eager* to

commence with *aig-* in French; or, if a vowel follows, the F. word must begin with *aigu-*. If, with this hint, we now open Godefroy's O. F. Dict., we shall find the form required, viz. the O. F. *aiguere*, 'a flood or inundation.' He has but one example, but fortunately this is a very clear one. He quotes a couple of lines to this effect:

'Les blez en terre pourrisoient
Pour les *aigueres* qui seurondent;'

i.e. the crops upon the land were spoilt on account of the *eagers* (or floods) which overflow it. The sb. *aiguere* is fem., and appears to be the same word as *aiguiere*, 'a water-jar,' of which numerous examples are given in the Supplement to Godefroy. The Lat. form is *aquāria*, which not only meant a water-jar but also a conduit or canal; see Ducange. Closely related is the O. F. verb *aiguer*, 'to water, to bathe,' answering to the Late Lat. *aquāre*, 'to irrigate.' Perhaps this explanation may be accepted; and, if it is right, it solves a difficulty which was left unexplained in the N. E. D. I further think that the forms *acker*, *aker*, *aiker*, given (under A) with just the same meaning, and conjectured by Dr. Murray to be mere variants of *eager*, are really such. Indeed, they admit of an exact explanation. For, whereas *aiguere* was the 'popular' French form, the 'learned' French form would have *a* rather than *ai* at the commencement, and would retain the *qu*, which was frequently pronounced as *k*. This is verified by Godefroy's Dict., which gives an O. F. *aquaire* as the equivalent of *Aquarius*, to denote the eleventh sign of the Zodiac. This gives the M. E. forms *aker*, *acker* at once; whilst *aiker* is a form arising from 'contamination' with the 'popular' form. The sense, as before, is 'inundation.' This agrees sufficiently with the entry in the Prompt. Parv.: '*Akyr* of the see flowynge, *Impetus maris*.' There is still one difficulty left. The earliest passage which mentions the *eager* is one written in Latin by W. of Malmesbury about 1125, in which he

denotes it by the Lat. accus. *higram*, representing an A. F. *higre*, which we may observe is feminine, as it should be. The difficulty is to reconcile the spelling with *ai* and the spelling with *hi*. Now it is only in O. F. that this can be done; and the following is, I think, a sufficient proof. Godefroy gives the O. F. *ivel*, 'equal,' with the variants *igal* and *aigal*, showing that the difference between initial *ig-* and *aig-* was only one of dialect. There is therefore no reason why *iguere* or *igre* may not have been a real variant of *aiguere*; whilst, as for the initial *h-*, it is well known to count for nothing in O. F. The word *aigue*, 'water,' is spelt in Godefroy in fifty-one ways, and in four of these instances it begins with *h*. The word *ivel* is spelt in forty-five ways, and in one instance it begins with *h*. The presence of the initial *h* assures us that the word is French, and is not a hindrance, but a help. I may add that Mignard's Vocabulary of the Burgundian dialect gives the related word *aigrô*, meaning a holy-water stoup or a basin. [99.] *Add*—I understand that Mr. Bradley dissents from this explanation, and takes O. F. *aiguere* in the sense of 'canal.'

Earnest, sb., a pledge, security. The M. E. form is *ernes*, the *t* having been added by confusion with the adj. *earnest*. I have unfortunately supposed it to be of Celtic origin; as the W. form is *ernes*, and the Gaelic is *earlas*. But the W. *ernes* must have been borrowed from Mid. English, and the Gael. *earlas* from the Northern Eng. *arles*. *Ernes*, *erles*, and *arles* are all found, and of these *arles* and *erles* are the more correct. For the etymology, see *arles* in Murray's Dictionary. *Arles* answers to a Low Lat. accus. **arrhulas*, dimin. of Lat. *arrha* or *arra*, from Gk. ἀρραβών. See *Arrhes* in Littré, who gives the O. F. forms *arres* and *erres*.

Mr. F. W. Maitland sends me an example of the word *ernes* as early as 1221:—'Preterea si dicti homines emerint bladum aut aliam merchandisam ubi *ernes* dederint, nullus inde eos perturbabit nec a merchandisa sua eos elongabit';

Assize Roll, M. 6. 31, 1: membrane 11, back (Worcester Eyre of 1221). [88; 1.] *Add*—The N. E. D. remarks that the O. F. form *ernes* is spurious. This shows that the form is not O. F., but A. F.; for which see the quotation just cited.

Ease. The etymology of the F. *aise* is a well-known *crux*. Prof. Mayor has, however, sent me a note to say that the Low Lat. form was *agius*. He writes: 'In the Archiv für lat. Lexikographie, ii. 112, published early in 1885, you will find *agius*, cited from the Poetae aevi Carolini, i. 427. 5:—"*agius* inter frondentes lauros habitans."' This is obviously a note of considerable importance; the form corresponds to that of Ital. *agio*, but it is remarkable that the Low Lat. *agius* seems to be here an adjective, not a substantive, and to mean 'at ease' or 'at liberty.' (I ought, perhaps, to add that I have not verified the sentence; it will be necessary to make sure that *agius* does not here represent, as it often does, the Gk. ἅγιος, holy, a saint.) Now supposing *agius* to be an adjective, it seems to me possible that it is, after all, a derivative of the Lat. verb *agere*; it might mean 'free to act.' It is worth noticing that there is an Ital. adj. *agevole*, meaning nimble, easy to be done, whence *agevolezza*, ease, facility. This Ital. *agevole* is just the Low Lat. *agibilis*, precisely as *credevole* is the Lat. *credibilis*. And seeing that the Ital. *agevolezza*, meaning precisely 'ease,' is a mere and obvious derivative of *agibilis* (and therefore of *agere*), it really does seem extremely probable that *agius* is another derivative of the same verb. The change of sense from 'free to act' or 'acting readily' is not difficult; for there is a verb *agiare*, to render at ease, to accommodate, from which the sb. *agio* could be evolved. Considering the known difficulty of the word, this solution is worthy of examination. The difference between *agius* and *agibilis* is merely this, that the former has an active, and the latter a passive sense; the one is 'acting readily,' and the other is 'readily done.'

Moreover, there is no difficulty about deriving a word in

-ius from a verb. Roby derives *lud-ius*, a stage-player, from *ludere*, to play; and *exim-ius*, select, excellent, from *eximere*, to except, take out. [85; 11.]

Eddy. Examples of this word at any early period are so scarce that I make a note of the occurrence of *ydy*, an eddy, in the Buke of the Howlate, written about 1453; st. lxiv. l. 827. [The bard, being dirty]

'Socht wattir to wesche him thar out in ane *ydy*.' [85; 11.] *Add*—The earliest known quotation (N. E. D.). Note *Idy-stone* for *Eddy-stone*; Hakluyt, Voyages, ii. 2. 166.

Eery, Eerie. The meanings of this word are given by Jamieson, who shows that the earliest sense was 'timid'; hence, affected by fear of the spiritual world, melancholy, strange. He refers to Douglas, who has the spelling *ery*, meaning timid; see Small's edition, vol. iii. p. 166, l. 1. Cassell's and Ogilvie's Dictionaries both refer us to the A. S. *earh*, sluggish, cowardly, but make no attempt to trace the word's history. I believe, however, that this is the right solution, and I can supply some of the missing links. The A. S. *earh* became M. E. *arȝ*, *arh*, *areȝ*, *arȝe*, &c., with great varieties of spelling; see Stratmann and Mätzner. Amongst these varieties we find three instructive forms. In the Moral Ode, l. 20 or 19, Dr. Morris (Specimens, part i) gives the spelling *Arȝe* for the nom. pl., with the sense 'slack' or 'remiss,' from the Trin. MS. The Jesus Coll. MS. has *Erewe*. But the Lambeth MS., as printed in Morris' Old Eng. Homilies, First Series, p. 161, l. 17, has *Erȝe*. We next come to an important passage in the Cursor Mundi, l. 17685, where we find the precise form and sense required. Here the Göttingen MS. has 'Joseph, be noght *eri*,' i. e. Joseph, be not afraid. It would appear that the final vowel is due to the vocalisation of the final guttural; the final *-ge* of the plural gave a final *-ȝe* in the plural, easily weakened to *-ie*, and hence the singular in *-i* or *-y*. If this be not quite right, the Dictionary-slips will help us out. Meanwhile, I think this etymology may be

accepted. It is just mentioned by Jamieson as a possibility; but the other etymologies (if such they can be called) which he suggests, are all out of the question. It is certainly not allied to G. *Ehre*, A. S. *ár*, honour; nor to Icel. *ógn*, terror; nor have I any faith in the Irish *earadh*, a refusal, fear, distrust. [85; 11.] So in N. E. D.

Engle, Ingle, a favourite. (Du.) The account of this word by Nares sufficiently explains it. He shows that *engle* (also spelt *enghle*, to denote that the *g* was hard, not like *g* in *angel*) is used in the Prol. to Cynthia's Revels by Ben Jonson, with reference to the children who spoke that prologue. It was also used of a favourite boy; as in Ben Jonson's Silent Woman, i. 1. Nares is obviously right in supposing that *engle* is the same word as *ingle*, but he does not tell us which was the older form. We know, however, that *en* in English often becomes *in*; that M. E. *enke* is now *ink*, &c. The word seems to be no older than Ben Jonson, and I have no doubt that, like similar cant terms, it was merely borrowed from Dutch, viz. from Du. *engel*, an angel, applied, first to singing-boys, and then to favourites. The M. E. *engel*, an angel, seems to have died out long before the sixteenth century, though it was common at the beginning of the thirteenth century; see *angel* in Mätzner. The forms *angel*, *aungel*, in the fourteenth century were borrowed from French; whereas the A. S. and Du. forms were borrowed from Latin. See *Angel* in Murray. [88; 10.]

Entice. I have not given the origin of the French word from which our *entice* is borrowed. It is certainly of Latin, not of Teutonic origin. I translate a remark which I find in an edition of a Norman Poem which the editor calls *Reimpredigt*, ed. Suchier, Halle, 1879. In the seventh line of the Poem the word *enticement* occurs, and a note at p. 66 says: '*enticier* (E. *entice*) is wrongly derived from German by Burguy; it is Lat. **in-titiāre*, formed from the nom. *titio*, like *chacier* (Lat. **captiāre*) from *chace* (Lat. *captio*), or like *tracier* (Lat. **trac-*

tiāre) from *trace* (Lat. *tractio*). Another treatment of the sibilant is seen in O. F. *atisier* (mod F. *attiser*), Lat. **ad-titiāre*, which is also found, however, in O. F. with the voiceless *c*, as *atice* (riming with *malice*, Ben. Chron. 12122; riming with *herice*, Roman de Renart, 1 S. 47); *attice*, Joinville 33, cf. Chastel d'Amur, 337); as well as in the form *atise*, cited by Littré.' Hence *entice* is from O. F. *enticer*, *enticier*, representing Lat. **in-titiāre*, from *titio*, a firebrand; and the original sense was 'to set on fire.' See also *Attice* in Murray's Dictionary. [88; 1.] *Add*—The mod. E. *tice* is short for *atice*, the same as *attice*.

Esquimaux. I quote the following: 'The native tribes of New England were struck by this habit [of eating raw meat] among the roving race of the far north, whom they called accordingly *Eskimantsic* or 'raw-flesh-eaters,' a name which they still bear in its French form *Esquimaux*.'—Tylor, Anthropology (1881), p. 265. [88; 10.]

Estreat, a true copy. I have explained this; it is merely O. F. *estrete*, Lat. *extracta*. But I have to add that Mr. Stevenson, of Nottingham, tells me that the M. E. word is *streete*, and observes that it is in the Prompt. Parv., where Mr. Way, who so seldom erred, has quite missed the point, misprinted the article, and given a wrong note. It should run thus: '*Streete*, catchepol*is* bok to gader by mercyments'; i.e. an estreat, a catchpoll's book to collect fines by. [85; 11.]

Exhaust. *Exhaust* was at first a past participle, as its form shows. See Sir T. Elyot, The Governour, ed. Croft, ii. 59. [85; 11.]

Eynes. This form appears in the glossary to the Allit. Morte Arthure, with nine references. Wholly failing to understand it, I applied to Mr. Bradley, who correctly informed me that it is a ghost-word. The *n* should be *u*; and all the forms quoted are variants of the mod. E. *eaves*, a border, margin. See *evese* in Stratmann, and *eaves* in the New English Dict. [92; 12.]

Eyot, Ait. In the N. E. D., the derivation is given from the A. S. *īggað*, *īgeoð*, with quotations. The next quotation has the spelling *eyt*, and is dated 1052–67. But it is worth recording that the intermediate form also occurs, spelt *ȳget*, for which see Kemble, Cod. Dipl., vol. v. p. 17, l. 30; the passage is quoted by Bosworth. The explanation of the change from *ð* to *t* is really very easy; this Charter only exists in a copy made after the Conquest, and I have already shown, in my paper On the Proverbs of Alfred (Phil. Soc. Trans., 1897), that this change is a common mark of A. F. pronunciation, and is therefore due to the Normans. Moreover, the suffix *-et* was common in French, and would naturally be substituted for one so rare as the A. S. *-oð*, *-að*. The variation in the vowel-sound between A. S. *īg-* and M. E. *ey-* is easily explained by remembering that the M. E. forms for 'eye' were similarly variable. At the present day we actually spell that word with *ey* as in *prey*, but pronounce it like the *y* in *my*; and we add a final *-e* which is now never sounded. [99.]

Fad. The N. E. D. gives the etymology of this word as 'unknown.' It seems to me to be nothing but an abbreviation of the F. *fadaise*, which has precisely the same sense. Thus Spiers' French Dict. gives '*fadaise*, fiddle-faddle, twaddle, trifle, nonsense.' And Cotgrave has: '*fadeses*, follies, toyes, trifles, fopperies, fooleries, gulleries'; which precisely describes *fads*. The etymology is easy enough, viz. from F. *fade*, 'witless,' Cotgrave; and *fade* (Ital. *fado*) represents L. *uapidum*, accus. of *uapidus*, 'vapid, tasteless.' See Hatzfeld, who corrects Littré's derivation from the L. *fatuus*. [99.]

Faldstool. A. S. *fældestol*; A. S. Leechdoms, ed. Cockayne, vol. i. p. lxii. l. 3. [89; 17.] This reference is not given in N. E. D.

Fallow (2). I have followed the usual account, that *fallow*, as applied to land, is the same word as *fallow* (A. S. *fealu*) as applied to deer. But they are rather to be separated. Cf.

E. Friesic *falge*, fallow-land; *falgen*, to break up the surface of land. The O. H. G. *felga* means a kind of harrow, and is the same word as A. S. *fealh*, a harrow, only found in the acc. pl. in the Epinal gloss, l. 713: 'occas, *fealga*'; cf. A. S. Vocab. 463. 20. Hence 'naualia [error for *noualia*], *fælging*'; Wright's Voc. 34. 22; cf. 35. 24. Thus the original sense of fallow-land was land broken up (on the surface) with the harrow. The O. H. G. *felge*, a harrow, is distinct from G. *felge*, a felloe of a wheel; see Kluge (s.v. *felge*). [88; 10.]

Fandango, a Spanish dance. (Span.) The account of this word in Mahn's Webster is copied nearly word for word from Pegge. Dr. Pegge, in his Anonymiana, century viii. § 30, ed. 1818 [written about 1780?], says: 'The *Fandango*, a dance occurring [i.e. mentioned] in Swinburne's Travels, is not found in the Spanish Dictionary. It was brought from Guinea by the Negroes into the West Indies, and thence into Spain.' He gives us no authority for this statement, and it is difficult to know whence he obtained it. Mahn, in Webster, says: 'It was brought, *together with its name*, from Guinea, by the Negroes into the West Indies,' &c. This is bolder still, though not impossible. Swinburne's Travels in Spain appeared in 1779, though there may have been an earlier edition. However, I wish to point out that Pegge is partly mistaken; for it occurs in a Spanish dictionary printed in 1740, viz. that by Pineda. He gives: '*Fandango*, a dance used in the *West Indies*.' I cannot trace the word any further. Pegge is probably right in saying that the word came from the West Indies. Whether it was originally African, I cannot say. [85–7; 20.]

Fanteague, a worry, or bustle, also, ill-humour; Halliwell. To be 'in a *fanteague*' or 'in a *fanteeg*,' i.e. to be in a state of excitement, is a familiar expression. The pl. *fanteegs* is in Pickwick, chapter xxxviii, with the sense of 'worries,' or 'troubles.' It is perhaps from F. *fanatique*, adj., 'mad, frantick, in a frenzie, out of his little wits'; Cotgrave Hence it is

allied to *Fanatic*. [89; 17.] *Add*—The oldest spelling in N. E. D. is *fantique* (1825).

Fat. Kluge gives further light upon this word in his articles on *fett* and *feist* in his German Etym. Dict., and at p. 96, l. 1 of his Nominale Stammbildungslehre (Halle, 1886). The G. *fett* seems to have been merely borrowed from Low German at a comparatively late date. The G. *feist* really means fattened, and is an old pp., viz. the same as O. H. G. *feizit*, pp. of *feizan*, to fatten, from the adj. *feiz* or *veiz*, fat. The Icel. word is *feitr*. In the same way, he takes A. S. *fǣtt* (for it appears sometimes with a doubled *t*) to be a pp., though the word when spelt with one *t* may nevertheless, I suppose, be a mere adjective. However, he is right in marking the vowel of the A. S. word as long. Ettmüller does the same. In Bosworth's Dictionary, the accent is omitted. All the Teut. forms answer to a theoretical Goth. adj. **faits*, or to a pp. **faitiths*, derived from **faits*. I see no reason why it may not be further connected, as in Schade and in my Dict., with the Gk. *πίων*, and Skt. *pīvan-*, fat. [85–7; 20.] See *πιδύω* in Prellwitz.

Fausere, Fasoure, Vasure. In Libeaus Desconus, ed. Kaluza, l. 1919, we have a curious and unexplained word. The passage relates the effects of an earthquake:

> 'The halle-rof unlek,
> And the *faunsere* ek,
> As hit wolde a-sonder,'

i. e. the hall-roof unlocked or came apart, and so did the *faunsere*, as if it would part asunder. The MS. can also be read as *fauusere*, which is, in fact, a better form; and the various readings give us the forms *fasoure, vasure*. I wish to suggest that the word here meant is an old form of the mod. F. *voussure*, for which Littré gives the old forms *vousure, vossure*. In mod. E. architecture, the corresponding term is *voussoir*, applied to a somewhat wedge-shaped stone used for forming an arch. The proper sense of the word is the curvature of

an arch, or the vaulting of a roof; Cotgrave explains *vousure* as 'a vaulting or arching.' The point is, that it gives precisely the very sense required; 'the hall-roof fell apart, even where it was made of vaulted stonework.' The sb. is formed as if from a verb *vousser*, answering to a Late Lat. * *volūtiāre*, from *uolūtus*, pp. of *uoluere*; that is, it is from the same root as *vault*, and has much the same sense. [92; 12.] See N. E. D., s. v. *Faunsere*.

Feckless, useless, &c. In Lowland Scotch; see Jamieson; merely short for *effectless*, void of effect. 'A *fectlesse* arrogant conceit of their greatnesse and power'; K. James I, Basilikon Doron, paragraph 17. [91; 3.] So in N. E. D.

Feeze, Feaze, Pheeze. The word *pheeze* in Shakespeare is explained by Schmidt as 'to tease' or 'annoy.' He adds that some explain it by 'beat,' others by 'drive.' Webster explains it by 'to whip with rods, to beat, to worry, to tease.' The proper sense is 'to drive away,' or 'to put to flight'; precisely the A. S. *fēsian*, M. E. *fesen*; see *fesen* in Stratmann, who gives ten examples; and see Nares. The explanation 'to whip' arose with Hearne, who so explains it in a passage in Rob. of Brunne's tr. of Langtoft, p. 192, l. 1, and in another passage at p. 274, l. 14. In both places it obviously means to put to flight, or drive away. The etymology is wrongly given both in Webster and Ogilvie. Webster confuses it with another modern word *feaze*, to unravel. Ogilvie separates the two, but refers Shakespeare's *feeze* to F. *fesser*, to whip. I may add that three good examples of *feese*, to harass, worry, and hence to punish, occur in the York Mysteries.

The etymology is, accordingly, from the A. S. *fēsian*, a dialectal variation of *fȳsian*, to drive away. Thus the original meaning of *feeze*, as a transitive verb, is to cause to be quick, to make any one flee hurriedly. We may explain the phrase 'I'll *pheeze* his pride' in Troilus, ii. 3. 215, by 'I'll drive his pride away'; or, as we should now say, 'I'll take down his

pride.' The phrase 'I'll *pheeze* you' in the first line of the Taming of the Shrew, means, literally, 'I'll make you run away pretty quickly'; but, in the mouth of Christopher Sly, it is a mere vague and unmeaning threat. [85; 11.]

Feon, **Pheon**, the heraldic name for the barbed iron head of a dart. Ogilvie adds—'it is still used as a royal mark, and is called *the broad arrow*.' It is conspicuous on the coat of arms of Sidney Sussex College, Cambridge. The usual spelling of this word, with *ph*, is a late affectation. It occurs in the fifteenth century as *feon*. Thus in the Book of St. Alban's, in the last portion which treats of heraldry, fol. b 5, we find: '*Feons* be calde in armys brode arow hedys.' The context shows that *be calde* refers to the *feons*; in modern English construction, we should say, conversely, that 'broad arrow-heads are called *feons*.' No one can doubt that the word is French; this is clear from the form of it, and from the fact that so much of our heraldry is derived from French. But I cannot find that any origin has been suggested for it. Even the usual guesses are absent. This being so, I am going to give a guess of my own. This is, that I really believe the form to be corrupt. I suppose it to be corrupted from the O. F. *foene*, a form given in Godefroy's F. Dict. The change from *foëne* to *feön* is not a particularly violent one in a word which, to an English ear, gave no sense whatever. If this change in form be admissible, there is no difficulty about the sense, for the two words may have precisely the same meaning. Godefroy's quotation is: 'Une *foene* doist estre enhantee en une lance comme la hante d'un glaive,' which I take to mean—'a broad barbed head ought to be fitted to a handle to form a lance just as the handle of a sword (is fitted).' The spelling *foene* is rare, and so is the variant form *fouane*. The usual forms are *foine*, *foyne*, or *fuyne*. Cotgrave has: '*fouine*, a kind of instrument like an eele-speare, to strike fish with.' The Latin word is *fuscina*, a three-pronged spear, or trident,

used by Cicero. Ducange gives several examples of the F. word under the heading *fuscina*. Such variant forms as *fouane* and *foene* are not easy to account for; but the fact that the pronunciation of the word was so variable in O. French makes it still more likely that it appears under a further disguise in English. In fact, we know that the verb *to foine* also appears in E. with the spellings *fewn* and *fune*; see my Specimens of English, Part III (Glossary), and Halliwell's Dict. p. 385. From *fewn* to *feon* is a very short step. Perhaps I ought to add that the O.F. word is also once spelt *foisne*, which is important as retaining the *s* of the Lat. *fuscina*. See also **Foin.** [88; 1.]

Feraunt. The gloss. to Morte Arthure explains *feraunt* as 'seemly.' But Bradley rightly explains it as 'iron-grey,' O.F. *ferrant*, as an epithet of a horse. Hence it is not from A.S. *faran*, to go, but from Lat. *ferrum*, iron. *Ferrand* occurs, in romances, as a name for a horse; from its colour. [92; 12.] See *Ferraunt* in N. E. D.

Fester, a sore; as a verb, to rankle. (F.—L.) I have shown that the verb *to fester* occurs in P. Plowman. In my Dictionary, I have argued in favour of the supposition that the word may be English; and Mahn does the same. Wedgwood refers us to the Walloon *s'éfister*, to become corrupt, to smell badly. I have now no hesitation in saying that we are all wrong; and the solution is easy when once suggested. It is a French word, and derived, quite regularly, from the Lat. *fistula*. The proof may be seen in Godefroy, who has at last recovered for us both the noun and the verb. The verb is *festrir*, to fester, as in 'la plaie commence a *festrir*,' the wound begins to fester; it also occurs actively, in the sense 'to cover with wounds.' The verb is derived from the sb., which is much commoner, and spelt in various ways, such as *fistle*, *festre*, *feste*, *feske*, *fesque*, &c., meaning an ulcer, or festered wound; as in—'Moult boins surgiens est ki set warir de *festre*,' i.e. he is a very good surgeon

who knows how to cure a fester. The form *fiestre* also occurs, and this may in a measure account for the fact, already proved by me, that the former *e* in E. *fester* was sometimes pronounced long. The derivation is obviously, as I have said, from Lat. *fistula*, whence also F. *fistule*, which Cotgrave explains as 'the running sore called an issue or fistula.' *Fistula* becomes O. F. *festre* and E. *fester*, just as *chartula* gives F. *chartre*, E. *charter*, and the pl. acc. *glandulas* gives F. *glandres*, E. *glanders*.

The change from *i* to *e* is also regular; with *festre* from *fistula* compare *sec* from *siccus*, *ferme* from *firmus*, &c.; see Brachet, Hist. Fr. Grammar.

The result is, accordingly, that in the original French, the verb is derived from the sb., and this will give the true sense of the word in English. We must take the sb. *fester* to mean 'a running sore,' and hence derive the verb. At the same time, it would seem that it was, in fact, the verb which came first into use in England, and still seems to be the more important. [85; 11.]

Fetish. We find '*Fetisso*, which is a kind of god,' in W. Dampier (1699), A New Voyage, vol. ii. pt. 2, p. 105. Our *fetish* answers to the F. *fétiche*; whereas *fetisso* answers to the Port. *feitiço*, whence the F. word was borrowed; as already explained. [85; 11.]

Feuter, to lay the spear in rest. (F.—Teut.) 'His speare he *feutred*'; Spenser, F. Q. iv. 4. 45. The verb is derived from M. E. *feuter*, a rest for a spear; 'With spere festened in *feuter*'; Will. of Palerne, 3437 (cf. 3593).—O. F. *feutre*, felt, a piece of felt (Cotgrave); older spelling *feltre*, a rest for the lance, of which numerous examples are given in Godefroy. (It is remarkable that this sense is not in Cotgrave, nor in Littré, being now quite lost.) The derivation seems to show that the lance-rest was lined or fitted with felt; in fact, the F. *feutre* means anything made of felt, as a hat; and the same is true of the Span. *fieltro*. The F. *feutre*

also means a kind of packing or padding, and *feutrer* is to stuff or pad a saddle. Thus the E. sb. *feuter* is simply 'a pad.' We find also Port. *feltro*, Ital. *feltro*, felt. All these are obviously of Teutonic origin; from the word which appears in E. as *felt*; cf. Du. *vilt*, Swed. and Dan. *filt*, G. *filz*; see *Felt* in my Dict. I have there remarked that the A. S. *felt* has not yet been exemplified; it occurs, however, in Wright's Vocab. 120. 5—'Centrum, uel filtrum, *felt*.' Diez remarks that the *r* in *feltro* is excrescent, as is often the case (he says) after *t*. If we have to account for it by analogy, no doubt some reason for it can be produced.

Mahn, in Webster, gives nearly the correct account, but further imagines that the word was influenced by the Lat. *fulcrum*, which is quite needless, and in no way helps us. [85; 11.]

Feuterer, a dog-keeper. (F.—Low Lat.—C.) In M. E. I can only find the entry: 'Fedorarius, a *fewtrer*'; Wright's Vocab. 582. 29. Whether this is the same word, is not quite certain. The word is tolerably common in Tudor-English, and is used by Ben Jonson, Every Man out of his Humour, ii. 1, where Carlo calls Puntarvolo 'a *yeoman-feuterer*,' because he stands holding his dog. It occurs again in Beaumont and Fletcher, and in Massinger; see Nares. There is a clear example in Massinger's Picture, Act v. sc. 1, quoted by Nares and in Todd's Johnson, where 'an honest *yeoman-feuterer*' is explained to be 'just such a one as you use to a brace of greyhounds,' &c.

The word is certainly a corruption of *veuterer*, and Phillips is right in equating it to a Low Lat. *veltrarius*, though he does not tell us where to find this form, which does not seem to be in Ducange. The Low Lat. *veutrarius* occurs in the Close Rolls, 5 Hen. III, m. 7 (vol. i. p. 462); see N. & Q. 6 S. xii. 370. I suppose that *veuterer* really stands for *veutrer*, by a slight confusion; it is derived, by adding the suffix *-er* of the agent, from O. F. *veutre*, later form *vaultre*,

explained by Cotgrave as 'a mungrell between a hound and a maistiffe, fit for the chase or hunting of wild Bears and Boars.' The mod. F. *vautre* is in Littré. The oldest O. F. form is *veltre* (see Burguy), the same as Ital. *veltro*, a greyhound (Florio). Diez, Scheler, Littré, and Burguy all derive *veltre* from Low Lat. acc. *veltrum*; and they are agreed that this is another form of the word which appears as *vertagus* in Martial, 14. 200. 1, and also as *vertaga*, *vertraga*, *vertagra*, all meaning 'greyhound'; see Lewis and Short. Aelian says the word is Celtic (see Diez); and, in fact, Williams' Corn. Dict. gives '*guilter*, a mastiff.' A curious trace of the Low Lat. word occurs in Wright's Vocab. 812. 43, where we find: '*Hec veltria*, a lese of grehowndes.' A similar etymology is given in Mahn's Webster; but Mahn suggests an alternative etymology from G. *futterer*, one who provides with fodder, quite forgetting that E. words are seldom borrowed from High German, and that this quite fails to account for the diphthong *eu*. It is notorious that terms of the chase are commonly of F. origin. The change from initial *f* to *v* is common. The contrary change, from *v* to *f*, is rare; but there is a clear example in the word *fitches*, which occurs three times in the A. V. of the Bible, and is put for *vetches*; from O. F. *veche*, Lat. *uicia*. All students of Dante remember the famous word *veltro* (Inf. i. 101). Wedgwood gives the same etymology, but is very brief. [85; 11.] For the etymology of *vertragus*, from *ver-*, a Celtic intensive prefix allied to E. *over*, and the Celtic root *trāg-*, to run, see Stokes-Fick, pp. 136, 283. It means 'fast runner.'

Fever. I have given *fever* as a word of French origin; but this is not right, as it was certainly derived immediately from Latin. The A. S. form is *fēfer* or *fēfor*, occurring in Matt. viii. 15, Luke iv. 38, John iv. 52; and very common in the A. S. Leechdoms. Indeed, we even have the derivative *fever-few*, A. S. *fēfer-fuge*, from the Lat. *febrifuga*, fever-

dispelling; proving beyond doubt that the word was well established before the Conquest. [85–7; 20.]

Fewte, Feute, a track. In my gloss. to Wm. of Palerne I give '*feute*, scent, track,' and quote from Morris: '*fewt*, a trace of a fox or beast of chace by the odour.' In the gloss. to Sir Gawain, Morris has '*fewte* or odour,' s. v. *Vewters*. I wish to point out that, etymologically, *fewte* is simply 'track,' and that the notion of 'scent' or 'odour' is incorrect. It is possible that Stratmann's Dictionary is correct in deriving it from the F. *fuite*, lit. 'flight'; hence, 'a track.' The sense 'odour' was imported into the word; hence we find: '*fute*, odowre' in the Prompt. Parv. Of course Way is wrong in connecting this with *feuterer*; in fact, he only suggests this as a guess. [91; 3.] So in N. E. D., s. v. *feute*.

Fib. *Fib* first appears in Cotgrave, to translate F. *bourde*, 'a jeast, fib, tale of a tub'; so that the sense seems to have been 'a jest, a pretence, a feigned story.' The N. E. D. says it is of obscure origin, and perhaps related to *fibble-fabble*, 'nonsense,' which is apparently a reduplicated formation from the sb. *fable*. And the sense of *fable* suits it fairly well. But I find, in Woeste's Vocabulary of Westphalian Words, at p. 300, the remarkable entry: '*fipken, wipken*, a lie, story, jest,' which he proposes to connect with the Westphalian *foppen* and the E. *fib*. The verb *foppen* is certainly allied to the E. *fob*, to delude, and *fob off* or *fub off*, to trick or cheat, as used by Shakespeare; and this makes it probable that the original sense of *fib* was a cheat or trick; and that we should connect it with *fob*, *fub*, and the G. *foppen*, 'to banter, to jeer,' and the like. If this is so, it is further probable that *fib* owes its vowel to the Westphalian *fipken*, which in its turn was obviously confused with *wipken*, apparently a derivative of the Low G. and Du. *wippen*, 'to see-saw, to jerk,' &c. That is to say, I suppose *fib* to be derived from the Low G. *foppen*, 'to jeer,' and to owe its vowel to a mistaken association with *wippen*, 'to jerk.' In any case, it is an obscure word, and cannot be

very clearly accounted for. I will only say, that the evidence connects it with *fob* and *fub* rather than with *fable*. [99.]

Filbert. I have shown that it should rather be *philbert*. The A. F. form is actually *philbert*; see Britton, ed. Nichols, i. 371, note 5. [91; 3.] In Moisy's Dict. of the Normandy patois I find that the actual name there is *noix de filbert*. [88; 10.] So in N. E. D.

Firk, to beat. Used by Shakespeare; see Nares. Nares remarks that it is said to be from the Lat. *ferīre*. But it is the M. E. *ferken*, to convey, also to drive, &c.; see Mätzner. Further, it is the same word as the A. S. *fercian*, to convey. Ettmüller reasonably supposes it to be derived from *faran*, to go, fare. [89; 17.] So in N. E. D.

Fit. This difficult form is commented on by Wedgwood in his book of Contested Etymologies. We must, however, distinguish between the senses. It is best to take the easiest first. *Fit*, sb., a portion of a poem, now obsolete, is certainly the A. S. *fit*, *fitt*, a song, poem, or verse. I do not think this is disputed. *Fit*, sb., a sudden attack of illness, is derived by Wedgwood from 'G. *fit!* an interjection representing the sound of something whisking by,' &c. But it is plainly the M. E. *fit*, a contest, an attack, a bout, sufficiently illustrated by Mätzner; and from the A. S. *fit*, *fitt*, a contest, allied to *fettian*, to contend. I think Wedgwood has been troubled by my supposition that the A. S. *fitt*, a verse, and A. S. *fitt*, a contest, are the same word. If it will simplify matters, I am willing to dissociate them. But when we remember that a *fit* or poem was, I suppose, so much as was sung at once, I see no difficulty in supposing that, as the harp passed round at the feast in olden times, each singer contributed his *fit*, or portion, to the *fit*, or contest. The allusions to contests in singing are surely common in many languages. We next come to the adj. *fit*, and to the verb *to fit*. First as to the verb. Of this Mätzner gives no example; yet *fitten*, to set in order, or array, occurs at least five times in the Morte

Arthure. It is probably derived from the adjective, and we shall see presently that Wedgwood takes the adj. to be of F. origin. There is a very strong objection to this when we find that Hexham gives the M. Du. *vitten*, 'to accommodate, to fitt, to serve'; which would seem to be a Teutonic word. Kilian gives the same, and says it is Flemish. I see no insuperable difficulty, as Wedgwood does, to the connexion of M. E. *fitten*, to set in order, with the Icel. *fitja*, to knit together, to cast on stitches in making a stocking. On the contrary, the notion of casting on stitches is closely allied to that of *fitting* or preparing the work, if indeed the ideas are not identical. To knit a stocking is the same thing as to fit it together. In provincial English *fit* commonly means 'ready.' Lastly, as to the adj. *fit*. It is, apparently, quite a late word, only found, as yet, in the Promptorium Parvulorum and in later books. I see no difficulty in supposing that it is derived from the verb, and merely means *fitted* or prepared. In the Morte Arthure, l. 2445, an army is said to be 'Faire *fittyde* one frownte,' i. e. well arrayed in the front. Wedgwood's proposal is to say that '*fit* is a shortening of the O. E. [i. e. M.E.] *feat*, or *fete*, neat, well made, good (Halliwell), from F. *faict*, *fait*, made, fashioned, viz. after a certain pattern or certain requirements.'... The usual word for 'well made' was *fetis*, used by Chaucer, and answering to Lat. *factitius*.... So many E. words result from two or three sources, that I think it very likely that the use of 'fit' as an adjective was due to some confusion between the verb *fit* above, the adj. *fetis*, well made, and the A. F. *fet*, made. In any case, Wedgwood makes one good point, in which I at once concur, viz. that the compound verb *to refit* certainly arose, primarily, from the M. E. *refeet*, representing A. F. *refet*, Lat. *refectus*; precisely as our *benefit* represents A. F. *benfet*, Lat. *bene factus*. See, in the Prompt. Parv., the entry: '*Refecyd* [probably an error for *refetyd*], or *refeet*, or *refeted*; refectus'; and the examples in Way's note.... I also note

here that several other words which may or may not be from the same root should be examined, as they may yield further information. I would instance G. *fitze*, O. H. G. *fizza*, a skein; Dan. *fid*, *fed*, a skein; Norweg. *fit*, the end of a texture or piece of woven stuff; Icel. *feti*, a strand in the thread of a warp. See also the article on E. Fries. *fetse*, a fragment, in Koolman. [89; 17.]

Fives, a disease of horses (Shakespeare). Used instead of *vives*, which is short for *avives*. See *Avives* in the N. E. D. [89; 17.]

Flabbergast, to scare. Probably for *flapper-gast*, i.e. to scare away with a fly-flap. Cf. M. E. *gasten*, to scare, in Stratmann and Mätzner. Also: '*Flappe*, instrument to smyte wythe flyys: *Flabellum*;' Prompt. Parv. And see the quotation, in Richardson, from Wilson, Arte of Rhetorique, p. 201. [89; 17.]

Flannel. This form may be corrupt, the prov. E. *flannen* being more correct. I find mention of a certain 'John Eavens, badger [huckster] of *flanen*,' in an extract from the sessions records of Wenlock, Aug. 9, 1652; printed in Miss Burne's Shropshire Folk-lore, p. 480. This is a useful piece of evidence. [85–7; 20.]

Flaw, a gust of wind (Shakespeare). Cf. Swed. *flaga*; M. Du. *vlage* (Hexham); Du. *vlaag*; Low G. *flage* (Brem. Wört.); M. E. *flai* in Mätzner; and *flag* (3) in Wedgwood. Allied to *flag*. [89; 17.]

Flimsy. The N. E. D. says: 'first recorded in eighteenth century; possibly (as Todd suggested) an onomatopoeic formation suggested by *film*. For the ending, cf. *tipsy*, *bumpsy*.' But I find, in E. Friesic, the forms *flēm*, *flīm*, both meaning 'film'; and Molbech's Dan. dial. Dict. has the very form *flems* or *flims*, used to denote the thin skin that forms upon hot milk and the like. To this form *flims-* it suffices to add *-y*. This is given in the last edition of Wedgwood. [99.]

Flip. Defined in Ogilvie's Dict. as 'a mixed liquor con-

sisting of beer and spirit sweetened, and heated with a hot iron.' *Egg-flip* is much the same, with the addition of eggs. In the Dict. of the Norman patois by Moisy occurs the curious assertion that this is a Normandy word. I translate the article.—*Flip*, s.m., warm cider, with brandy and spices. In English *flip*. The Eng. *flip* is a word of Norman origin. The way to make this drink is indicated in the following passage from the Jersey Rimes (*Rimes jersiaises*), p. 54. (This book, ed. M. A. Mourant, was published in Jersey in 1865.) 'But drink then, master Philippe. Don't you find this cider good? Would you like our dame to warm it up and put in it a pinch of all-spice?' Another quotation is given from Le Lexovien, March 2, 1870: 'Some individuals entered the shop and asked for *phlippe*, a drink which is only known in our country, and is made of sweet cider, and brandy, and spices, the whole heated together over the fire.'—The spelling *phlippe* here given suggests an etymology from the Norman *Phlippe*, i.e. Philip. See the same work, s.v. *Phlipot*. [88; 10.]

Flirt. In the N. E. D. *flirt* is given as a verb, 'to fillip, tap, rap, strike'; and *flirt*, 'a pert young hussy,' is derived from it. There is a remarkable confirmation of this in E. Friesic. The E. Friesic *flirr*, or *flirt*, not only means a light blow, but also a small piece; and hence is derived *flirt-je*, as a diminutive, with the sense of 'a giddy girl.' The Low G. *flirre* is used to mean 'a thin slice of bread which is considered insufficient'; and in Hanover the same word means 'a whim.' [99.]

Flotsam. I find I have mistaken the nature of the suffix in the words *flotsam* and *jetsam*. The form of the suffix, viz. *-sam*, is a corrupt one; it was formerly spelt *-son*, or rather *-eson*, *-ison*. The right book to consult is the Black Book of the Admiralty, ed. Sir T. Twiss, 1871, vol. i. At p. 82, the A. F. form appears as *floteson*; and at p. 170, it is *flotesone*, with the variant reading *flotesyn*. Hence the E. *flotson*, in

Blount's Law Dict., ed. 1691; also spelt *flotsen*, *flotzam*, in Cotgrave, s. v. *flo*. Minsheu, ed. 1627, has *flotsen*, *flotzon*, *flotzam*. The A. F. form *floteson* is quite regular; it is formed from the O. F. verb *floter* (Mod. F. *flotter*) with the suffix *-eson*, *-ison*, as seen in A. F. *ven-eson*, *ven-esoun*, *ven-ison*, Mod. E. *ven-ison*; see examples in my Hand-list of English Words found in Anglo-French. This F. suffix represents the Lat. suffix *-ātiōnem*, as in Lat. *uen-ātiōnem*. See **Jetsam**. [88; 1.]

Fly, in the sense of 'coach.' With respect to this word, we must not forget that Sir W. Scott, in 1818, spoke of 'the ancient *Flycoaches*'; see the beginning of chap. 1 of the Heart of Midlothian. [85; 11.]

Fnatted. In Weber's King Alisaunder, 6447, there is a description of a monstrous race of men, with very long faces, and ears an ell long; 'and *fnatted* nose, that is wrong.' The word is misprinted *fuatted*, both in the text and glossary; but such a form is impossible; there is no such diphthong as *ua* in M. E. *Wrong* means simply distorted, or crooked. As to *fnatted*, it [looks like] the Danish *fnattet*, given by Molbech, meaning afflicted with a disease called *fnat*, which was a skin disease, a kind of *itch*. [92; 12.] This, however, is not the right solution; for *fnatted* turns out to be an error for *snatted*, by confusion of long *s* with *f*. *Snatted* means 'snub-nosed'; see Stratmann.

Fodding. In Kyng Alisaunder, l. 48, we find: 'Wyse men fond also there Twelf *fodding* to thes yere, The yere to lede by right ars (arts).' Weber's explanations are seldom right, but in this case he has seen his way. He makes *fodding* to be the A. S. *fadung*, disposal, arrangement; hence, a division of the year, a month; and he explains *to lede* by 'to guide.' This explanation is borne out by a passage in the A. S. Leechdoms, quoted in Bosworth and Toller, s. v. *gefadung*. Cf. *fade*, ready (?), in Sir Tristrem, l. 153. The word appears neither in Mätzner nor in Stratmann. [92; 12.] So in N. E. D.

Foin, to thrust with a sword. I have already given the etymology of this word in my Dictionary, where I derive it from the French word which Cotgrave gives as *fouine*, 'a kind of instrument in ships like an eele-speare, to strike fish withal.' This is open to the objection that the two words are not sufficiently alike, the one being spelt with *oi*, and the other with *ou*. But I can remove this objection, and at the same time clinch the etymology, by remarking that the usual O. F. form of Cotgrave's *fouine* was precisely *foine*, as shown in Godefroy. Curiously enough, there were two distinct O. F. words both spelt *foine*, and they both passed into English in the same form *foine*. Thus the O. F. *foine*, a fish-spear, gave the E. verb *foinen*, to thrust, with the action of one who uses a fish-spear; and the O. F. *foine*, a beech-marten, gave the E. sb. *foine*, with the same sense. I would draw particular attention to Mätzner's remark on *foinen*. He says, he would like to derive it from the Burgundian French verb *foindre*, a peculiar spelling of O. F. *feindre*, to feign, or make a feint, if it were not that the sense will not suit; for the E. verb *foinen* invariably means 'to thrust,' as all his examples show. Some have been misled by a line in Chaucer, which is the only one in which the sense is at all ambiguous. I mean the line in the Knightes Tale, 1692—'*Foyne*, if him list, on foot, himself to were;' but Chaucer himself uses the word quite clearly in the very same tale, l. 796—'And after that with scharpe speres stronge They *foinen* ech at other wonder longe.' Of course it would be more satisfactory if we could produce an example of an O. F. *foiner*, but we must remember how extremely imperfect are the records of Old French. I think there is no great difficulty in deriving a verb signifying 'to thrust' from the name of a weapon-like instrument which could only be used for thrusting. See also **Feon.** [88; 1.] So in N. E. D.

Fond. It is agreed that *fond* was originally *fonned*, the pp. of *fonnen*, orig. 'to be insipid,' used of salt by Wyclif.

And further, that *fonnen* is in some way related to *fon*, 'a fool.' I have no doubt that the verb *fonnen* is a derivative from the sb.; but in order to show this we must find out the origin of *fon*. In the N. E. D., the form given as the primary one is the monosyllabic *fon*. But this is only a Northern form. Chaucer has *fonne* as a dissyllable, rhyming with *y-ronne* (C. T., A 4089), even though he is imitating the Northern dialect. It is probable, therefore, that we should start from the form *fonne*, of which Stratmann gives another example from the Gesta Romanorum, 218; as well as the pl. *fonnis*, Cov. Myst., 367. If we compare this with O. Friesic, we find strong reason for believing that the word is from a Friesic word allied to the A. S. *fǣmne*, O. Saxon *fēmea*, Icelandic *feima*, 'a virgin.' In Old Friesic this became *famne*, *fomne*, *femne*, *fovne*, *fone*; but these are only a few of its forms. In Hettema's Dict. of Friesic, we further find *famna*, *fomna*, *fonna*, and *fona*. In Outzen's North Friesic Dict. we find *faamen* and *fōmen*; also *faamel*, *foemel*. In all these instances the sense is the same, viz. 'a virgin, a maid, a girl.' But when we turn to E. Friesic there is a startling variation in sense; E. Friesic possesses *both* the forms, viz. *fone* (apparently with a short *o*) and *fōn* (with long *o*). It not only means 'a woman, maid, or servant, but (much more commonly) a simple, useless, stupid girl or creature,' so that *fōn fan 'n wicht*, lit. 'fon of a wight,' means 'you stupid girl.' The form *fōn* at once connects the word with the Swed. *fåne*, in which the sense of woman is lost, and only that of stupid creature remains. All seems to show that the E. *fonne* was adopted from *fonna*, one of the numerous Friesic forms of the A. S. *fǣmne*, which assumed in Friesic the successive senses of girl, weakling, and simpleton. Hence the verb *fonnen* meant 'to become weak'; and *fonned salt* meant salt that had lost its *virtue*, i. e. lit. its *manliness*. The above examples do not exhaust all the varieties of this Protean word. We may add, from Swedish dialects, the forms *fane*,

faune; also the Icel. *fāni*, in addition to *feima* already mentioned; and the Norweg. *fomme*, *fume*, 'a fool'; *fuming*, 'a fool'; *fommatt* or *fumutt*, 'foolish.' Observe, too, that the Norw. *fommatt*, *fumutt*, are formed by adding a pp. suffix; for I suppose that the suffix *-at* is the same as in the Icel. verb *skaga*, 'to jut out,' pp. *skagat*. Hence *fomm-att* is lit. 'made like a girl, weakened,' and is the precise counterpart of *fon-d*. Perhaps we may conclude that *fond* meant 'just like a girl.' [99.]

Fool, in the phr. *gooseberry fool*. Mahn tells us that this is derived from the F. *fouler*, to trample on, hence, to crush. I believe that this is a mere guess, and that there is no evidence for it. It is quite as likely that it was a sort of slang name, made in imitation of *trifle*. Ben Jonson mentions it; we find 'your *fools*, your flawns'; Sad Shepherd, Act i. sc. 2 (not sc. 7, as in Richardson). But Florio, in 1598, explains the Ital. *mantiglia* by 'a kind of clouted creame, called a *foole* or a *trifle* in English.' [85–7; 20.] So in N. E. D.

Forbears. This well-known Lowland Scotch word for 'ancestors' is ill explained by Jamieson, who entirely misses its etymology, though he records the spelling *forebeers*, which gives the clue to it. It has nothing to do with the verb *to bear*, as he supposes. It is precisely *forebe-er*, i. e. one who is (or exists) before; and is so derived in the Century Dictionary. However, the said dictionary neither proves the point nor explains the spelling. The spelling is due to the use of *-ar* for *-er* in Lowland Scotch, which has *makar* for *maker*, and the like; the plural being written *makaris*, later *makars*, instead of M. E. *makeres* or Mod. E. *makers*. Hence *be-ar* stands for *be-er*, and *be-aris* or *bears* is the equivalent of *be-ers*; formed with the suffix *-ar* or *-er* from the verb *to be*. We actually use the suffix *-ar*, for clearness, in the word *li-ar*, because the spelling *lier* looks dubious. The Scotch for *liar* was *leear* or *lear*. The simplest proof that the old pronunciation is in accord with the etymology is to observe

the following lines n Montgomery's Poems, ed. Cranstoun (Scot. Text Soc.), p. 211, ll. 213–4:

> 'Quhilk was begun, they said, be thair forbears;
> Some held thame treu, and others held them lears.'

The evidence afforded by this rhyme is so satisfactory that it frees the etymology from all doubt. Jamieson remarks that the first syllable should rather be *fore-* than *for-*, which is of course, in any case, true. But his instance is unfortunate. He cites the spelling *forebearis* from Gawain Douglas; but Small's edition has *forbearis*, which appears as *forbears* in the glossary. Perhaps he found such a spelling in an older edition. Jamieson further remarks that 'this word appears in no other language.' Nevertheless it is fairly paralleled by the Germ. *Vorweser*, a predecessor. (*Athenaeum*, Jan. 6. 1894.) So in N. E. D.

Frampold, cross, ill-tempered. This interesting word occurs in Shak., Merry Wives, ii. 2. 94. The second element is probably from E. *poll*, 'the head'; as if *frampoll'd*. It is certainly closely connected with the prov. E. *rantipole*, 'a romping child.' It is best explained by the E. Fries. *frante-pot* or *wrante-pot*, 'a peevish, morose man'; and the orig. initial sound was *wr*. When this is perceived, it is easy to connect it with M. Du. *wranten*, 'to wrangle, chide' (Hexham); Dan. *vrante*, 'to be peevish'; E. Fries. *wranten*, *franten*, 'to be peevish, to grumble'; Low G. *wrampachtigh*, 'morose' (Lübben). We may also notice the Dan. *vrampet*, 'warped'; M. Du. *wrempelen*, *wrimpen*, 'to draw the mouth awry' (Hexham); Lowl. Scotch *frample*, 'to disorder'; and probably E. *frump*. [99.]

Freestone. This word occurs in Shakespeare, in the compound *freestone-coloured*, As You Like It, iv. 3. 25. And much earlier, spelt *frestane*, in Weber's Met. Rom. iii. 118. I have had some difficulty in tracing its etymology. The difficulties lie in ascertaining whether the form is correct or corrupt; and again, in finding out what is the meaning of

free, if it be correct. This difficulty existed long ago, for I remember meeting with the spelling *frieze-stone*, though I forget where, as if the derivation were from *stone* suitable for making a *frieze*. In Johnson's Dictionary, two contradictory reasons for the name are given. The former is, because it can be dug up freely in any direction, which makes no good sense; and the latter, because it can be cut or wrought freely in any direction, which is practically right. The difficulty is entirely solved by observing that the word is a mere translation from the French *franche pierre*. Cotgrave, as usual, gives us the correct answer. He gives: '*Pierre franche*, the (soft white) freestone'; and further explains the F. *franc* by 'without any fault or ill quality.' Littré has: '*Pierre franche*, pierre parfaite dans son espèce, qui n'a ni la mollesse du moellon, ni la dureté du caillou,' i. e. a stone perfect in its kind, having neither the softness of a soft stone, nor the hardness of flint. We may thus understand *free* to mean of excellent quality, without flaw, easily wrought in any direction. I may add that the expression *fraunche piers*, meaning 'stones of excellent quality,' occurs in the English Allit. Romance of Alexander, l. 4356: and the expression *precious piers*, i. e. precious stones, in l. 5270 of the same. [85–7; 20.]

Frill. The history of the word *frampold* shows that an E. initial *fr-* may arise from *vr-*. Hence I do not hesitate to identify E. *frill* with F. *vrille*. The F. *vrille* meant originally a gimlet, in the fourteenth century (Littré); hence a tendril of a vine, from its shape; and Cotgrave has further this curious definition: '*Vrilles*, hook-like edges or ends of leaves (called by some of our workmen Scrols, and) sticking out in the upper parts of pillers, and of other pieces of architecture.' It is hardly possible to describe a *frill* more exactly than by saying that it presents hook-like edges, like those of a crumpled leaf; so that the sense is precise. Indeed, a frill is not unlike a tendril of a vine. As to the F. *vrille*, some have assumed the primary sense to be 'tendril,' and

derive it from L. *ūīticula*, a little vine, also a tendril, and tell us that the *r* is inserted, as in F. *fronde*, 'a sling,' from L. *funda*; and Littré notes the O. F. forms *veille*, *viille*, *visle*, given by Ducange, s.v. *vigilia*. Even if this be right, I would still suggest that the form and sense may have been affected by the Dan. *vrilde*, 'to twist,' in which the *d* is not sounded. This Dan. verb is merely the frequentative of *vride*, 'to writhe,' the equivalent of E. *writhe*; and the usual Dan. word for a gimlet, viz. *vrid-bor*, is derived from it. So also is *vride-baand*, 'a twisted string,' which is similar in shape to a tendril. Cf. Dan. dial. *vrilde*, *vrile*, 'a coil, a twist.' [99.]

Fuatted (a ghost-word); see **Fnatted**.

Funnel. It has not been sufficiently borne in mind that the English held Bordeaux for a long period, and got much of their wine from it, as Chaucer testifies. Hence we certainly borrowed words from Southern French and Provençal, as well as from French of the North and Centre. Of these words, *funnel* is one; for *founil* and *enfounilh* occur in Provençal, but not in Northern French. We borrowed the word in the clipped form *founil*; but the longer form *enfounilh* is the better one, as it represents the Lat. *infundibulum*. Cf. **Puncheon** and **Noose**. [1900.]

Furl. I have shown that *furl* is a corruption of *fardle*. I find an excellent example in Golding's Ovid, ed. 1603, leaf 138, l. 3,—

'Anon the Maister cryëd—"strike the topsayle, let the maine
Sheate flie, and *fardle* it to the yard." Thus spake he, but in vaine.'

Wedgwood cites from Bailey the spelling *farthel*, with the same sense. Cf. 'He that should *fardle-up* a bundle or huddle of the fooleries of mans wisdome, might recount wonders'; (1603) J. Florio, tr. of Montaigne's Essays, b. ii. c. 12; ed. Morley, p. 278, col. 1. [85; 11.]

Furlong. In the N. E. D., s.v. *acre*, we learn that an *acre* was, originally, a piece of land 40 poles long and four poles wide. Thus the rood, or the fourth part of an acre,

was a piece of land 40 poles long and one pole wide. The pole, or $5\frac{1}{2}$ yards, represented the breadth between two furrows; and the 40 poles represented the length to be measured along the furrow. Thus the *furlong*, or length along the furrow, was 40 poles, i.e. 220 yards, or an eighth of a mile. The length of 40 poles was chosen, precisely because it was an exact fraction of a mile. Hence the relationship of acre to mile is clearly seen. This matter was explained to me by Dr. Murray. In Halliwell's Dictionary, we learn that the proper country-name for the ground between two furrows was a *land*. This explains the phrase 'nine lands' length' in the passage from Piers Plowman, quoted in my Dictionary, s.v. *furlong*. The reference is to the rood, which was a *land* in breadth and a *furlong* in length; so that 'nine lands' length' means 'more than a mile.' [89; 17.]

Futtocks. I have already given Bailey's suggestion, that *futtocks* = *foot-hooks*. This is confirmed by the naval use of the term *breast-hooks*, for which see Phillips and Bailey. [85; 6.]

Gallant. There is no doubt that this is the F. *galant*, allied to the O.F. verb *galer*, to riot, rejoice, be festive. I give the usual derivation from M.H.G. *geil*, mirthful; but the difference of vowel-sound is, perhaps, insuperable. I note, accordingly, the derivation given by Schwan (Grammatik des Altfranzösischen, p. 52), from O.H.G. *wallōn*, G. *wallen*, to wander, rove, go on pilgrimage. I find that Godefroy gives *galand* with the sense of vagabond, or (as he says) 'sorte de brigands.' Perhaps further search may settle this question. The derivation here proposed involves no phonetic difficulty. [89; 17.]

Gallop. The etymology of *gallop* has been frequently attempted; but every Dictionary has failed to give it. Even the N.E.D. has been misled by the suggestion of Diez, that it is allied to the verb *to leap*. The O.F. forms were *galoper*,

waloper. The form with *w* occurs both in the M. E. *walopen* and the O. Flemish *walopen* (Delfortrie). But the verb is really from the sb. *walop*, which was especially used in the phrase *grans walos*, 'great leaps or strides'; see *galop* in Godefroy and Bartsch. The word is not known in O. H. G., except in a form derived from French. And, as it is not English, it follows that it must be Norse; since it begins with *w*. The right solution is given in Aasen's Norwegian Dict., but the author seems to have been unaware that he had solved the problem, as he refers us to Diez for the etymology. The sb. *walop* is, in fact, a compound, derived from the two words which appear in English as *wold* and *hop*. In Norse, the *ld* of *wold*, *wald* (A. S. *weald*) becomes *ll*, and the sense is somewhat different, viz. field or open plain. That is, we find Icel. *völlr*, 'a field, plain'; Swed. *gräs-vall*, 'grassy field'; Norw. *voll*, 'a grassy field,' of which an older form *vall* occurs in *vall-grodd*, 'overgrown with grass.' All these words once began with *w*. Again, the verb *to hop* originally meant 'to spring, bound, dance.' Hence it is that the true original is the O. Norse **wall-hopp*, still preserved in Norwegian *vall-hopp*, 'a gallop,' and *vall-hoppa*, 'to gallop,' the identity of which with *gallop* is past question, since the precise meaning is still retained. Now that we really at last know the right form, the original sense is easy enough. For, since *vall* means 'grassy field,' and *hopp* is a 'bound' or 'spring,' the compound *vall-hopp* means 'field-bound' or 'field-spring,' i.e. a bounding along an open field; cf. Dan. dial. *hop-rende*, to 'hop-run,' to gallop. Hence the O. F. phrase *a grans walos* signifies that the horse traversed the field with great bounds or swift strides. And the verb *galoper* was easily coined from the substantive, both in Norwegian and French. As a matter of fact, the Norsemen conquered England, and have since contributed to its great expansion by virtue of two great qualities. Every Norseman could ride a horse and sail a boat. [99.]

Gallowglas. A correction of my etymology of this word was contributed by Mr. Mayhew to Notes and Queries, 6 S. x. p. 145. He pointed out the use of the word in Spenser's View of the State of Ireland (Globe Edition), p. 640, where Spenser is hardly right in saying that '*Gallogla* signifies an English servitour or yeoman.' In fact, the Irish *galloglach*, which I have explained already as meaning 'a servant, a heavy-armed soldier,' signifies literally, 'an English or foreign soldier,' being compounded of *gall*, a foreigner, and *ōglach*, lit. a youth, also a soldier. The word *ōglach* appears in O. Irish as *ōclach*, an extension of *ōc*, young, which is cognate with E. *young*. [85; 6.]

Gambeson, a quilted jacket. See *Gambison* in Godefroy, and *gambais* in Diez. Diez derives it from O. H. G. *wamba*, the belly. Mr. Wedgwood refers us to the Gk. *βαμβακίον*, a fabric stuffed with cotton; and I think his article should receive due attention. The O. Span. *gambax*, quoted by Diez, certainly looks like the Low Lat. *bombax*, whence our *bombasine*. The Arab. *gonbāz*, cited by Diez from Freytag, looks like another perversion of the same word. Perhaps the word found its way from Gk. into Arabic, thence into Spanish, and thence into other European languages. I think the form of the suffix is quite enough to show that the O. H. G. *wambeis* was a borrowed word, and that we cannot in this case rely upon the initial *w* as original. It is remarkable that Ducange, who (s.v. *gambeso*) favours the G. origin, actually supposes, s.v. *bambacium*, that *gambacium* was an alternative spelling of the latter word. [89; 17.] *Add*—The N. E. D. inclines to the derivation from O. H. G. *wamba*, which in any case influenced the form of the word.

Gamboge. I have called this word a corruption of *Cambodia*. It is now obvious to me that it is not an E. corruption, but the necessary form of the name in French. In mod. F. the name for *gamboge* is *gomme-gutte*, but Littré notes the adj. *gambodique*, meaning 'belonging to gamboge.' The

true E. word is not *gamboge*, but *cambodia*, though it is now obsolete. This appears from a notice of 'the yellow purging Gum, which we thence call *Cambodia*.' This follows upon a description of the country of *Cambodia*, by W. Dampier (1699), A New Voyage, vol. ii. pt. 1, p. 105. [85; 11.]

Gambol. Cf. F. *jambe*. Diez and Scheler think these words are derived from a Low Lat. *camba*, the leg. The acc. pl. *cambas* occurs in a Latin prayer printed in Cockayne's A. S. Leechdoms, vol. i. p. lxxi, l. 20. It is glossed by A. S. *homme*, the hams. Ducange only gives the derivative *cambia*, leg-armour. The E. *ham* is from the same root as *camba*. [89; 17.]

Game, lame; as in 'a *game* leg.' I must premise that the following note is not mine, but was most kindly sent me by Mr. Mayhew. It is rightly suggested, in the N. E. D., that *game* is here short for *gammy*, which is used in prov. E. in the same sense. It is clear that *gammy* was popularly resolved into *gaam*, i. e. game, and the suffix *-y*; and then the suffix was dropped. The form *gammy* is, however, the right one; and though its etymology is not given in the N. E. D., Mr. Mayhew has found it. It precisely answers to the O. F. *gambi*, noted by Cotgrave as an old or dialectal word. He has: '*Gambi*, bent, crooked, bowed.' But in the glossaries by Duméril, Boucoiran, and Ferticault, the same word is explained by 'boiteux,' i. e. lame; the precise sense required. I am able to add that this F. *gambi* is of Breton or Celtic origin. Mignard, in his Vocab. of Burgundian, has: '*Campin*, qui ne marche pas droit.' This *campin*, like *gambi*, is from the Bret. *kamm*, which has the double sense of 'crooked' and 'lame.' There is a Breton proverb, said of an imaginary invalid, viz. *kamm kī pa gār*, lit. 'the dog is lame when he wishes (to be so).' And, from the sb. *gar*, a leg (the origin of our *garter*), is actually formed the compound *gar-gamm*, meaning precisely 'lame of one leg,' or having a game leg; and the verb *gar-gamma*, 'to be lame in one leg.' Dr. Smythe

Palmer, in his book on Folk-etymology, gives almost exactly the same account. [99.]

Gang. Brugmann (tr. by Wright), § 197, p. 166, connects Goth. *gaggan*, to go, with the Lith. *żengiu* or *żingiu*, I stride, I go; and the Skt. *jaṅghā*, the leg. Cf. Skt. *jaṅghāla -s*, a rapid walker. [88; 10.]

Gargalize, to gargle. The N. E. D. suggests that *gargalize* is a variant of *gargarize*, due to confusion with *gargle*. The supposition is unnecessary, as the Norman dialect has the very form *gargaliser*, replacing the F. *r* by the dialectal *l*, as in other instances. For this and other examples, see Robin, Gl. of Norm. dialect, p. 252, col. 2, s.v. *Liquides* (*permutation de*). [1900.]

Garnep, a small mat (Nares). From F. *gardenappe* in Cotgrave and Godefroy. From F. *garder* and *nappe*, because it keeps the cloth clean. [89; 17.] See *Gardnap* in N. E. D.

Gaudy Grene. We find in the Knightes Tale, 1221 (Group A, 2079), the line: 'In gaude grene hir statue clothed was.' Morris has, in his glossary, the illustration: 'Colour hit *gaude grene*,' Ord. and Reg., p. 452.

In the Prompt. Parv. we have: 'Gaudy grene: *subviridis*.'

I find no satisfactory account of this word. Most people would probably connect it with *gaud*, a trinket, and the Latin *gaudium*. But, as a fact, it is not even a Latin word; its true origin is Germanic!

It is simply formed from the French *gaude*, in the sense of weld, or dyer's weed. The Century Dictionary correctly gives: '*Gaude*, a yellow dye prepared from *Reseda luteola*'; and again: '*Gaude-lake*, a yellow pigment made from gaude.' This French *gaude* is nothing but the Germanic word which in English is spelt *weld*. Hence *gaude grene* is of a green colour obtained from *weld*. To the best of my belief, this green has a yellowish hue, and is light in tone. Etymologically, *gaudé* is here the pp. of the French verb *gauder*, 'teindre une étoffe avec de la gaude,' Littré.

There is another well-known *gaudee* in Chaucer's Prologue, whence the phrase '*gauded* al with *grene*.' The occurrence of green is here, practically, accidental. I take occasion to note that the explanation of this *gaudee* is wrongly given in the Century Dictionary, and the etymology assigned to it is wrong also. It is there given under *gaudy*, and derived from 'O. F. *gaudee*, equivalent to *gaude*, a gaud, bead.' It so happens that *gaudee*, a bead, is probably dissyllabic, and quite distinct from the usual sb. *gaud*.

The real etymology of O. F. *gaudee*, a bead, is given by Littré under the dissyllabic form *gaudé*; and Littré copies it from Cotgrave. The original plural was *gaudez* (=*gaudets*), from the Latin imperative plural *gaudēte*. Cotgrave rightly says: '*Gaudez*, m. Prayers, whereof the Papists have divers, beginning with *Gaudete*.'

Hence we have (1) the ordinary English sb. *gaud*, from *gaudium*; (2) the O. F. *gaudee*, *gaudé*, M. E. *gaudee*, *gaude*, a large bead, from Lat. *gaudēte*; (3) the F. *gaude*, weld, whence Chaucer's *gaudy grene*. It is just as well not to mix them all up together.

As to *weld*, see further in my note to Chaucer's Former Age, l. 17. [*Athenaeum*, Sept. 9, 1893.]

Gavial, the crocodile of the Ganges. (F.—Hind.) This name is given in Webster and Ogilvie, and the English Cyclopaedia gives *Gavialis* as a genus of the *Crocodilidae*, including *Gavialis Gangeticus*, the Gavial or Nakoo. The form *gavial* is French, and is given by Littré. Ogilvie says it is the name of the animal in Hindostan; and there we are left, to make what we can of it. By help of Prof. Cowell, I learn that it is *not* the Hindustani name, but only a French travesty of it (unless the French took it from us, in which case it is an English travesty of it). The Hindustani name is *ghaṛiyāl*, a crocodile; spelt with a peculiar *r*, so difficult for a European to pronounce, that *v* has been substituted for it; see Platt, Hind. Dict., 1884, p. 934. Platt also gives

the Hindi and Bengali forms, which are much the same. Some connect it with a certain Skt. word meaning 'plate'; but Prof. Cowell thinks that this connexion is only true of the Hind. *ghaṛiyāl*, a plate of brass for chiming the hour, which may be merely a homonym, and not the same word. There are some splendid specimens of *gavials* in the South Kensington Museum. [85; 11.]

Gawky. *Gawky*, 'awkward,' is merely an extended form of *gawk*, 'clumsy,' usually applied to the left hand. In various dialects, we have *gawk-handed*, *gaulick-handed*, *gallok-handed*, signifying left-handed or clumsy. It is shown in the N. E. D. that there is no reason for associating *gawk* with F. *gauche*, which for various phonetic reasons is unsuitable. I take *gawk* to be a mere contraction from the fuller forms *gallok*, *gaulick*, and the like; where *-ick*, *-ock*, are mere suffixes. Hence the base is *gall-* or *gaul-*. This is evidently allied to the F. dial. *gôle*, 'benumbed,' especially applied to the hands. Thus Mignard, in his Vocabulary of Burgundian words, has: '*Gôle*, enraidi par le froid: *avoir les doigts gôles*, c'est les avoir enraidis par le froid.' Again, this F. word is of Scand. origin; for, since the F. initial *g* often corresponds to Teut. *w*, we see at once the connexion of *gôle* with the Swed. and Dan. *valen*, 'benumbed.' Rietz throws a still clearer light upon the matter by citing the Swed. dial. *val-händ* or *val-händt*, 'having the hands stiff with cold.' So also Aasen gives Norw. *valen* [Dan. *vaalen*], 'benumbed'; *val-hendt*, 'having the hands stiff with cold.' That is to say, *gawk-handed* is having numb or clumsy hands; and *gawky* is clumsy. [99.]

Gay. The F. *gai* is derived by Diez, who follows Muratori, from O. H. G. *gāhi*, quick, whence also G. *jäh*. But a far more satisfactory original is the O. H. G. *wāhi*, M. H. G. *wœhe*, which has the precise sense of gay, pretty, artistically arrayed. The Bavarian form is *wœh*, gay, pretty; Schmeller, ii. 880. The change of initial from *w* to *g* is regular, as in O. F. *gaimenter*, to lament, from the older form *waimenter*,

appearing in M. E. *waimenten*. The O. H. G. *wāhi* is from the strong verb *wehan*, to shine; see Schade. This etymology is due to Mr. Mayhew; see N. and Q., 7 S. vii. 325. See **Jay**. [89; 17.]

Geck, a dupe. (Du.) The word is well known as occurring in Twelfth Night, v. 351. Mr. Wright's note is: 'In Anglo-Saxon *geác*, Mid. E. *geke*, is a cuckoo, and this is always said to be the origin of our word; but the cuckoo of real life is anything but a dupe.' It is, however, a fact, hitherto unnoticed, that *geck* is not related to A. S. *gēac* in any way whatever. In the first place, the A. S. *gēac* did not become *geke* in M. E., but *ȝeke* or *yeke*, more correctly *ȝeek*. It is very rare, but a quotation for it is given by Halliwell, p. 951. In Shakespeare, the alliteration in '*geck* and gull' shows that the *g* was hard. I do not think that *geck* will be found in Middle English at all. The word furnishes one more example of the fact to which I was, I believe, the first to draw attention, viz. that the number of Dutch words imported into Tudor-English was considerable. The word is not E., but Dutch. Hexham's Du. Dictionary (1658) gives: '*Geck*, a Foole, a Foole in a play, or a Sot; *Gecken*, to Mock, to Flout, or to Jest; *Geckernye*, Foolerie'; &c. It is precisely the same word as the G. *Geck*, with the like sense. The G. *Geck* is quite distinct from G. *Gauch*. Kluge gives the M. H. G. forms *gec*, *gecke*, meaning 'fool'; and, as cognate words, the Du. *gek*, Dan. *gjek*, a fool, Icel. *gikkr*, a pert, rude person. Thus the word is formed on a base GEK-, which distinguishes it from G. *Gauch*, Icel. *gaukr*, a cuckoo, from the base GAUK, strengthened form of GEUK. It is quite true that the Icel. *gaukr* produced the Scottish *gowk*, M. E. *gouk* and *gok*, and that *gouk* sometimes means a simpleton; but this is a mere coincidence and proves no relationship. [85; 11.] So in N. E. D.; earliest example in 1515.

Gele. This word occurs in the Pearl, 931. Morris explains it by 'spy, see'; this suits the context, but there is

no authority for it of any kind. Mr. Gollancz says it either means 'hesitate, delay,' from A. S. *gālan*; or perhaps it is from Icel. *gæla*, to comfort, to soothe. The latter will not suit the context. It is clearly from A. S. *gālan*, in the intransitive sense of 'tarry.' The passage is—'And by thyse bonkes ther I con gele, I se no bygyng nawhere aboute,' i. e. And wherever I have lingered beside these banks, I see no building anywhere. (The MS. needlessly repeats *And* before *I se.*) [92; 12.] So in N. E. D.

Gessenen. In Morte Arthure, 2521, we find the line—'He bare, *gessenande*, in golde, thre grayhoundes of sable.' The word *gessenande* is not explained. I take it to be a present part. in *-ande* from a verb of which the stem is *gessen-*, and the infin. mood is *gessenen.* It must be French, because it is a term in heraldry. I take it to be a verb formed from the M. E. sb. *gesin* or *gesine*, Cursor Mundi, 3906, Cov. Mysteries, p. 150. This is adapted from the O. F. *gesine*, which Cotgrave explains as 'a lying-in,' though the related verb *gesir* merely means 'to lie down.' If we give to this verb *gessenen* the same simple sense, it makes it equivalent to the F. *coucher*; and the pres. part. becomes equivalent to the pres. part. *couchant*, lying down, a well-known heraldic term. Then the sense becomes: 'he bare, on his shield, *or*, three greyhounds couchant, *sable.*' This is perfectly intelligible and consistent. [92; 12.] Not in N. E. D.

Gewgaw. The etymology is unknown. It looks as if the word were formed by reduplication. If so, it is worth noting that Mignard gives *gawe* as a Burgundian word, meaning a Jew's harp; and it is remarkable that the Lowl. Sc. *gewgaw* has precisely the same sense. In the Prompt. Parv., *gugaw* means a pipe or flute. I wish to propose an entirely new etymology for this curious word. The hard *g* points, I think, to a Scand. origin. Now there is an old Scand. strong verb **gūfa*, pt. t. **gauf*, preserved, with the

change of *f* to *v*, in Norw. *guva*, 'to reek,' pt. t. *gauv*. The original of this *v* was *f*, as shown by the Icel. sb. *gufa*, 'a vapour.' But another sense of this **gūfa* must have been 'to blow,' as shown by Swed. dial. *guva*, *gova*, 'to blow'; *gåva*, 'to blow, to reek'; *guva*, 'a gust of wind'; *guvla*, 'to blow'; *rig-gåva*, fem. 'a hurricane'; *vär-guva*, f. 'a sudden gust of wind,' showing that there must have been a simple fem. sb. *gåva* or *guva* meaning 'a blast' or 'puff.' In Norwegian, there are also numerous derivatives, such as *gufs*, 'a puff'; *gufsa*, 'to blow gently'; *guft*, 'a puff,' all from a base *guf-*; also *gyfsa*, 'a puff of wind'; *gyva*, 'to reek,' from the same base with mutation. It seems to me that *gew-gaw* may easily have been formed by reduplication from this source. Thus the Burgundian *gawe*, 'a Jew's-harp,' may be referred to the strong grade *gauf*, and may have meant 'a thing blown,' and hence, indifferently, a Jew's harp, a pipe, or a flute; whilst *gew-* may represent the weak grade *guf-*, with the sense of 'blow.' Thus the original sense would be a 'puff-puff,' or 'puff-pipe,' which makes excellent sense. Moreover, we could thus explain the remarkable form *giuegoue*, 'a gewgaw,' in the Ancren Riwle; because the vowel *i* in *giue-* might be explained from the Norse form *gyva*, with mutation. And if this also be right, then the disputed letter *u* in the word *giuegoue* must mean *v*, as indeed it almost invariably does when followed by a vowel in Middle English; so that the pronunciation was *givegove*, with two hard *g*'s. [99.]

Ghazul. Amongst Thackeray's Poems, we find three with the general title of 'The *Ghazul*, or oriental love-song.' This is the Arabic *ghazal*, an ode; lit. a thing spun, from the root *ghazala*, he span. See Richardson's Arab. Dict. p. 1050; and Devic's Supplement to Littré, s. v. *Ghazel*. [88; 10.] So in N. E. D.; s. v. *Ghazal*.

Ghoul. Not Persian, as marked in my Dict., but a Persian word borrowed from Arabic, as Mr. Robertson Smith

informs me. So in Palmer's Pers. Dict. col. 443: '*Ghūl* (Arab. Pers.), an ogre, a demon of the waste.' [89; 17.]

Gigging. Chaucer has *gigging of scheeldes* (Kn. Ta. 1646), which Morris explains by 'clattering,' as if it were *jigging*. But the *g* is hard. To *gig* a shield is to fit it with new strap or handle, formerly called a *gig*. Cotgrave gives *guiges*, 'the handles of a targuet or shield.' Godefroy explains *guige* as the strap by which a shield was hung round the neck, and gives numerous examples. Other spellings are *guigue*, *guice*, *guiche*, *guinche*, and even *grince* (probably corrupt). The word is evidently of Teutonic origin. Perhaps the word merely meant 'fold' or 'bend.' Cf. Swed. *vika*, to fold, to double, to plait; Icel. *vīkja*, to turn; G. *wickel*, a roll, *wickeln*, to roll round, wrap up; but this is uncertain. [89; 17.]

Gite, Gyte. This word occurs twice in Chaucer, C. T. 3952, 6141. Simkin's wife wore 'a *gyte* of red'; the Wyf of Bath wore 'gaye scarlet *gytes*.' Tyrwhitt explains it by 'robe,' but it may have meant 'cap' or 'veil,' or 'head-covering,' which suits the context even better. Nares shows that it is used thrice by Gascoigne, and once by Fairfax. The sense is uncertain there, but seems to mean 'robe'; Hazlitt's Glossary to Gascoigne omits the word altogether. I presume that the *g* is hard; hence the scribes prefer *y* to *i* in writing it (cf. M. E. *gyde*, E. *guide*). It is doubtless of French origin. Godefroy gives: '*guite*, chapeau.' Roquefort has: '*wite*, voile.' The F. Gloss. appended to Ducange gives the word *witart* as applied to a man, and *witarde* as applied to a woman. Hence, perhaps, the O. F. *wiart*, which Roquefort explains as a veil with which women cover their faces, evidently the same as O. F. *guiart*, explained by Godefroy as a dress or vestment. The form of the word suggests that it is of Teutonic origin; but the source is not apparent. It is probably the same word as the M. E. and

Scot. *gyde, gide*, a dress, robe, of which Mätzner gives two examples, and Jamieson three. [89; 17.]

Glaive. In the N. E. D., a difficulty is raised as to the derivation of the O. F. *glaive* from L. *gladius*, on the ground that the O. F. *glaive* always means a lance, and never a sword. It is the case that Godefroy makes this assertion, but it happens to be incorrect. The A. F. *glaive* occurs (according to my index) in Philip de Thaun, Bestiaire, l. 888, where the author refers us to the Psalms of David, using the expression *en main de glaive* to translate *in manus gladii*, Ps. lxii. 11 (Vulgate). Here we have *glaive* to translate *gladius* in one of the earliest A. F. poems known; written before A. D. 1150. [99.]

Glanders. The etymology of *charter*, from Lat. *chartula* (see above), gives us the key to the etymology of *glanders*. Scheler notices this, remarking (s. v. *chartre*) that O. F. *chartre* comes from *chartula* just as O. F. *glandre* comes from *glandula*. Hence *glander*, like *charter*, is merely the diminutive form. The O. F. *glandre* is cited by Wedgwood, who gives the same quotation as that given by Littré, s. v. *glande*. 'El col nuees *glandres* out,' i. e. in her neck she had knotted glandular swellings; Life of King Edward the Confessor, l. 2612. The Lat. *glandulae* is used by Celsus, in the sense of swollen glands; see Lewis and Short. [85; 6.]

Glory, Hand of. One of the Ingoldsby Legends is called The Nurse's Story; or, the Hand of Glory. It introduces the line—'Lit by the light of the Glorious Hand.' This 'glorious hand' was supposed to be a dead man's hand, which gave a magic light. This fiction is due to a mistaken popular etymology. We find the O. F. *mandegloire* in Godefroy; it was supposed to signify 'hand of glory,' but, as a fact, it is a variant spelling of *mandragore* (Shakespeare's *mandragora*), and means a mandrake, the plant so often associated with magic. We even find the very spelling *maindegloire*; Godefroy cites, from the Glossaire des Salins, the entry: 'Mandra-

gora, *maindegloire.*' This is an excellent example of the way in which legends arise from making up a tale to explain a word. It is a caution to beware of such tales as these. The identification of the *hand of glory* with the *mandrake* is clinched by the statement in Cockayne's Leechdoms, i. 245, that the mandrake 'shineth by night altogether like a lamp.' The corruption of Lat. *mandragora* to F. *main-de-gloire* is noticed by Trench (Eng. Past and Present); but he does not notice the E. translation of the latter form. [89; 17.]

Gnu. Usually said to be a Hottentot word. But it is really Xosa-Kaffir. It is given in the Rev. W. J. Davis's Dict. of the Kaffir Language (London, 1872), p. 149. It is there spelt *ngu*, where *q* denotes the palatal click pronounced simultaneously with the *n*; so that the spelling might also have been *qnu*, which accounts for the spelling *gnu*. So Jas. Platt, jun.; in N. and Q., 9 S. v. 45. [1900.]

Gofish. This is really a ghost-word. It occurs in Troil. iii. 584, but only in the black-letter editions, which read: 'For to be war of *gofish* peples speche.' Tyrwhitt explains it as 'foolish, from the F. *goffe*, dull, stupid.' This is impossible for two reasons: (1) the F. *goffe* (see Littré and Godefroy) is not known before the sixteenth century, and appears to be merely borrowed from Ital. *goffo*, stupid, a word of unknown origin. Secondly, words in *-ish* are formed from sbs., not from adjectives; the exception *fool-ish* is accounted for by the fact that the word *fool*, properly an adjective, was commonly used, in English, as a sb. We might add a third reason, viz. that Chaucer would not add the suffix *-ish* to an unfamiliar word.

When we turn to the MSS., the Campsall MS. has *gosylyche*, by some mistake; for the line will not scan with this reading, nor does it give any sense. The Camb. MS. omits the word. But the Harleian MSS. have *goosish*, *gosisshe*, though Morris's edition unluckily has *goofish* for the MS. reading *goosish*. Beyond question, the right reading is *gōsish*, and the sense is

goose-ish, i. e. goose-like, silly. Mr. Bradley finds no other [early] example of the word, but it is quite intelligible and legitimately formed. It is also quite in Chaucer's manner; we may compare Parl. Foules, 568:—'Lo here, a parfit reson of a *goos*'; and 586:—'For sothe, I preyse noght the *gooses* reed.' I find that Chaucer uses the words *mannish*, *childish*, *cherlish*, and *rammish*; and Wyclif has *doggish*. The original forms of *childish*, *churlish*, *folkish*, *heathenish*, and many more, occur in A. S. As for *gofish*, it is the old story of misreading a long *s* as an *f*; cf. *eflures*, in Malory, for *estres*. [91; 3.] See *Goosish* in N. E. D.

Goluptious. 'Cooking for a genteel fam'ly, John, It's a *goluptious* life!' 1862: Verses and Translations, by C. S. C(alverley). Perhaps it is a corruption of *voluptious*, i. e. *voluptuous*. The sense of the word is precisely the same as that of *voluptuous*. [89; 17.]

Gooseberry. The earliest quotations I have yet found are the following, both from the O. F. grammar by Du Wes, pr. by T. Godfray; and reprinted at Paris, along with Palsgrave's Dict. I quote from the reprint. '*Gose-berrys*, groiselles,' p. 912, col. 2; '*Gowsbery tre*, groiselier,' p. 914, col. 3. The date seems to be ab. 1530. [88; 10.]

Gorce, a pool of water to keep fish in, a weir. (F.—L.) This is an obsolete law-term; see the quotation in Blount's Nomolexicon. I have not collected the A. F. forms, so that I cannot say if *gors* is sing. or plural; but the occurrence of the pl. form *gorgs* in Britton (i. 81) suggests that *gors* or *gorce* is really plural. Blount also gives the F. spelling *gort*, which retains the *t* of the Lat. acc. *gurgitem*. See Littré, s.v. *gour*, which is the Mod. F. word. The derivation is verified by a quotation given by Blount, who says, 'I find in the Black Book of Hereford, fol. 20—*Quod tres* gurgites *in aqua de Monew attachiantur*.' Blount adds the remark—'where *gurgites* is used (though improperly) as a Latin word for *gorces* or wears.' But my point is, that the Latin word is

used properly. The *aqua de Monew* is clearly the river Monnow, whence the name of Monmouth. I suspect that *gorces* is a double plural. [88; 1.] *Add*—Yes; *gorce* represents A. F. *gortz*, pl. of *gort*; N. E. D.

Gourd, a species of false dice; Mer. Wives, i. 3. 94. See Nares, who suggests that it is named 'in allusion to a *gourd*, which is scooped out'; which is not a probable guess. Godefroy's O. F. Dict. gives the sb. *gourd*, in the sense of 'a cheat' (*fourberie*), which is much nearer the mark. I suppose, too, that this sb. is allied to the O. F. adj. *gourd*, 'numme, astonied, asleep, . . . drowsie, slow, heavy, sluggish;' Cotgrave. Minsheu's Span. Dict. (1623) has *gordo*, 'grosse, fat, heavy, . . . foolish.' From Late Lat. *gurdus*, a dolt, a numskull; Lewis and Short. Perhaps the dice were loaded, and so sluggish in action, not falling truly. Cf. F. *engourdi*, torpid. [89; 17.]

Grampus. It does not appear to be older than Skelton, who has *graundepose* (see Dyce's Index). But the word is probably altered, by a popular etymology which explained it as *grandis piscis*, from the O. F. *grapois*, later form of *crapois* or *craspois*, which see in Godefroy. And this O. F. form is from Late Lat. *craspiscis*, obviously from Lat. *crassus piscis*. The abl. *craspisce*, spelt *craspice*, occurs in a thirteenth-century MS.; see Thorpe, Ancient Laws, i. 300. And see *craspiscis* in Ducange. [1900.] See *Grapeys* in N. E. D.

Graze. It is remarkable that no satisfactory etymology of the verb *to graze*, in the sense of 'to glance off with little injury,' has ever been offered. The fact [may be] that the word has suffered a rather violent alteration; the *r* being originally *l*. The M. E. word is *glacen*, or *glasen*, and is given by Mätzner in his Dict., ii. 273. It can hardly be doubted that the change from *glaze* to *graze* has been brought about by confusion, or association, with the verb *to rase*, which is sometimes used in the same sense precisely. Cotgrave quotes the F. *raser*, 'to shave, sheere, *raze*, or lay leuell, to touch or grate on a thing in passing by it.'

Johnson gives a quotation from South's Sermons—'might not the bullet that *rased* his cheek, have gone into his head?' To return to the M. E. *glasen*. It occurs in the sense of 'glide' in Allit. Poems, ed. Morris, i. 170—'Her fygure fyn quen I had font, Suche gladande glory con to me *glace*,' i. e. glided towards me. But it also occurs in the sense 'to glance aside.' Thus in Guy of Warwick, ed. Zupitza, part i. 5067—'Anodur he thoght to smyte ryght: But hys swerde *glasedde* lowe, And stroke upon the sadull-bowe.' Halliwell quotes this passage under the word *glasedd*. Still more clearly, in the Sowdone of Babylon, l. 1208, we have: 'He smote as doth the dinte of thondir: It *glased* down by his sheelde And carfe his stedes neke asonder.' Yet again, I have a note that, in the Lyfe of St. Edmund, Harl. MS. 2278, fol. 113, the following lines occur: 'Aboff the flood o litell wheel gan *glace*, the tother wheel *glod* on the boord aloffte.' We thus have examples of a M. E. *glacen* or *glasen*, to glide, to glance aside, coming close to the meaning of the F. *raser*; and I think it possible that our modern *graze*, which has no exact equivalent in any known language, is simply the outcome of a confusion between these two words. Both words are, fortunately, quite easy to trace. The F. *raser* is due to the Lat. *rādere* (pp. *rāsus*), to scrape, whence was formed the Late Lat. *rāsāre*, to graze. The M. E. *glacen* is from O. F. *glacier*, Lat. **glacicāre*, to slip as on ice; from the Lat. *glaciēs*, ice. Godefroy gives numerous examples of the O. F. *glacier*, to glance, slip. It is remarkable that it has been superseded in Mod. F. by the somewhat like-sounding word *glisser*, which is from quite a different root, namely, from the O. H. G. *glītan*, cognate with E. *glide*. [88; 10.] N.B.—It is also quite possible that this verb is partly due to the common verb *graze*, with reference to the nipping off of the grass in a field by a grazing animal; whence the sense of 'to shear off the surface' may have arisen; especially if the M. E. *glacen* or the F. *raser* were confused with it.

Griddle, a pan for baking cakes on. The M. E. form is *gredil* in the Ancren Riwle. I have given it as of Celtic origin; but there is always the chance that the W. word may have been borrowed from English. It would correspond to an O. F. *gredil*, but I cannot find that word in the dictionaries. Nevertheless, there was such a word; for Moisy, in his Dict. of Norman patois, not only gives *grédil*, s.m., as the Norman word, explaining it by the F. *gril*, a gridiron, but he gives two quotations in which *gredil* occurs. Thus, in the Comptes du Château de Gaillon, p. 355, there is an inventory of the sixteenth century, in which there is mention of 'xii pieces de landiers . . . et *gredils*,' i.e. 12 pieces, of andirons and griddles. It is, of course, the same word as the O. F. *greïl*, given in Godefroy, with the sense of 'grating'; the fem. form *greille* is also in Godefroy, with the sense of 'griddle,' and he gives an older form *gradilie*, in which the *d* is retained. The origin is the corrupt Lat. *crāticulum*, noted in Lewis and Short; the correct form being the Lat. *crāticula*, a grating, also 'a small gridiron' (Lewis and Short), from *crātis*, a hurdle; answering to the O. F. fem. form *greille*. Thus the word is not of Celtic, but of Lat. origin. *Grill* is a doublet of *griddle*, but from the fem. form instead of the neuter. Although Godefroy does not give the sb. *gredil*, he gives the vb. *grediller*, to grill. I have already shown that *gridiron* is from the M. E. *gredire*, a variant of *gredil*, due to attempting to give the suffix a new sense. [88; 10.] Cf. **Creel**, p. 51.

Grift, a slate-pencil (Essex). Formed, with added *-t*, from O. F. *grefe*, a pencil (Godefroy); Low Lat. *graphium*; from Greek γράφειν. Cf. G. *griffel*. [91; 3.]

Groin. It is shown, in the N. E. D., that the old spelling of *groin*, in the sense of a part of the body, was *grinde* or *grynde*. It afterwards became *grine*, as in Cotgrave, s.v. *eine*; and was finally confused with other words of the form *groin*. The early spelling is given in Lanfrank's Science of Cirurgie

(E. E. T. S.), p. 226, where we find: 'in i[*n*]guine, id est, the *gryndis*'; a piece of information which I received from Mr. Bradley, who sent me the article in the N. E. D. to look at. The original sense may have been 'depression,' or 'trench'; and it came to be used, in particular, of the depression, on each side, between the abdomen and the soft inner part of the thigh. As there is no trace of it in other languages, it must be of English origin; and I think it may fairly be referred to A. S. *grynde*, an abyss, a derivative of *grund*, often used in the sense of 'depth' or 'bottom'; the modern form of which is the familiar word *ground*. Cf. A. S. *ā-gryndan*, to descend. Mr. Bradley has found, I believe, some further illustrations. The connecting link between *grinde*, a groin, and the A. S. *grynde*, is fairly well supplied by an entry in Ray's Provincial Glossary of S. and E. Country Words (1691); where he gives us: '*Grindlet*, a small drain, ditch, or gutter.' And Schmeller gives the Bavarian *grund* with the sense of 'valley.' [1900.]

Groom. M. E. *grome*, K. Horn, 971. We find Du. *grom*, 'a stripling or a groome' (Hexham). This word was confused with A. S. *guma*, 'man,' in the word *bride-groom*, as is well known. But it was certainly of different origin. The Du. word is apparently not Teutonic. Both Du. *grom* and M. E. *grome* may fairly be derived from O. F. *gromme*, *grome*, 'a lad,' for which see Ducange, s. v. *gromes*. The dimin. *gromet* (whence E. *grummet*) is much more common, and is given by Godefroy, who explains it by: 'serviteur, valet, garçon marchand, courtand de boutique, commissionaire, facteur.' That it is really a Romance word is made more certain by the occurrence of Span. and Port. *grumete*, 'a ship-boy,' a term applied to a sailor of the meanest sort. The origin of this word still presents difficulties; see Diez, s. v. *grumo*; Scheler, s. v. *gourme* (2); but Littré is not satisfied with their explanations. We may note that the Span. *grumo* means 'a clot, a bunch, a cluster, a curd'

(formed from milk), and seems to come from L. *grumus*, 'a little heap.' This is, in fact, the origin proposed by Diez: he supposes that 'lump' was a name for a clownish lad. [99.]

Grummet; see **Groom** (above).

Hairiff; see **Hayriff**.

Hale. Mr. Mayhew points out to me that this is not necessarily a Scand. form, but simply the Northern English, corresponding to A. S. *hāl*. Cf. *haly* for *holy*, *hame* for *home*, &c. We have also the Scand. form in the word *hail*, as a salutation. [89; 17.]

Hamper, to impede. M. E. *hampren*, to clog, to shackle. There are two views possible as to this word: (1) that the *p* is an insertion; (2) that the *m* is an insertion. The former view is taken in my Dictionary and in the N. E. D.; this connects *hamper* with Icel. *hamla*, 'to stop, hinder'; Norw. *hamla*, 'to strive against'; and E. *hem in*, 'to check, impede.' But I now suspect that the inserted letter is the *m*, and that the verb *to hamper* is a nasalised form; from the Swed. dial. *happa*, 'to pull back, draw a horse back with a rope,' whence Swed. dial. *happla*, 'to stammer.' Cf. E. Fries. and Low G. *hapern*, 'to stop short, stick fast'; Flügel translates G. *hapern* by 'to stick, stop, hamper.' The Dan. dialects have the nasalised form *hample*, 'to stop, to pause, to stutter.' Du. *haperen* means 'to pause, fail, flag, hesitate'; *de machine hapert*, 'the machine fails to work or is hampered'; *er hapert iets aan*, 'there is a hitch' (Calisch); *hapering*, 'a hindrance, obstacle' (Sewel). I find that this was the solution proposed by Mr. Wedgwood; and I now think it is right. He further instances Lowl. Sc. *hamp*, 'to stammer,' also 'to halt or hobble'; and he further connects these words with *hopple* and *hobble*. This view may be right. We should further note Icel. *hopa*, 'to recoil, draw backwards'; which may very well give the base of *hopple*. The chief difference is that, in E., these verbs have acquired a transitive sense.

Even this seems to be implied by an example in Vigfusson, *hopar hann þa hestinum undan*, 'he backed the horse'; and Rietz gives Swed. dial. *happa*, 'to pull back,' as an active verb. [99.] Cf. Norw. *hampast*, to contend with (Ross).

Harrawnte. This word occurs in the Morte Arthure, 2449. It is necessary to quote the passage:

> 'Thane come the herbariours, harageous knyghtez,
> The hale batelles on hye *harrawnte* therafter.'

Harageous is said to mean 'violent,' though its etymology is not clear. *Harrawnte* is supposed, in the glossary, to be a verb. I take it to be really a present participle, representing the O. F. *harant*, pres. pt. of *harer*, which Cotgrave explains by 'to set on a dog.' The original sense of *harer* was simply 'to cry out aloud, to shout,' as it is merely the O. H. G. *haren*, 'to cry aloud, to shout,' in a French form. I explain the passage thus: 'Then come the harbingers (or vanguard), fierce knights; and the complete battalions (or squadrons) come after them, all shouting aloud.' *On hye* = on high, aloud. [92; 12.] So in N. E. D.

Hastelets, part of the inwards of a wild boar. See Halliwell. In Wright's Vocab. 566. 10, we find: '*Assacula*, an *hastelet*.' See also Mätzner; and the less correct forms *haslet*, *harslet*. It is from the O. F. *hastelet*, Mod. F. *hâtelet* in Littré, and meant, originally, 'a thing roasted on a spit.' The etymology is from the O. F. *haste*, a spit; from Lat. *hasta*, a spear. When we notice that *harslet* came to mean 'a pig's chitterlings,' the connexion with the Lat. *hasta* is not obvious. [88; 10.]

Hatchet. The F. *hachette* is a dimin. of *hache*. This, with Diez and Littré, I have derived from the G. *hacken*, to cut. I believe this is now doubted. There is an O. F. *hapiette*, a hatchet (Roquefort), and a Low Lat. *hapiola*, a hatchet. These suggest a Low Lat. **hapia*, which would produce the F. fem. *hache*, precisely as the Lat. *apium*, parsley, has produced *ache*. If this be right, we must refer *hache* to the

O. H. G. *happa*, a sickle, or rather to some by-form of it [viz. **happja*]. Cf. also F. *happe*, a hook, from *happa* itself. [85; 11.] So in N. E. D.; s. v. *Hache*.

Haunch. The etymology (as in the N. E. D.) is from O. F. *hanche*; which is from the O. H. G. *ancha*; so that the *h* is unoriginal. It is worth adding that this *h* found its way into Dutch, as Kilian gives the form *hancke*, which was doubtless borrowed from the O. North F. *hanke*; and Rémacle gives *hanche* as Walloon. [1900.]

Havoc. This word occurs several times in Shakespeare. Richardson quotes an example from Udall; and it occurs in Caxton. I have supposed it to be of English origin, but Mr. Mayhew thinks it is French; and, strange as this may seem, he is certainly right. The corresponding O. F. word is *havot*, which, by the common confusion between *c* and *t*, is occasionally written and printed *havoc*, of which Godefroy, s.v. *havot*, gives an example. Moreover, the sounds of *t* and *c* were probably confused, the word being not clearly understood. Even the native M. E. *bakke* has been turned into *bat*. The equivalence of E. *havoc* with the O. F. *havot*, which had the sense of 'pillage, plunder,' is verified by its peculiar use. Thus Shakespeare has the phrase 'to cry havoc,' which is obviously a translation of the O. F. *crier havot*, to cry out plunder, i.e. as I suppose, to give the signal for plundering. Of this phrase Godefroy gives two clear examples. The etymology of *havot* is obscure; but I take it to be allied to F. *havet*, a hook, especially a hook or crook made of iron, which would be extremely useful to men bent upon plunder. This F. *havet* is of Teut. origin, and is either a F. adaptation of G. *Haft*, a clasp, rivet, crotchet, or from the same root. The root is clearly the Germanic HAF, cognate with the Idg. KAP, as seen in *capere*, the primary notion being 'to seize.' Hence *havot* has to do with seizing, or grasping, the very notion whence that of spoiling and plundering naturally arises. It is now easy to see that from

the same root comes M. F. *haver*, which Cotgrave explains by 'to hook, or grapple with a hook'; and the M. F. sb. *havée*, which he explains by 'a gripe, or a handful; also a booty, or prey'; and even the M. F. adv. *havement*, which he explains by 'greedily, covetously.' Cf. also E. Friesic *haffen*, to devour greedily (Koolman); E. Friesic *heffen*, to catch up, orig. to seize. The latter is a strong verb, and is cognate with A. S. *hebban*, Goth. *hafjan*, and the Lat. *capere*. [89; 17.]

Hay. I have given the etymology of *hay* from the A. S. *hīg*, which is the form occurring in the A. S. Gospels. But it answers rather to the form *hēg*, which is also found. Examples are: 'Foenum, *hēg*'; Wright's Vocab., ed. Wülker, 278. 30. 'Fenile, *hēg-hūs*,' i. e. hay-house; ibid. 237. 36. It occurs also in Ælfred's tr. of Beda; see Bosworth and Toller's A. S. Dict. In Matt. xiv. 19, we find the O. Northumbrian *hēg*, Mercian *hōeg*; cf. Icel. *hey*, Dan. and Swed. *hö*. [85; 11.]

Hayriff, **Hairiff**, or **Cleavers**, a plant; *Galium aparine*. (E.) For this word, see Britten and Holland's Plant-names (E. D. S.), and Mätzner, s. v. *hairif*, p. 399. It is the A. S. *hege-rife*, in the Glossary to vol. iii of the A. S. Leechdoms. Here *hege* means 'hedge'; what *-rife* means, I cannot certainly say. But comparison with the Lowl. Sc. *wauk-rife*, wakeful, *cauld-rife*, chilly, and *wast-rife*, wasteful or prodigal, suggests that *-rife* is the usual E. *rife*, abundant, used as a suffix precisely as we use *-ful* (= *full*). If so, then *hege-rife* is 'hedge-abundant,' that which grows abundantly in the hedges; and, in fact, it is exceedingly common in hedges everywhere. Dr. Prior, Plant-names, s. v. *Goose-heiriffe*, calls it *hedge-reeve*. This is a false name of his own invention, as shown s.v. *hariff*, where he derives it (quite wrongly) from A. S. *rēfa* (reeve) and actually confuses this still further with *rēafa*, a robber; 'because it plucks wool from passing sheep.' It is all wrong. [85–7; 20.]

Hayward, a hedge-warden. (E.) Mätzner gives numerous

examples, s. v. *haiward*, p. 399. *Hay* means 'hedge,' but it is not derived from A. S. *haga*, as said in Ogilvie, for this answers to E. *haw*. Neither is it from the F. *haie*, a hedge, though this is the cognate F. word (of German origin). The right A. S. corresponding form is *hege*, which see in Bosworth. Note the *three* A. S. words, viz. *haga*, E. *haw*; *hege*, E. *hay-* (in *hayward*); and *hecg*, E. *hedge*. The A. S. nominative *hecg* does not occur, but there is such a word, though it is not given in the Dictionaries. It was a feminine sb., with genitive and dat. *hecge*. The gen. occurs, spelt *hegge*, in the phrase 'æt þære lange *hegge* ænde,' i.e. at the long hedge's end; Cartularium Saxonicum, ed. Birch, i. 339. The dat. occurs, spelt *hegge*, in the A. S. Chron., an. 547 (Laud MS.). The most interesting point about the word *hayward* is its survival in the surname *Howard*, where the vowel-change is due to the influence of the succeeding *w*; just as *stÿward* is now *steward*. The fact of the equivalence of *Howard* and *Hayward* was proved in Notes and Queries, 6 S. v. 94, by a correspondent who investigated the registers of St. Paul's Parish, Bedford, and found the name of *Hayward*, with the variant spellings *Heyward*, *Hogward*, *Heward*, and *Howard*, all in the same family. The form *Hogward* is here probably due to popular etymology. Even *Heywood* may be the same name. Mr. Bardsley, in his Book on Surnames, takes *Howard* to be a variant of *Harvard* or *Hereward*, which requires a far more violent change of form. [85–7; 20.]

Hedge; see **Hayward.**

Herb Ive; see **Ive.**

Hernshaw, Heronsew. Godefroy gives examples of the sing. *herouncel*, occurring in the Liber Custumarum, i. 304 (14 Edw. II), and of the pl. *heroncaulx* in an account dated 1330. [85–7; 20.]

Hidalgo, a Spanish nobleman. Todd quotes 'an *hidalgo*, a gentleman of Spain,' from Terry's Voyage to the East Indies, 1655, p. 169. The account in Pineda's Span. Dict.,

1740, gives the correct etymology. He says: '*Hidalgo*, formerly *fidalgo*, and sometimes called *hijo d'algo* . . . that is, the Son of something, or a Son to whom his Father had something to leave, that is, Honour and Estate.' And Minsheu's Span. Dict., 1623, has: '*Hidalgo*, a gentleman, the sonne of a man of some worth.' The full form is *hijo d'algo*, and, still earlier, *fijo d'algo*, i.e. 'son of something'; where *fijo* is from Lat. acc. *filium*, son; *d'* is the Lat. prep. *de*; and *algo*, somewhat, something, represents Lat. **aliquum*, for *aliquem*, acc. of *aliquis*, some one. [85–7; 20.] And see *Fidalgo* in N. E. D.

Himland. This word, spelt *hymlande*, occurs in the same line as *hope*; see **Hope.** It is clearly a present participle, but has never been explained. I would explain it as 'abounding in hummocks,' from the same root as *hummock*. At this rate, *himland hills* would mean rolling hills, hummocky hills, which suits the whole context admirably, as the thing described is a rough ride over uneven ground and various obstacles. Probably the vowel *i* is due to a mutation of *u*; compare E. *pit* from Lat. *puteus*. I think we may compare it with E. *hump* and Low G. *hümpel*, a little heap; E. Fries. *hümmel*, variant of *humpel*, the same; Lat. *cumulus*, Gr. κῦμα; Ital. *cima*, a mountain-top. [92; 12.] Not in N. E. D.

Hobbledehoy, a lad approaching manhood. (F.) Jamieson gives this form, and says it is French, but does not fully explain it. Halliwell says that *hobledehoy* occurs in 1540, in Palsgrave's Acolastus. He also remarks—'Tusser says the third age of seven years is to be kept under Sir Hobbard de Hoy.' I wish to correct this, as he has quite misunderstood the passage. Tusser, in his Husbandry (E. D. S.), sect. 60, says as follows:

> 'The first seven yeers, bring vp as a childe;
> The next, to learning, for waxing too wilde;
> The next, keepe under sir *hobbard-de-hoy*.'

That is, Sir *Hobbard de hoy* is to be kept under; under-

standing by the term a lad who is over 14, and under 21 years of age. Jamieson suggests that the first part of the word is the M. F. *hobreau* (in Cotgrave); but he forgets an important fact, viz. that *hobreau* must of necessity have been spelt *hobrel* in O. French, though this form does not appear in Littré. We might suppose *hobble* to represent *hobbrel*, but we can do still better; for Godefroy gives the very form *hobel*, 'oiseau de proie.' *Hobrel*, later *hobreau*, is a mere variant of this, and means, says Cotgrave, 'the hawk termed a hobby; also a mungrell, or halfgentleman, one whose father or mother were of mean parentage.' Roquefort says only 'a poor gentleman'; and see *hobereau* in Littré. This agrees well enough with Cotgrave's explanation of *marmaille*, which he says means: 'young rascals or scoundrels, the frie of the vulgar, a troop of lewd, idle, or unprofitable *hober-dihoies*.' *Hobble*, taken alone, is one of low birth, one of the vulgar fry. The *youthful age* of this particular kind of vulgar or mongrel scoundrel is implied by the epithet *de hoy*, i.e. of to-day. *Hoy* is clearly the O. F. *hoi* (Burguy), now spelt *hui*; the Span. form remains *hoy* still. The O. F. *hoi* is Lat. *hodie*, short for *hoc die*. Hence *hobel de hoy* is a vile fellow of to-day, a young upstart. *Hobel* is a diminutive of O. F. *hobe*, a hobby, and is allied to the E. *hobby*, a sparrow-hawk, a hawk of small size and inferior kind, whence it passed into a term of contempt. It was even applied to girls; for Cotgrave also gives *obereau* without the initial *h*, and explains it as 'a hobby (Hawke); also, a young minx, or little proud squall.' See *Hobby* (1) in my Dictionary. [85; 11.]

Hockday, **Hokeday**, the second Tuesday after Easter. (E.) For examples of *hoke-day* and *hoke-tide* see Brand's Popular Antiquities, where there is an excellent article upon the subject. The derivation usually given is, as might be expected, from the G. *hoch Tag*, or *Hochzeit*. Even Mahn knows no better. It is little short of disgraceful that Old

English should ever be derived from modern German; of course, we are not informed by what channel the word reached us, nor why the G. *Tag* was turned into *day*, or the G. *Zeit* into *tide*. It is obvious that we must either treat the word as English, or, at any rate, as Scandinavian, or else give it up. I shall endeavour to show that it is English.

Our best guide will be the history of the word. In modern books, the vowel is treated either as short or long; but it was originally long, and the more correct form is *hokeday*. The shortening of vowels is not uncommon; a good example is supplied by *rood*, which is the same word as *rod*; here, as in *hokeday*, the vowel was originally long. Brand gives three quotations from Matthew Paris; in all three it is spelt *hokedaie*; Matthew of Westminster also has *hokeday*; so also *hokedai* in the Monasticum Anglicum, in an instrument dated 1363, and in other authorities; all cited by Brand. When we come down to A.D. 1450, we find the spelling *hok-day*. Thus the history shows that the old name was *hokeday*, with a long *o*, and that it occurs in Matthew Paris, who died in 1259. This takes us back to 1250, long before the period when Englishmen first became acquainted with High German. [Spelt *hocedei* in 1175; N. E. D.]

We have next to find the meaning. All the extracts show that the day was kept as a boisterous whole holiday, devoted to sport and rude merriment. I shall assume that it meant 'day of sport,' and see what comes of it.

We have next to turn it into A. S. This is easily done; for the modern *hook*, though an unrelated word, answers to M. E. *hok* (with long *o*), and A. S. *hōc*. Hence the A. S. for *hokedai* must be **hōc-dæg*. Now I take this **hōc* to be the very word which Ettmüller gives as the supposed original whence was formed, by adding a suffix, the tolerably common A. S. *hōcor*, *hōcer*, mockery, derision, M. E. *hoker*, mockery (used by Chaucer). [Ross quotes Norw. *hækja*, to mock; which may be related.]

In support of this, let me just say that the day was one not merely of sport, but of actual mockery and derision. The *hoke-tide* included *hoke-Monday* and *hoke-Tuesday*, the latter being also called *hoke-day*. The Monday was for the men, and the Tuesday for the women. 'On both days the men and women, alternately, with great merriment intercepted the public roads with ropes, and pulled passengers to them, from whom they exacted money, to be laid out in pious uses.' The gist of the sport was to heap derision on the unoffending passer-by. At some places the men used to '*hoc* the women on Monday, and *contra* on Tuesday.' This is a plain proof that actual mockery, or as we should now call it 'horse-play,' was the real business of the season, as shown by the verb *to hoc*.

If this derivation may be allowed, we may at once go a step further, and explain the festival once common at harvest-home in East Anglia, and known as the *hoky*, *hawkie*, *hocky*, or (corruptly) *horkey*. Here again we start from the form *hoky*, which is simply the adjective of *hoke*, answering to an A. S. form **hōcig*. The connexion is proved by the use of the word *hock-cart* in connexion with this feast. Herrick, in his Hesperides, has a poem called 'The *Hock-cart*, or the Harvest Home.' It was also called the *Hockey-cart*. The long *o* reappears in the spelling *Hoacky* in the lines in Poor Robin's Almanack for August, 1676:

> '*Hoacky* is brought home with hallowing,
> Boys with plumb-cake the cart following.'

At the harvest-home, it was usual to distribute cake to the poor. This was called the *Hoky-cake* or *Hockey-cake*. All these particulars are given by Brand. The *hoky* was not necessarily accompanied by horse-play; but it was incumbent on all to make as much noise as possible, by loud shouting and promiscuous singing, a drummer or taborer accompanying the *hock-cart*.

The connexion of *hockey* or *hoky* with *hock-day* or *hoke-day*

is suggested by Mahn; but he refers us, for both words, to the G. *hoch*.

A precisely similar variation of vowel-sounds is shown in the name of the game *hockey*, *hawkey*, or *hookey*; formed in just the same way from the homonym *hōc*, a hook; see my Dictionary on the word. [85; 11.] N. B. Quite conjectural; nothing certain is known.

Hog. Kemble's Charters contain the place-names *Hocgetwistle* and *Hocgestūn*. We have *Hoggeston* in Buckinghamshire, and *Hogsthorpe* in Lincolnshire; besides other traces of it. [89; 17.] Hoxton was formerly *Hogsden* (B. Jonson).

Holt. Kluge shows, in his G. Dict., s. v. *Holz*, that *holt* is not only cognate with the O. Irish *caill* or *coill*, a wood, as I have said, but also with the O. Slav. *klada*, a beam, wood, and the Gk. κλάδ-ος, a branch. The Russian word is *koloda*, a log of wood. [85–7; 20.]

Hone. No reference has yet been given for the A. S. *hān* in the Dictionaries. Yet it occurs, in the sense of 'stone,' several times in the Charters. See Earle's Index to his Land Charters and Saxonic Documents. It is feminine in each instance. It occurs, e. g. in a charter of Æthelstan, A. D. 939, printed by Earle; p. 174, l. 4. [88; 10.]

Hope. In the Morte Arthure, l. 2503, we find: 'Thorowe *hopes* and hymlande hillys and other.' Mr. Bradley explains it by 'valley,' which is practically right, and refers us to A. S. *hop*, with short *o*. I wish to point out that there seems to be two distinct *hopes*, one with original short *o*, and one, perhaps, with long *o*. Mr. Bradley has got hold of the right one, etymology and all; but Grein and Bosworth are at fault. Sievers has: '*hop*, recess,' which I take to be the right A. S. form, but with a wrong sense. I would set it all right thus. (1) A. S. *hop*, strong neuter sb., pl. *hopu*, explained by Jamieson as in use in Scotland in the forms *hop*, *hope*, and as meaning a sloping hollow between two hills, sometimes a rather deep glen. The *o* is short, because the plural terminates in *u*; see

Sievers, A. S. Gram. § 239. Only two A. S. examples are known, both plural, and both in Béowulf, viz. *fen-hopu*, or sloping hollows with a fenny bottom, and *mōr-hopu*, sloping hollows on a moorside. This explains the form *hopes* in the present passage, and doubtless occurs in *some* English place-names, such as Hope, near Castleton-in-the-Peak, Hopton, &c. The other word I take to be of Norse origin; it also occurs as *hope* in Lowland Scotch, but it has quite a different sense; it means a recess or haven, and occurs in place-names on a sea-coast, such as Kirkhope in Orkney (Vigfusson). This may well be the Icel. *hōp* (with long *o*), a recess, a haven; and may be connected with E. *hoop*, i.e. a circular bend. I think we ought to keep the words separate, and to correct the quantities given in Grein and Toller. [92; 12.] So in N. E. D.

Hopple; see **Hamper.**

Hopscotch. The origin of this word, as the name of a game, is given by Brand, in his Popular Antiquities, ed. Ellis, ii. 440. [It was formerly called] *Scotch-hoppers*, which is the old name in Poor Robin's Almanack for 1677, where poor Robin tells us 'the time when school-boys should play at *Scotch-hoppers*.' [85; 11.] Rightly derived, in N. E. D., from *scotch*, an incised line or scratch.

Horse-courser, also **Horse-scorcer**, a dealer in horses. Examples of this word may be found in Nares, under the headings *Horse-courser* and *Scorse* or *Scorce*. The spelling is very variable, as the etymology was not understood. Much turns upon the various forms which the word assumes. Wedgwood derives it from an O. F. *couracier*, for which he adduces no authority, and which I can nowhere find. Wherever found, it cannot be the origin of the E. word; for it can hardly be other than a purely *graphic* error (by the common miswriting of *c* for *t*) for the O. F. *couratier*, the true original of the mod. F. *courtier*, which Cotgrave explains by 'a broaker, horse-scourser, messenger.' It will thus be seen

that the F. *courtier* gives precisely the right sense, but I hold it to be impossible that either the form *courtier*, or any of the numerous variants of it (such as *courratier*, *couratier*, *coretier*) given by Littré, can ever have produced the E. word. Nor do I see how, if the form *couracier* were genuine, it could be twisted into *courser* without considerable violence. I may add that Littré gives the etymology of *couratier* quite correctly; it answers to a late Lat. form *cūrātārius*, from the verb *cūrāre*. I believe that the etymology lies in a very different direction, and was long ago pointed out by Junius quite correctly. We ought to account for the verb *to cose*, or *coss*, because this is the earliest English form, as far as I can discover. For this verb see Jamieson's Dictionary; he gives examples of *cose*, *coss*, or *coiss*, to barter, exchange, from Blind Harry's Wallace, x. 470, and Douglas's tr. of Virgil. From this verb *to cose* was formed the sb. *coser*, one who barters; in fact, we find '*Hic mango*, a cosyr,' in Wright's Vocab., ed. Wülcker, col. 684, l. 40; and *coseri*, barter, in the Morte Arthure, l. 1582. This word was frequently used in the compound *horse-coser* or *horse-cosser*, and acquired an initial *s* by confusion with the last sound in *horse*; thus producing the forms *horse-skoser*, *horse-scosser*, and (by insertion of *r* before *s* precisely as in the mod. E. adj. *hoarse*) the ultimate form *horse-scorser*, and not unfrequently *horse-courser*. The verb *to scorce* was evolved from the sb.; it is impossible to find any other origin for it. It would require a great deal of space and a complete set of 'Dictionary quotations' to establish this result; but I believe it will be found to be correct. Dr. Murray will soon, I hope, be coming to the word *courser*, and the truth will then certainly appear. Meanwhile, I quote two significant facts. A quotation which speaks of 'hakeneymen and *skocers*' occurs in Croft's edition of Sir T. Elyot's Governor, where the text follows that of the first edition. There is an excellent note on the word in the Glossary, vol. ii. p. 602; but the editor

begs the whole question when he says that 'this word should undoubtedly be printed *skorcers*, as it appears in the *later* editions'; a principle of criticism from which I wholly dissent. Again, it is not a little remarkable that the form without a medial *r* occurs as late as in the Exmoor Scolding, where we meet with the pp. *scoast*, i. e. exchanged, at p. 78, l. 330, of Mr. Elworthy's edition. In this case, Mr. Elworthy remarks that the word is spelt *scorst* in *earlier* editions, and that *scorst* comes nearer to the pronunciation; but let us observe that he does not mark the *r* as being trilled; and the change of spelling only proves that the *o* was sometimes pronounced as *o* in *more*, and sometimes as *o* in *boat*. It seems to me that, if once we start from the old verb *coss* or *cose*, all the numerous forms which I have mentioned result from it easily and, in fact, inevitably. I suggest, further, that the *r* was only inserted in order to define more closely the occasional sound of the preceding *o*, precisely as in the adj. *hoarse* already mentioned, which is derived from the A. S. *hās*, and is cognate with G. *heiser*. In any case, we ought to try to find an original for the Lowland Scotch verb *to coss* or *cose*, meaning to barter. My suggestion is that it was borrowed, as is the case with so many Scotch words, from French. And here I have to admit that the traces of such a verb in O. F. are very slight, but I think it may easily have been evolved out of the O. F. *coss-on* or *coss-our* (see p. 139), which meant precisely 'a dealer.' From the quotations in Godefroy, we see that a *cosson* dealt in game, fowl, eggs, fruit, and such wares. The equivalent in Italian is *cozzone*, which Florio explains by 'a horse-courser, a horse-breaker, a crafty knave,' thus giving us the very sense we want. He also gives the verb *cozzonare*, 'to break horses, to plaie the horse-courser.' The corresponding Latin word is *cocio*, a broker, or factor, given in Lewis and Short, and in Ducange (with several quotations). Roquefort's Old French Dict. has: '*cossous*, courtier, maquignon,' where I submit that

cossous is an error for *cossons*, really a plural form; observe that he gives the sense as *courtier*, which shows that the *cocio* dealt in horses in France as well as in Italy. But further, Lewis and Short give another form *cociātor*, a broker, and Ducange gives *cociātūra*, brokerage. These forms imply a verb **cociāre*, which would precisely give us an O. F. verb **cosser* and the Scotch *coss*. The etymology of Lat. *cocio* is not known, though there is a note upon it by Festus. I offer this investigation for what it is worth; I believe that further search will definitely confirm or refute it. At present, I would sooner connect *horse-courser* with the Ital. *cozzone*, which is precisely identical with it in meaning, than with an O. F. *couracier*, which I cannot believe to be other than a miswritten form of *couratier*, and therefore incapable of giving us the E. word; nor can I, as yet, find any example of *couracier* at all. It is worth notice that, under the word *horse-courser*, Nares definitely refuses to recognise any connexion with the verb *to cose*; but, under *scorse*, i. e. in a later article, he thinks that the suggested connexion is probably right after all. Second thoughts are best.

After some further investigation, I have found that *scoase* is still in use in Kent; as, 'I'll *scoase* horses with you.' And it is sometimes pronounced [skoa·us], showing how the *r* came to be introduced. This will appear in the new Kent Glossary for the E. D. S. [See Kentish Dialect, by Parish and Shaw, E. D. S.] I also find, further, that the Anglo-F. word *cossour* actually occurs as early as 1310, being the precise form due to the Latin *cociātor*. Riley, in his Memorials of London, pref. p. xxii, says—'the trade of a *Cossour* [is] mentioned in 1310, perhaps for *Corsour*, a Courser, or Horse-dealer.' It never occurred to him that *corsour* was the later and corrupted form; and, consequently, when the word appears again sixty-two years later, in 1372, at p. 366 of the same volume, his note turns the whole matter topsy-turvy. He says, accordingly—'a *courser* (from the French, no doubt) was

a dealer in horses. Grose (*Clas. Dict. of the Vulgar Tongue*) ignorantly says that it is properly *horse-coser*, vulgarly and corruptly pronounced *courser*, and assigns to it a Scottish origin.' Yet this ignorant Grose is here perfectly right. In consequence of this misapprehension, Riley goes on to make a still greater blunder at p. 66, where he quotes an entry of the date of 1308, about a certain 'John de Merlawe, quilter.' Here 'quilter' is, as he tells us, his translation of the A. F. *cozoun*, which, in my view, means nothing of the kind; but is precisely the O. F. *cossoun*, a dealer, already mentioned. Thus Riley's own dates and examples prove the case against him; for we find *cozoun* in 1308, and *cossour* in 1310, but *corsour* in 1372. The early existence of this A. F. form *cossour* is highly important for the etymology, since *cosser* or *coser* might have been formed from it immediately, precisely as *barbour* became *barber*, and *brocour* became *broker*. [88; 1.] Unsettled; the objection, in N. E. D., that the *-on* in O. F. *cosson* is an essential part of the word, ignores the forms *cociātor*, *cociātūra*, which (though corrupt) are actually found.

Hurdygurdy. I have not found that this word occurs, in the usual sense, earlier than the middle of the last century. I have explained it as of imitative origin, and have compared it with the Lowland Scotch *hur*, to snarl, *gurr*, to growl, and have quoted Trevisa as using '*harryng* and *garryng*' in the sense of snarling and growling. I now find that the word is of considerable antiquity, in the very sense suggested, to denote a disagreeable noise. In the Tale of Cockelbie Sow, ll. 180–184, in Laing's Select Remains of Ancient Scottish Poetry, we find:

> 'Rouch rumple out ran
> Weill mo than I tell can,
> With sick a din and a dirdy,
> A garray and a *hirdy-girdy*.'

After making a note of this passage, I found that it is quoted in Jamieson. But he explains it by 'confusion' or 'disorder,'

whereas it rather means a 'confused noise.' It is, however, sometimes used adverbially, to mean 'in confusion'; see examples from Sir W. Scott, quoted in Jamieson. This secondary meaning is easily deducible. Curiously enough, from the word *dirdy* or *dirdum*, meaning 'a din,' and occurring in the same passage, we have *hirdum-dirdum*, rightly explained by Jamieson as 'confused noisy mirth'; and this word is also used adverbially, with the same sense as before, viz. 'in confusion' or topsy-turvy. We need not resort to Jamieson's derivation of *hirdum-dirdum* from the G. *hier und dar*, here and there; for *dar* is not an E. form; neither need we, with him, derive *hirdy-girdy* from the A. S. *hīred*, a household.

The modern *hurdygurdy* is plainly of Lowland-Scotch origin, i. e. it was suggested by a Scotchman. [85; 6.] So in N. E. D.

Hurlyburly, a tumult. I wish to make a correction. I say, in my Dict., that the F. *hurluburlu* is a late word, later than Shakespeare. This is not so, as Littré gives a quotation for it from Rabelais. It is curious that Ihre's Dict. of O. Swedish gives *huller om buller* as a made-up phrase, to express a state of the greatest confusion. The O. Swed. *bullra* means 'to make a great noise.' *Hurly* represents [O. F. *hurlee*, *hullee*, noise, from] F. *hurler*, O. F. *huller*, to howl. The word is more or less imitative, and practically means 'a howling and bellowing.' [88; 10.] *Add—Hurlyburly* is quite independent of M. F. *hurluberlu*, a heedless person. Besides the examples in N. E. D., observe that it occurs in Bale's King Johan, ed. Collier, p. 63; and in Robinson's tr. of More's Utopia (1556), ed. Arber, p. 58.

Hurry. I derive this, as Wedgwood does, from the imitative word *to hurr*, a Scand. word meaning to whirr or whiz. I suggest that this *hurr* is a mere variant of *whirr*. I now find that Nares actually gives the verb *to whurry*, with the sense of 'hurry'; with two examples. This clinches the etymology. [85–7; 20.]

Husk. Dr. Murray derives *husk*, somewhat tentatively, from a diminutive of *hūs*, a house; as if it were the 'little house' in which peas and beans, and the like, are found. By way of illustration, he cites the M. Du. form *huusken*, little house, also, the core of an apple. In fact, Kilian gives the form *huysken*, (1) a little house, (2) a case in which anything is hidden. In my copy of Kilian, this is all that I find upon p. 257. But the remarkable point is that, by turning over the leaf, I find just a third entry of the word, which actually gives us all we want. The entry is:—'*huysken, hulse*, siliqua, gluma, calyx, theca seminis; Anglice, *huske*.' This completely removes all doubt, as it proves that the M. Du. *huysken* not only had the senses of 'little house' and 'case,' but the precise sense of the E. '*husk*.' This shows that Dr. Murray, in proposing this new etymology, is certainly correct; and the question is for ever settled. A suggestion by Björkman (Loan-words, p. 138) that *husk* is connected with A. S. *hos*, a husk, occurring in the Corpus Glossary (l. 1867), and prob. also with A. S. *hosa*, whence mod. E. *hose*, does not contradict the above derivation, but helps to strengthen it. For if the A. S. *hos* was still remembered down to A. D. 1400, when *husk* was introduced from abroad, we see at once why the English took to shortening the vowel in *huysken*. And I see no reason why *house* and *hose* may not be related words, answering to the gradations with *ū* and *ŭ* respectively. [1900.]

Hutch. I have given the etymology from O. F. *huche*, which is from the Late Lat. *hūtica*, with the same sense. There can be no doubt about this; but the note upon the word *hutche* in the Promptorium Parvulorum shows that the M. E. *hutche* (better *hucche* or *huche*) was strangely confused with the M. E. *whyche*, which had a somewhat similar sense. Mr. Way does not distinguish between the words, and offers us both a French original, in Palsgrave's *huche*, and an A. S. original, which he spells *hwœcca*. Putting aside the M. E. *huche* or *hucche* as being obviously of F. origin, let us look

for a minute at the word *whyche*. Mätzner gives us the forms *whyche*, *whichche*, and *whucche* in his Dictionary, p. 550 of part 2, and gives as the original the A. S. *hwecca*. But no such form as *hwecca* is known, and the form *hwæcca* rests only on an entry in Lye's Dictionary, where he gives *corn-hwæcca*, a corn-chest. Fortunately, Prof. Napier has just printed some A. S. Glosses in Engl. Studien, xi. 65, from a Bodley MS., and one of these gives us: '*Clustella*, hwicce.' Hence the A. S. form, at any rate in the eleventh century, was precisely *hwicce*, answering exactly to the M. E. *whicche*. The M. E. *whucche* is a mere variant, which may have arisen from confusion with *hutch*, or may have arisen quite independently, from the action of the *w* upon the *i*, as in E. *woman* from A. S. *wīfman*. The gain is, that we can now definitely separate the A. S. *hwicce*, M. E. *whicche*, from the O. F. *huche*, mod. E. *hutch*. [88; 1.]

Idle, **Ydle**, an isle. The form *ydle*, with the sense 'isle,' occurs repeatedly in King Alisaunder, ed. Weber, ll. 4840, 4856, 5040, &c. I find no notice of it in Stratmann or Halliwell or Godefroy. I wish to point out that it is formed quite regularly. In A. F. *sl* becomes *sdl*, as explained in my Eng. Etym., 2nd Ser., p. 236. Thus *mesle*, a medlar, became **mesdle*, whence, by loss of *s*, E. *medle*, the fruit of the medlar-tree; also *mesler*, whence **mesdler*, and the E. verb *to meddle*. So also A. F. *isle* became **isdle*, and by loss of *s*, **idle*; regularly. I find that this form is duly noted in Mätzner, but he does not account for it quite correctly. He associates it with yet another form *ilde*, which he correctly explains as formed with an excrescent *d* after *l*, just as we find *vilde* for *vile* in Tudor-English. There is, however, this distinction, that *idle* is due to an excrescent *d* after *s*, which *s* afterwards, as in other cases, dropped out. Thus *ilde* and *idle* were really formed in rather different ways, and should be dissociated from each other to that extent. [91; 3.]

Ill. The Icel. *illr*, ill, properly has a long *i*. Mr. Bradley

suggests that it is short for **īðlr*, idle, cognate with A. S. *īdel*. Otherwise the A. S. *īdel* has no Scandinavian cognate. And the equation of Icel. *illr* with A. S. *yfel* is impossible. But the connexion in sense is not made out. [89; 17.]

Inveigle. I have shown, in my Supplement, the probability that *inveigle* is nothing but a corrupt form of the late M. E. *aveugle*, to blind, to cajole. My theory of the word is this. The etymology of the F. verb *aveugler*, to blind (=**ab-oculare*), was not obvious, and so it was thought that the prefix was not *av-*, but *a-*. Precisely the same remark applies to the F. *avant*, which was certainly misdivided as *a-vant*, as proved by the words *vanguard*, *vambrace*, and *vamp*. Now *en-* was a common F. prefix, which had a peculiar force, nearly equivalent to E. *be-*; so that, e. g., Cotgrave translates F. *enfranger* by the E. *to be-fringe*. Hence it seemed a much more reasonable prefix to put to a word which was to be used to mean 'to befool'; so that a F. *enveugler* may easily have been used for *aveugler*, and so an E. *en-veugle* for *a-veugle* might arise, and be further converted into *invegle* or *inveigle*; we must remember that F. *aveugler* was also spelt *avegler*. I should not have adduced this speculation, if it were a mere theory; I rather draw attention to it because it is a *fact*, that such a corruption actually took place in Anglo-French. In William of Wadington's Manuel des Peches, ed. Furnivall, l. 10639, we really find the word *enveoglir*, to blind; which is an obvious corruption of *aveoglir*. This form is not noticed by Godefroy; and I must observe that this most important book, for which we must all be grateful, is extremely imperfect. I constantly fail to find in it words that must have certainly existed. The mod. E. *inveigle* is derived from the Anglo-French *enveoglir*. Moreover, this singular corruption is not confined to this particular word. There is at least [one] similar example, viz. in the sb. *imposthume*. . . . For the sb. *apostеme* became *apostume*, *imposiume*, and *imposthume*; see *Apostеme* in Part II of the

New English Dictionary. Here the initial *a* of the Gk. *ἀπὸ* was actually turned into *im-*; as if from Lat. *in*. [85; 11.] *Add*—Two more examples of A. F. *enveogler* or *enveoglir*, to blind, occur in N. Bozon (ed. P. Meyer); and the adj. *enveogles*, blind, occurs in the same work; see the glossary.

Ive, or **Herb Ive**. In Chaucer's Sec. Non. Ta. 146, Partlet advises Chanticleer to eat some *erbe yve*. I find no explanation of this in Tyrwhitt or Morris. I used to think it was the same as 'ivy,' but it is nothing of the kind, as the word is French. Cotgrave has: '*Ive*, fem. The herb Ive; *Ive arthritique*, Field cypress, herb Ive, Ground-Pine, Forget-me-not.' Now Field-cypress and Ground-pine are both names for *Ajuga chamaepitys*, a kind of bugle. Littré explains the mod. F. *ive* by *Teucrium chamaepitys*, a kind of germander, a very closely allied labiate plant. The explanation 'ground-pine' will, I suppose, do very well. Britten's Plant-names duly gives *Herb Ive*, with three explanations, viz. *Plantago Coronopus*, or buck's-horn plantain; *Ajuga Chamaepitys*, or ground-pine, as above; and *Senebiera Coronopus*, or lesser wart-cress. A Glossary called Sinonoma Bartholomei, ed. J. L. G. Mowat, Oxford, 1882, at p. 17, has: '*Cornu cervi*, i. herbive'; where *cornu cervi* answers to 'buck's horn.' Wright's Vocabularies give the Latin names as *ostriago* or *ostragium* and *erifeon*, but the senses are unknown; also the A. S. name as *liðwyrt*, which Mr. Cockayne doubtfully interprets as the 'dwarf-elder,' which does not suit. The etymology of the F. *ive* is unknown. There is no reason for connecting it with E. *ivy*, nor with E. *yew*, both of which Littré mentions, but does not seem to favour. Halliwell explains *Herbive* by forget-me-not, quoting from Gerarde; but the name of 'forget-me-not' is sometimes given to the ground-pine (see Britten), which brings us back to the same result as before. Thus the likeliest solution is the *Ajuga Chamaepitys*, as regards the sense, but the origin of the F. *ive* remains obscure. [89; 17.] I suspect that the true etymology

is from the O. F. *ive*, a mare, from L. *equa*. At least four of our plant-names involve the term *mare*; and the allusion is quite as reasonable as those to the buck, hart, or swine, noted above. However, Lyte gives the Latin name as *aiuga*, with the by-forms *abiga*, *ibiga*, and even *iua*. If *iua* can come from *ibiga*, it might even come from *aiuga*. [1900.]

Izzard. The N. E. D. gives the form *ezod* in 1597. Halliwell gives another (dialectal) form as *izzet*. In an article by E. S. Sheldon on the Names of the Letters, in Harvard Studies and Notes, 1892, p. 70, we read that the form *ézed* is given as a French name for *z* in a French Grammar by Livet, p. 501. In the same, p. 74, the mod. Prov. name is given as *izèdo*, and the mod. Catalan as *idzeta*. I find that the Languedoc form is *izeto*. It is clear that all the forms are due to the Gk. *zēta*, preceded by a prefixed *e* or *i*, meant to make the word easier of pronunciation in a Romance language. The *r* in *izzard* is merely intrusive, and due to the suffix *-ard* in other words. The accent, in English, has been thrown back upon the former syllable. The comic derivation from *s hard* is repeated in the Century Dictionary. Unfortunately for this remarkable guess, it so happens that *z* is *s soft*. [1900.]

Jane, a kind of fustian. Todd quotes the spelling '*jeyne* fustian' from the Talbot Accounts, 1580. In 1589 we find mention of '*gene* fustian'; H. Hall, Society in the Elizabethan Age, p. 210. Two etymologies have been suggested: (1) from the town of Genoa; (2) from that of Jena. I hold the latter to be impossible. Genoa is spelt *Gene* in Hearne's Glossary to Rob. of Brunne, and Chaucer has *iane*, a coin of Genoa. In the Libell of Englisch Policye (1436), l. 336, Genoa is spelt *Jene* [*Iene*]; and the ships of Genoa are said to bring to England cloths of gold and silk. [85–7; 20.]

Jasper; see **Listre**.

Jay. The etymology of *jay* is from the O. F. *iay*, *gay*, mod. F. *geai*; and this is supposed to be from O. H. G. *gāhi*,

M. H. G. *gæhe* (G. *jähe*), quick; hence, lively. This is already in my Dictionary; but it is necessary to notice it here, because it must be dissociated from *gay*. See **Gay**. [89; 17.]

Jereed, Jerreed (a blunted javelin, Arabic). Byron, in his Giaour, has the couplet:

> 'Swift as the hurl'd on high *jerreed*
> Springs to the touch his startled steed.'

He explains it in note 17 to the Poem. It occurs in Zenker's Turkish Dictionary as *jerīd*, a branched stick, a rod for throwing in a game, p. 355. Also in Palmer's Persian Dictionary, col. 168, as *jarīd*, a lance, spear. But the word is Arabic, as marked by Palmer; and, in Richardson's Arabic Dictionary, p. 505, we find: '*jarid*, a palm-branch stripped of its leaves; a tree despoiled of its branches, leaves, and bark; a lance, spear.' [85; 6.]

Jetsam. This word is spelt *jetsen*, *jetzon*, in Blount's Law Dict., ed. 1671; *jetson*, in Minsheu, ed. 1623. But the full form is the A. F. *getesone* or *gettesone*, in the Black Book of the Admiralty, ed. Sir T. Twiss, vol. i. pp. 96, 170. This represents, quite regularly, the classical Lat. *iactātiōnem*, from the verb *iactāre*, to cast out. See **Flotsam**. I do not find that the Dictionaries explain the suffix; and, in fact, it is only the A. F. forms that make it clear. They also account for the occasional form *jettison*. [88; 1.]

Jew's Harp. It is curious to find, in Todd's Johnson, a passage quoted from Pegge, in which it is gravely argued that the Jews had no such instrument of music, and therefore it has nothing to do with them; whence it must be derived from the F. *jeu*, play, or from *jaw*, *quasi jaws'-harp*. But neither will serve; we should thus only get *jeu-harp* or *jaw-harp*, without the *s*. It is, I think, obvious that it was a term of derision, and meant 'such a harp as the Jews played on in the time of David.' I find no early example of the word; but *Jew's trump*, of similar formation, and

meaning the same thing, occurs in Beaumont and Fletcher's Lover's Progress, according to Johnson, who gives no more exact reference. The passage is easily found; it occurs in the first scene in the play. [85; 6.]

Jibba. In the report of the battle of Omdurman, as published in the newspapers, occurred the sentence: 'The ground was absolutely white with *jibbas* of the slain'; Daily Chronicle, Sept. 24, p. 6, col. 2.

We find it in the Century Dict., with the spelling *jubbah*, and a reference to Sir R. F. Burton's El-Medinah, p. 30, where it appears as *jubbeh*. It is defined as a long outer garment, usually of cloth, similar to the caftan, but with shorter sleeves and open in front, worn by respectable Mohammedans in Egypt, Arabia, and Hindustan. As the outer garment of Moslem women, it is made less full than that of the men, and commonly of more delicate material.

The Arab. word is given in Richardson's Arab. Dict., ed. Johnson, p. 494, as *jubbat*, the final *t* being mute, and is there defined as 'a waistcoat with cotton quilted between the outside and lining.'

In Devic's Supplement to Littré, p. 44, we have the following explanation of the F. *jupe*:—'*Jupe*: Span. *juba, chupa*, a vest, *aljuba*; Port. *aljuba*, a Moorish cassock; Ital. *giuppa*. From Arab. *jubba*(*t*); see Dozy, Dict. des Vêt., p. 107.' To this is added a quotation from Niebuhr, Voy. en Arab., p. 210:—'Par-dessus le caftan, les Turcs portent une *juppe* ou surtout à manches très-courtes.'

The *jubbah* must have been perfectly familiar to the Crusaders many centuries ago; and there seems to have been then, as now, some difficulty in apprehending the sound of the principal vowel. Consequently we find in Godefroy's Old French Dict. the spellings *jupe, juppe, jube*, as well as *gipe, gippe*. Godefroy explains the word by tunic, and quotes from Viollet-le-Duc to the effect that there was a marked difference between the coat (*cotte*) and the *juppe*. Both were

under-garments, a second shirt common to all classes. Nevertheless, they sometimes wore the *jupe*, like the *cotte*, outside the armour; whilst in civil life the *jube*, *jupe*, or *gippon* was the first garment put on after the shirt.

There must have been various modes of wearing it, for it is clear that the knight of the fourteenth century, as we learn from Chaucer, wore his *gipoun*, which was made of fustian, under his habergeon or coat-of-mail (Cant. Tales, l. 75). And the meaning of the word has experienced a remarkable change in modern times, seeing that the modern F. *jupon* simply means a woman's petticoat. The Cent. Dict. gives the old senses of *jupon* as a quilted jacket worn under the armour, and a surcoat worn above it. Finally, I may note that Cotgrave, writing early in the seventeenth century, explains *gippon* or *jupon* as 'a short cassock'; whilst he further gives *juppe* as meaning 'a shepheard's pelt, frock, or gaberdine; such a course (*sic*) long jacket as our Porters wear over the rest of their garments; hence, also, a cassock, long coat, loose jerkin.'—N. and Q., 9 S. ii. 282 (1898).

Junk (1). I have explained *junk*, a vessel, as being the Portuguese *junco*, a word borrowed from Chinese, and I give the alleged Chinese form. Professor Alexander, of Brazil, remarks on this:—'The Portuguese *junco* is, like the English vessel, used as the name only of Chinese or East-Indian vessels, and is here [i. e. in Brazil] supposed to be an Asiatic word. *Junco*, a rush, Lat. *juncus*, is treated by the Portuguese as quite a separate word.' [85; 6.] *Add*—But it is now ascertained that the Port. word is from the Malay *jong*, *jōng*, *jūng*, or *ajong*, *ajōng*, meaning 'ship'; the Javanese form is *jong*. And it is by no means certain that the Malay word is of Chinese origin. See Yule and C. P. Scott.

Jupon, a kind of overcoat. The *jupon* is the same as Chaucer's *gepoun* or *gipoun*, C. T. 75, 2122. In the latter passage, Dryden writes *jupon*; Palamon, 1304. The F. forms in Cotgrave are *gippon*, *jupon*, a short cassock; from

juppe, a cassock. The latter is the same as Ital. *giubba*, Span. *aljuba*. Minsheu's Span. Dict. (1623) has: '*aljubon Morisco*, a Moorish cassocke; *aljuba*, a kind of long Moorish cassocke coming below the knee.' The word is Moorish, i.e. Arabic. [85; 11.] See **Jibba** (above).

Kelpie, a ghostly water-horse. (Gael.) Jamieson says of *kelpie*:—'I can form no idea of the origin of this term, unless it be originally the same with *calf*; *kelpie* being described as a quadruped, and as making a loud bellowing noise. This, however, it is said, rather resembles the neighing of a horse.' Further light is thrown upon the matter by a passage quoted by Brand; see his Antiquities, ed. Ellis, ii. 513. Graham, in his Sketches of Perthshire, 1812, p. 245, says:—'Every lake has its *kelpie*, or water-horse, often seen by the shepherd, as he sat in a summer's evening upon the brow of a rock, dashing along the surface of the deep, or browsing on the pasture-ground upon its verge.' We thus see that the *kelpie* is a kind of horse, that makes a loud bellowing or neighing sound, and browses beside a lake. It is highly probable that the word is Gaelic. There is a Gaelic word which seems to me sufficiently near it to be worthy of notice. Macleod and Dewar give the Gael. *calpach*, *colpach*, 'a heifer, a steer, a bullock, a colt'; *colpa*, 'a cow or horse.' The Irish is *colpa*, *colpach*, 'a cow, heifer, bullock, steer, colt'; O'Reilly. [85; 11.] *Add*—Macbain regards Gael. *colpach* as founded on Icel. *kālfr*, a calf.

Kennel (1). I have said that a *kennel* for a dog answers to Late Lat. *canile*. This word is not in Ducange. It occurs, however, twice in Wright's Vocabularies, ed. Wülcker, 198. 29; and 380. 38. '*Canile*, *domus canis*, hunda hus'; and '*Canile*, hunda hus.' [85; 11.]

Ker. In the glos. to Sir Gawain and the Grene Knight, we find '*Kerre*, rock, 1431.' Stratmann explains it better by 'marsh.' The line is: 'In a knot, bi a clyffe, at the *kerre-syde*,' i.e. at the side of the marsh; the same marsh, or pool,

is called *a flosche* (flush) in the preceding line. I notice this because the very same expression occurs again, only a few lines above, at l. 1421; but it is there printed *aker syde*, with the explanation of *aker* as 'field, plain' in the glossary. But the alliteration proves that the word begins with *k*. The line is—'Sone thay calle of a quest in a ker-syde.' See *Carr* (2) in the New Engl. Dict. [92; 12.]

Keve. This word occurs twice in the Pearl, 320, 980. Stratmann suggests 'turn,' but with a query. Mr. Gollancz points out to me that it is the Icel. *kefja*, to dip, to dive, to sink. The sense seems to suit sufficiently. In the former passage, the dreamer is told that, before he can go to heaven, his 'corsę in clot mot calder keve,' i.e. his corpse, made colder, must sink into the clod. The latter passage is less clear. The dreamer lifts up his eyes, and sees, far above, the heavenly Jerusalem, brightly shining 'by3onde the brok, fro me warde keued,' i.e. beyond the brook (of death), that dipped down away from me. [92; 12.]

Kilderkin. The etymology of *kilderkin* from the M. Du. *kindeken* is proved by the fact that the word occurs, spelt with an *n*, even in English. We find it, with an unoriginal final *d*, in the form *kinderkind*, in Peele's play of Edward I, ed. Dyce, 1861, p. 383, col. 1. [85; 6.]

Kill. The etymology of the verb *to kill* is well known to be difficult. In Stratmann the suggestion is made that it is equivalent to *quell*. This is obviously impossible, because the vowel-sound is quite different. At the same time, the coincidence in sense is too remarkable to be overlooked, and a close connexion is to be suspected. Kluge simply says that these words are 'akin,' but does not explain the relationship. Yet it is not difficult, as we have a close parallel in the case of the E. adj. *dull*. For the M. E. form of the verb *to kill* is usually *cullen*; answering to E. Fries. *küllen*. And, just as *dull* is from a base *dul-* (shortened from *dwul-*, the original form of the weak grade of A. S. *dwelan*, 'to

err,' of which *dwell* is the causal form), so *kul-* is a shortened form of *cwul-*, the original form of the weak grade of A. S. *cwelan*, 'to die,' of which the Mod. E. *quell* is, similarly, the causal form. That is to say, *quell* represents a form **cwal-jan*, and *kill* represents a form **cwuljan*. And both in *dull* and in M. E. *cullen*, the *w* is lost before the *u* in the weak grade, owing to (an original) want of stress. [99.]

Kraal, a village, in S. Africa. We sometimes see mention of a Caffre *kraal*. Webster says it is pronounced with the *aa* as *a* in *father*, or else like the E. *crawl*. He calls it a Dutch word, but suggests that it was borrowed from a native language. It occurs to me to suggest that the word was probably Portuguese, and that, whereas the Du. *kraal* was borrowed from a word used by the natives, the natives themselves may have borrowed it from Portuguese; just as we find the words *fetish* and *assegai* to be of Portuguese origin. I therefore suggest the Port. *curral*, an enclosure for cattle, a fold for sheep, the true sense being enclosure. This would be a very natural word to apply to the African village; and, in fact, Webster explains Du. *kraal* to mean 'village, enclosure, park.' The Spanish form is *corral*, meaning a yard or enclosure, especially for cattle, near a house; and this word *corral* is not uncommon in English books.

The Span. *corral* is extended from *corro*, a ring of people formed to see a show; *corro* in Portuguese means an area in which to bait bulls. Diez thinks that this sb. was developed from the Span. phrase *correr toros*, to run bulls, to hold a bull-fight. If so, the etymology is from Lat. *currere*, to run. [85; 11.] In an edition of Voyages, dated 1745, vol. ii. p. 120 (note), I find, under the date 1714, the remark —'This shews the *koral*, or *kraal*, to be a village.'

Lagoon. I have given this word as Italian, but I believe we shall find that, as a fact, we sometimes took it from the Spanish *laguna*. Thus Dampier says (A New Voyage, 1699, i. 241): 'The mouth of this *Lagune* is not Pistol-shot wide.'

And again, in vol. iii. p. 8, speaking of a city near Santa Cruz, he says: 'This City is called *Laguna* from hence: for that word in Spanish signifies a Lake or Pond.' Thus the English got some experience of the use of the word *lagoon* from the W. Indies, and not altogether from Venice. [85; 11.]

Lake. I have supposed this word to be borrowed from Lat. *lacus*, with which the A. S. *lagu* is cognate. Prof. Earle, in his A. S. Charters, p. 465, says: 'It is important to observe that a *lake* is not [rather, *was* not] a pool, but a stream of running water. Thus a boundary often follows the course of a lake (A. S. *andlang lace*), and such a stream is called a boundary-stream (*gemǽr-lacu*). . . . This *lake* for running water is a genuine English word, and it is still widely current in the W. of England, in Devon and Somerset, and probably Dorsetshire. If we are now familiar with the word as meaning a pool, it is one of the thousand proofs of the deep tinge our language has taken from the Romanesque.' If this be so, our A. S. *lacu*, a lake, a running stream, has been more or less confused with the Lat. *lacus* and F. *lac*, from which it was originally distinct. Cf. Ship-lake, Mort-lake, both on the Thames. The G. *Lache* now means a pool, lake, or puddle; but, according to Weigand, it was once applied to running water. The theories about the G. *Lache* are various. Kluge [in 1889] dissociates it from Lat. *lacus*, but makes a difficulty of connecting it with the adj. *leck*, leaky. Yet the Icel. strong verb *leka*, to leak, with the pt. t. *lak*, seems sufficient to furnish the root-form; see the Teut. root LAK [rather, LEK], to drip, in Fick, iii. 261. The stem *lak* perhaps accounts both for A. S. *lac-u*, as above, and the verb *leccan*, for **lac-ian*, to moisten. From the same stem we have also the Lowl. Sc. *latch*, a pool, a swamp, in Scott's Guy Mannering (see Jamieson); also Yksh. *lache*, a muddy hole, a bog (see Halliwell). The orig. sense of *leka* was to drip, or ooze drop by drop; hence the A. S. *lacu* may have

meant a stream formed by wet draining away from land, a sluggish stream or gutter, from which the transition to the sense of pool or swampy place was easy. The Bremen Wörterbuch assigns to *Lache* the double meaning of 'swamp' and 'brine'; and the latter agrees with the Swed. *laka*, pickle, juice, sap. We may also note here the prov. E. *letch*, a wet ditch or gutter, and the river *Lech* in Gloucestershire, near which is *Lechlade*. See **Latch**. (I make the above note by way of suggestion only.) [89; 17.]

Lampas, a disease in the mouth of horses. It occurs in Cotgrave, and in Fitzherbert's Husbandry, ed. Skeat, sect. 81: 'In the mouthe is the *lampas*, and is a thycke skyn full of bloude, hangyng ouer his tethe aboue, that he may not eate.' It is from F. *lampas*, 'the *lampasse*, or swelling in a horse's mouth'; sometimes spelt *lampast*. Littré discusses it, and shows that it is also spelt *empas*, as if *l* stood for the article. He hesitates as to the original form. But this is settled by the occurrence of Ital. *lampasco*, with the same sense; see Florio. Besides which, Godefroy gives *lampas* as the O. F. form; so that *empas* is a corruption. It is probably allied to F. *lamper*, to swallow in great gulps, a nasalized form of F. *laper*, to lap, spelt *lapper* in Cotgrave. The F. *laper* is of Teut. origin; cf. M. Du. *lappen*, *lapen*, 'to lap or licke like a dogge'; Hexham. The insertion of *m* may have been suggested by Lat. *lambere*. [89; 17.]

Lampers, Lawmpas, a kind of thin silk. Halliwell gives *lampors*, a kind of thin silk; and, in his edition of Nares, cites a quotation for it dated 1559. This form is probably an error for *lampers*, as that is precisely the M. Dutch form. Hexham gives: '*lampers*, fine silke Cloath or Linnen; *een lampers*, a Covering Garment, or a Veile'; whence mod. Du. *lamfer*, crape. I find a much older form, viz. *lawmpas*, in the following examples: 'half a pes of *lawmpas*,' and, 'a volet [piece] of *lawmpas* neu'; both in Testamenta Eboracensia, i. 130. This is from the F. *lampas*, which see in

Littré. I suppose that the M. Du., though probably borrowed from French, has preserved an older form. I suggest that the original form was *lampers*, and that it is composed of the word which we spell *lawn* in English, and of the word *pers*, used in Chaucer's Prologue. It may have been spelt *lampas* by confusion with F. *lampas*, a disease of horses. See **Pers.** [89; 17.]

Lancepesade, **Lanceprisado**, the lowest officer of foot, one who is under the corporal. The etymology is correctly given in Nares and in the Dictt., but is insufficiently explained. The passage that best explains it is in Turner's Pallas Armata, p. 219, quoted by Grose, Milit. Antiq. i. 262, and in the Notes to Dekker, ed. 1873, iii. 371. The word was borrowed from French, and is given as *lancepessade* in Cotgrave, who explains it by 'lancepesado, the meanest officer in a foot-company.' The French form was, in turn, borrowed from the Ital. *lanciaspezzata* or *spezzata lancia*; Florio explains the latter by 'a demi-lance, a light horseman.' In English the word was evidently thought to be Spanish; hence it was turned into *lancepesado*, as if taken from Span. *lanza pesada*, heavy lance, though this gave little sense. This being unsatisfactory, popular etymology also turned it into *lanza-presado* or *prisado*, as if it had to do with Span. *presa*, a grip, clutch, seizure. We also find *lancepersado* in the play of Sir Thomas Wyatt, in Dekker's Works, 1873, iii. 95; see further in Nares. Now the Ital. *spezzata* means shivered, broken, splintered, being the fem. pp. of *spezzare*, to shiver to pieces, lit. to dis-piece; from Lat. *dis-*, prefix, and the Ital. *pezza*, a piece, the same word as our *piece*. Hence the sense is a dis-pieced lance, a shivered lance, or demi-lance. As applied to a soldier, it meant one who had been a captain of horse, but had broken his lance and lost his horse; such a one was admitted into a foot-regiment, at first as equal in rank with the captain of foot, but ere long was degraded, and considered as equal in rank with a corporal, till at last the *lancepesade*

was further degraded, and ranked as being but a little better than an ordinary foot-soldier. All this is fully explained in the note referred to. The substance of this note is quoted by Nares from Grose, but it is well worth while to draw attention to the original passage in Turner. Besides which, none of the Dictt. explains the etymology of the Ital. pp. *spezzata*. [85–7; 20.]

Landlubber. Of course, this may be a compound of *land* and *lubber*. But it may also be a corruption of *landloper*, a vagabond; for which see Nares, ed. Halliwell and Wright. [1900.]

Lanner, **Lanneret**, a kind of falcon. (F.—L.) These words are given in Nares; *lanner* occurs in Skelton's Philip Sparowe, l. 565; *lanret* in the Prompt. Parv. *Lanneret* is merely the diminutive form. From F. *lanier*, 'a lanner'; Cotgrave. From Lat. *laniārius*, a butcher; or properly, that which tears and rends. The canine teeth are sometimes called in E. the *laniary* teeth. The verb is *laniāre*, to tear, from the sb. *lanius*, a butcher. The root of *lanius* is uncertain.

The etymology of *lanner* is given in Webster; but I introduce it here because it enables me to solve the difficult word *lanyard*. [85; 11.]

Lanyard. I have shown that the *d* in this word is excrescent, and that the M. E. *lanzer* occurs in the Catholicon Anglicum, with the sense of 'thong'; also, spelt *layner*, in Trevisa's tr. of Higden, v. 369. I might have added that the pl. *layneres* occurs in the Knightes Tale, l. 1646. It is, of course, the M. F. *laniere*, a thong, explained in Cotgrave. The difficulty lies solely in the fact that the origin of this F. word is unknown. Littré shows that it can hardly be from Lat. *lāna*, wool; and it is difficult to see how it is derived from Lat. *laniāre*, to tear. And here he leaves the problem, just where I have left it myself in my Dictionary. Yet the etymology is perhaps simple enough, when once the connexion

is perceived. Cotgrave gives the pl. *lanieres* with the sense 'hawks' lunes,' i.e. thongs for fastening a hawk to the wrist. Now the preceding entry in Cotgrave is *lanier*, 'a lanner,' where a lanner is a kind of hawk. I submit that we have here the missing connexion. The hawk was named *laniārius*, 'the render,' from *laniāre*, to tear; hence the adj. *laniāria*, scilicet *līnea*, the line belonging to the hawk, a thong for a lanner, afterwards extended in use so as to include thongs of all kinds. All that we need to alter is the order of the meanings as given in Cotgrave. I would take *laniere*, a hawk's lune, first: and hence deduce the other senses, viz. 'a long and narrow band, or thong of leather; also, a leathern string to hang keyes at.' If this be right, then *lanyard* can be safely referred back to the verb *laniāre* and the sb. *lanius*. In further illustration of the excrescent *d* in *lanyard*, let me remark that even the word *lanner*, a hawk, occurs with a final *d*. '*Lanards* and goshawks, sparhawks, and ravenous birds'; *Lingua* (old play); in Hazlitt's Old Plays, ix. 379. [85; 11.]

Larboard. I shall not say much about this difficult word. I only throw out a new suggestion. Nares thinks that the phrase *leer* side, as used by Ben Jonson, means the left side; and Hakluyt has the spelling *leerebord* for larboard; Voyages, i. 4.

Mr. Wedgwood, in his Etym. Dict., suggests that *lar-* may represent a contraction of the Mid. Du. *laager*, lower, since *laager hand*, lit. lower hand, also meant 'the *left* hand.' He kindly refers me to the Grand Dict. Holl. et Fr. par P. Marin, Dord, 1730, which gives '*laag*, bas; *laager*, plus bas,' and '*de laager hand*, la gauche'; also to Halma's Dict., 2nd ed., Amsterdam, 1729, which gives the same information.

I will venture to add yet another guess. Perhaps Hakluyt's *leere* represents the M.E. *lēre*, empty, already used by Rob. of Gloucester (ed. Hearne, p. 81, l. 1). For the

helmsman stood on the *starboard* side; the other side was empty or free. [88; 1.]

Latch, to moisten. In Shak. M. N. D. iii. 2. 36, we have the words: 'Hast thou yet *latch'd* the Athenian's eyes With the love-juice, as I did bid thee do?' Here *latch* means to moisten, or to distil drops upon. Perhaps it should be *letch*; from A. S. *leccan*, to moisten, irrigate; from the same root as Swed. *laka*, Dan. *lage*, to distil, also to pickle. Other related words are E. Fries. *lekken*, to drop, drip, leak; whence *lek-fat*, a vessel to catch drops, answering to prov. E. *latch-pan*, a dripping-pan. The Swed. *laka på*, to put hot water into a mashing-tub (Widegren), is precisely the prov. E. *latch on*, to put water on the mash when the first wort has run off (Halliwell). The prov. E. *latch*, to catch, is from a different root; but may have influenced the form of the less common verb. See **Lake**. With the above we may also compare prov. E. *leche*, a deep rut, used in Yorkshire (Halliwell); also, in the same county, *leck*, to leak, *leck on*, to pour on (obviously the Northern equivalent to *latch on*), *leck off*, to drain off; also *letch*, a wet ditch or gutter; and the East Anglian *letch*, a vessel for making lye. All these are related words, from the same root. The Teut. root is LEK, to drop, drip; Fick, iii. 261. See my letter on this word in The Academy, May 11, 1889, p. 323. [89; 17.]

Lauen, pools; K. Alis. 3856. Given in Stratmann, s. v. *Laze*. [92; 12.]

Launch, a particular kind of longboat. Such is the definition in Todd's Johnson; I find no early example of the use of the word. The dictionaries assume that it is derived from the verb *to launch*, but I believe it to be of Span. origin. The Spanish word is *lancha*, which Pineda (1740) explains as 'the pinnace of a ship.' That the word is Spanish seems to be proved by the numerous derivatives in that language. Neuman and Baretti give *lancha*, barge, lighter, longboat, launch; *lancha de socorro*, life-boat; *lan-*

chada, a lighter full of goods, boat-load; *lanchon*, a lighter; *lanchonero*, a lighterman; *lancion*, a kind of guardship in India. Vieyra's Port. Dict. gives *lancha*, the pinnace of a ship; *lanchara*, a ship so called. [85–7; 20.] *Add*—Yule notes Port. *lanchara*, a small vessel, which he derives from Malay *lanchār*, swift, nimble. Crawfurd gives Malay *lanchar*, to proceed quickly.

Laveer, to tack against the wind. Used by Dryden, Astræa Redux, l. 65. Also by Davenant and Suckling, according to a note upon Dryden's line in Christie's edition. Borrowed from Dutch. Hexham gives: '*Lavéren*, to saile up and downe with a crosse-winde.' The G. *lavieren* is also borrowed from Dutch. The Swed. form is *lofvera* (Widegren, 1788); Dan. *lavere*. These words appear to be borrowed from the F. *loveer*, *aloveer*, forms used in the sixteenth century; see Littré, s. v. *louvoyer*, which is the present F. spelling. Again, the F. *loveer* seems to be formed in its turn from the Du. *loeven*, to luff. Hexham also gives the spelling *loevéren* for the Dutch word. The chief difficulty is to make out the mutual relationship of the words; and I cannot find evidence for deciding whether the latter syllable is French, or whether the whole word may not be Dutch, and made out of the phrase *te loef veeren*, to veer to windward. In Phillips's Dict., s. v. *veer*, I find the phrase '*to go loft Veering*, i. e. at large, neither by a wind, nor directly before the wind, but betwixt both, when she sails with the sheat veered out; which is also termed quartering.' [88; 10.]

Lavender; see **Listre.**

Laye. This word occurs in Morte Arthure, 3721; and is not explained. But it is the same as *laȝe*, a pool (A. S. *lagu*, a lake), explained in Stratmann and in Mätzner, with references to *other* passages. [92; 12.]

Lay-figure, in painting. The etymology of *lay* in this compound was given by Mr. Wedgwood in Notes and Queries, 5 S. v. 436. The original word was *lay-man*, as in

Bailey's Dict., ed. 1735; and this word was used by Dryden in his translation of Du Fresnoy's Art of Painting, § 220, written in 1694. The passage from Dryden is quoted in Richardson. The word *layman* is precisely the Du. *leeman*, a layman, a lay-figure; and Mr. Wedgwood is doubtless right in explaining it as being contracted from *lede-man*, i. e. man or figure made with joints. Thus Sewel's Du. Dict. gives *leden*, joints, pl. of *lid*, a joint; *ledekant*, a camp-bed, i. e. bed made with joints for folding up; *ledezetter*, a joint-setter, bone-setter. The loss of *d* between two *e*'s is a distinguishing mark of Dutch; and may be instanced in *teêr*, for *teeder*, tender, *weêr* for *weder*, weather, *Neêrland* for *Nederland*, Netherland. The Du. *lid*, a joint, is cognate with A. S. *liđ*, a limb, joint, G. *glied* (=*ge-lied*), Goth. *lithus*, a limb. The word *easel* is also of Dutch origin, and seems to have been borrowed about the same time. [85–7; 20.] Calisch has Du. *lede-man*, 'lay-figure.'

Lea (1), untilled land. A. S. *lēah*; which see in the A. S. Dict. M. E. *ley*, *lay*; see my Dict. Also spelt *ley*, *leigh*. Often called *lay-land*, whence popular etymology connected it with the verbs *lay* and *lie*, and with the notion of lying fallow. Even Stratmann suggests a derivation from *liggen*, to lie; which appears to be wrong. Cognate with O. H. G. *lōh*, and Lat. *lūcus*; see Schade. I believe that the account in my Dict. is correct; but I wish to point out the confusion that has arisen from two false connexions, viz. one with the verb *to lie* and another with *lea*, a pasture. See below. [89; 17.]

Lea (2), **Lee**, a pasture. I believe that this word is a totally different word from *lea*, untilled land, and has arisen from mere confusion. I take the more correct spelling to be *lee*, and that it is really a mistaken form, due to cutting off the *s* from the word *lees*, a pasture. The correct form is preserved in *Lees*, a place in the N. E. of Staffordshire, and in the surname *Lees*. We have a similar loss of final *s* in

sherry, *pea*, *Chinee*, *shay* for *chaise*, &c. This I take to be the word used by Gray: 'The lowing herd wind slowly o'er the *lea*,' i. e. over the pasture, not the fallow-land. I write this article chiefly by way of warning, believing that the words *lea* and *lees* have been almost inextricably confused. A good example of this is given by Nares. He quotes a passage from W. Browne, containing the word *lease*, a pasture, and remarks that 'the same author, with the carelessness of his time, in p. 66, writes it *leyes*;' whereas the unfortunate culprit is probably right, seeing that *leyes* means *leas*, the plural of *lea*. Nares only quotes one of these passages, but the other is in Richardson. The former passage suggests that *lease* is singular, and speaks of a river's overflow, which 'makes that channel which was shepherd's *lease*,' i. e. a shepherd's pasture. In the other passage, *leyes* is plural: 'Whilst other lads are sporting on the *leyes*,' Britannia's Pastorals, bk. i. song 3. We get a further trace of *lees*, a pasture, in Cowel's Interpreter; he gives us, s. v. *Ley*, the remark: 'We also term pasture by a frequent name in several counties *leys*, and so it is used in Domesday.' When we get back to the M. E. period, all confusion ceases. *Lea*, fallow-land, is the M. E. *ley*, A. S. *lēah*; entered under *leȝe* in Stratmann. But *lees* or *lese*, pasture, is the M. E. *lese*, or *leswe*, entered under *lēse* in Stratmann; from an A. S. form *lǽs* or **lǽsu*. Of the M. E. form one example may suffice, viz. from Will. of Palerne, l. 175, where we are told that William learnt 'to kepe alle her bestes, and bring hem in the best *lese*.' The form *leasow*, from the stem of the oblique cases of *lǽsu*, is common in Shropshire, pronounced *lezzer*, glossic [lez'u']. I think there must have been two distinct forms in A. S., both feminine, viz. *lǽs*, gen. *lǽse*, and **lǽsu*, gen. *lǽswe*. In Bosworth's Dictionary, the latter of these forms is not given; but all the examples are entered under *lǽs* only. The nom. pl. *lǽswe*, pascua, is given in Wright's Vocab. 80. 49 (or, ed. Wülcker, 325. 25), as well as *lǽsa*,

pascua, in Ælfric's Grammar, 13. Somner, in his Dictionary, s. v. *læswe*, shows that he understood the matter; he explains it by '*pascuum*, feeding-ground or pasture, a *leese* or common.' The derived verb is *lǽswian*. [89; 17.]

Leet. The difficulty of this word is well known. It is not found earlier than the time of Edw. I; it is spelt *lete* in the Anglo-French of that period; see Year-books, i. 297; ii. 399, &c. Prof. Maitland thinks its use arose in East Anglia, and it was probably a prov. E. word taken up into legal use. It certainly is not French; and cannot be the Fr. *lit*, as formerly suggested in Stratmann. My own belief is that it is a different use or sense of the word which is still in use as *leet* in East Anglia. Halliwell, s. v. *releet* (which is the wrong place to enter it), gives '*releet*, a crossing of roads.' There is no such word. The East Anglian phrase is *three-releet*, or *four-releet*, according to the number of ways. Now *three-releet* is a popular misdivision of *threere-leet* (A. S. *þrēora gelǣtu*), lit. 'exits of three,' i. e. three ways departing from a common point. Here *leet* answers to A. S. *gelǣte*, pl. *gelǣtu*, a derivative of *lǣtan*, to let go, dismiss, let depart. We have closely related words in E. *in-let*, *out-let*, properly *in-leet*, *out-leet*; in the Icel. *ī-lāt*, an inlet, the vowel is long to the present day. I think that *leet* is a derivative of *lǣtan*, to let, the senses of which are so very variable; as it means 'to let go, to let a house, to cause to be done,' &c. Perhaps the sense of *leet* was 'a thing appointed.' I feel sure that it is merely the sense of the word, and not its form, that is difficult to trace. The A. S. form is clearly *-lǣte*. [88; 10.]

Legistre; see **Listre.**

Lewisham (a place-name; Kent). We find in Kemble's Charters the phrase *Lēofsuhāma mearc*, i. e. the 'mark' of the inhabitants of *Lēofsuhām*; see the Crawfurd Collection of Charters, by Napier and Stevenson, 1895, p. 116.

Lēofsu' obviously stands for *Lēofsuna*, gen. of *Lēofsunu* (lit. dear son), which is a well-known A. S. name. In fact,

it survives as *Leveson*, which, as many are aware, is pronounced *Lewson*. Similarly, *Lēofsu'hām* regularly became *Lews'am*, and was spelt phonetically as *Lusam* in the seventeenth century; [and some old people call it *Lusam* (luu·səm) still.] After this, a popular etymology substituted the well-known name *Lewis* for the unintelligible *Lews-* or *Lus-*; and nowadays one is expected to pronounce the name as if it had three syllables. Etymologically, it has now only two syllables, though it began with four, which were reduced to three in very early times.—N. and Q., 8 S. xi. 265 (1897).

Liana, **Liane**, a sort of cordage formed by climbing plants. In Stedman's Expedition to Surinam, i. 232, are described the *nebees*, or 'ligneous ropes' that abound on the trees; at p. 231 he speaks of 'the *nebees*, called by the French *liannes*, by the Spaniards *bejucos*, and in Surinam *tay-tay*.' The word is French; see *liane* in Littré. The E. spelling *liana* probably arose from a notion that the word was of Spanish origin, which is not the case. [89; 17.]

Lilt, to sing, to dance, to jerk, to spring. This word occurs in Middle English, though the Dictionaries do not say so. Yet it is used by Chaucer in his House of Fame, pt. iii. l. 133 (l. 1223), where the Tanner MS. has: 'And many floyte and *liltyng*-horne,' i. e. and many a flute and horn that makes lively music, or horn to dance to. Again, in the Houlate, st. lix. l. 761, we find: 'the *lilt-pype* and the lute, the fydill in fist.' The Dictionaries give no etymology that I can find. However, the word is probably Scandinavian, and allied to our *lull*, to sing to sleep. Cf. Norweg. *lilla*, *lirla*, to sing in a high tone (Aasen); Old Swed. *lylla*, to lull to sleep, given by Rietz under *lulla*, which is still used in the same sense. Rietz also notices the dialectal Swed. *lilla*. The connexion with *lull* is proved by the Du. *lullepijp*, a bag-pipe. Hexham gives the M. Du. *lullen*, 'to keepe the tune in a song; *den lul*, the resounding in a song; *een lulle-*

pijpe, a bagg-pipe.' The *t* in *lilt* seems to be excrescent, or is, in any case, a suffix. The primary sense is to sing cheerfully, then to play dance-music. [85; 11.]

Limehound. The etymology of this word is practically given in Wedgwood, but we require to see the history of the word more clearly. The F. *limier*, a limehound, in Cotgrave, does not really help us; it is a mere coincidence, due to the fact that the E. *limehound* and F. *limier* are independent formations from the same source. The E. word is simply short for *liam-hound*, where *liam* is the M. E. word for leash, thong, or line. The very form *liamhound* occurs in Turberville's Booke of Hunting, p. 242 (ed. 1575); and again, at p. 240, Turberville says: 'The string wherewith wee leade a Grey hounde is called a Lease, and for a Hounde a *Lyame*.' See the full explanation in the excellent Glossary to Croft's edition of Elyot's Governour, s.v. *lyam*. *Lyam* is a mere doublet of the word which appears as *lien* as a law term. The *m* is due to the older spelling of the latter word. Thus Littré, s.v. *lien*, quotes the O. F. *liem*, which is regularly contracted from the Lat. *ligāmen*. Cotgrave, s.v. *Chien*, gives the proverb: '*à meschant chien court lien*, a froward cur must be tied short,' lit. must have a short *liam*. I may add that the F. *limier*, a limehound, is exactly represented by the M. E. *lymere*, with the same sense; *lymere* occurs in the Book of St. Albans, fol. e 4, line 3, spelt *lymer* at l. 1. *Limier* stands for *liemier*, as shown in Littré. [85; 6.]

Limpet. It is now found that this word is of Latin origin. The Lat. *lempreda* is sometimes found as *lempreda* or *lemprida*, and passed into A. S. as *lempedu*. Thus we find the gloss: 'lemprida, *lempedu*,' in Wright's A. S. Gloss., ed. Wülcker, col. 438, l. 17. The A. S. *emp* passes regularly into *imp*, as in E. *limp*, connected with A. S. *lemp-healt*. This, with loss of the suffix, gave the form *limped*, which naturally became *limpet* by association with the common F. suffix *-et*; cf. also A. S. *abbod* with the E. *abbot*. We still want an example of

the M. E. form. *Lamprey* is a doublet, from the French. [89; 17.] N.B. The M.E. *lampray* occurs in Wright's Vocab., col. 704, l. 26.

Lingo. 'I have thoughts to tarry a small matter in town, to learn somewhat of your *lingo* first, before I cross the seas.' —(1700) W. Congreve, *Way of the World*, Act 3, sc. 3 Clearly a sailor's word; and not from the Ital. *lingua*, but from the Port. *lingoa*, occasional form of *lingua*, a language. So in Johnson. [88; 10.] Cf. Gascon *lengo*, the tongue; Moncaut.

Linn, a pool, a cascade. The pl. *lynnis*, in G. Douglas, Aen., bk. xi. c. 7, l. 9, is explained to mean 'waterfalls'; but the context admits of the meaning 'pools.' It seems to answer to Lat. *gurgite*, Aen. xi. 298. Perhaps it is a Celtic word; cf. O. Irish *lind*, 'water'; Irish *linn*, 'a pool, the sea'; Gael. *linne*, 'a pond, pool, lake, linn, gulf'; W. *llyn*, 'a lake'; Breton *lenn*, 'a pool. Some compare A. S. *hlynn*, which occurs once, in the Rushworth gloss of John xviii. 1, to translate *torrentem*, and appears to be allied to A. S. *hlyn*, 'a noise, din.' I suppose the A. S. *hlynn* to be a different word from *linn*. [99.]

Lion. I think we may safely set down this interesting name as being of ancient Egyptian origin. Some works on the alphabet say that the hieroglyphic for L was a lion. More strictly, it was a lioness, as is easily seen by observing the hieroglyphic character; the neck is smooth, and there is no mane. Champollion, Dict. Egyptien, 1841, p. 114, gives *labo*, *labai*, a lioness, written in Coptic characters. Peyron's Coptic Dict., p. 78, gives *laboi*, a lioness. Brugsch, Grammaire Démotique, 1855, p. 23, gives *labai*, a lioness, in Coptic characters; but, in transliterating into Roman type, gives the form as LAWAI. This suggests that the Gk. λέαινα, a lioness, was formed from *la(w)ai* by adding the common fem. suffix *-να*, for the purpose of declension. Perhaps the form λέων was suggested by *labo* (above). The curious gen.

λέοντος may have been due to association with present participles in *-ων*. The Heb. forms *lēbī*, *lābīy*, are also of Egyptian origin, as Prellwitz suggests.—N. and Q., 9 S. ii. 146 (1898).

Listre. In Piers Plowman, B. v. 138, the character of Wrath is introduced, who says, amongst other things, 'On limitoures and listres: lesynges I ymped'; i. e. I engrafted lies upon limitors and listres, or in other words, I taught such men how to lie. The meaning of *limitor* is known; it implied a friar who begged within certain fixed limits. The word *listre* is explained by the Lat. *lector* in the Prompt. Parv., as said in my Notes, where I have also remarked that *lector* was the name of one of the minor orders in the church. I am now told, on excellent authority, that the name *lector*, in this sense, is not now, nor ever was, a familiar word; for a man can still, as he always could, be appointed to all the minor orders successively in one day, and so become a deacon at once; and such a man cares very little for the title of *lector*, which he never uses. On the other hand, *lector* was a name given to what is known in English as a *lecturer*, i. e. an occasional preacher; see the definitions of *lecturer* in Bailey and Johnson. Thus the *listres* were the preaching friars, mainly (I suppose) Dominicans, who were also called Friars Preachers; just as the *limitors* were the begging friars, mainly Franciscans. This clears up the sense, and will be found to suit the passage exactly, the subject being the angry quarrels between the friars and the parish priests.

All that remains is to trace the etymology of *listre*. I am not able to explain the *s*, yet it seems to answer to the O. F. *litre*, which is one of the not very numerous words which were derived from a Latin nominative case; the ordinary F. *lecteur* is from the Lat. acc. *lectorem*, but *litre* represents the very form *lector* itself. Littré, s. v. *lecteur*, quotes the O. F. *litre*, from the Dictionary of La Curne de la Palaye, with a quotation; and observes that *litre* is from the nom. *lector*.

On reference to La Curne, I can only find the form *listre*[1]. I have been led to discuss this word because it throws some light also upon the word *accoutre*. Dr. Murray is inclined to adopt my derivation of the O. F. *coustre* from a Late Lat. form *custor*, a by-form of *custos*; and the formation is exactly parallel. As *litre* is from *lector*, so *coustre* is from *custor*; to which I may add that so extremely cautious a writer as Kluge assumes a Late Lat. *custor* without hesitation, as being the only form which could possibly have given rise to the mod. G. *küster*, a sacristan.

When we consider the final *-re* in such words as *listre* and *coustre*, I suppose that the *r* is here due to the Latin *r*... However this may be, I wish to draw attention to the frequent occurrence of an intrusive *r* after *t*, and especially *st*, as being a phenomenon worthy of more notice than it has perhaps at present received.

We find, for example, in Piers Plowman, B. vii. 14, the word *legistre*, a legist. This answers to an O. F. *legiste*, also *legistre*, which is nothing but the Late Lat. *lēgista*, a word formed by adding the suffix *-ista* (of Greek origin) to the base *lēg-* of the Lat. *lex*. Thus the *r* is merely intrusive.

Again we find, in Piers Plowman, C. xvi. 85, the word *decretistre*; this answers to an O. F. *decretistre* or *decretiste*, from Late Lat. *decretista*. Examples of *decretistre* and *legistre* are given in Littré, both s. v. *décrétiste*. Here, once more, the *r* is intrusive. And now we are in a position to explain the curious word *divinistre* in Chaucer's Knightes Tale, 1953, which occurs as a rime to *registre*. I remember seeing a remark, I think in Notes and Queries, that this form baffles explanation; and, at any rate, Dr. Morris has not explained it. However, it presents no difficulty; the *r* is merely intrusive, and the word is equivalent to a Late Lat. *diuīn-*

[1] Littré's quotation is copied from La Curne, s. v. *listre*. He does not tell us why he alters the form to *litre*; we must suppose that he considered the *s* as inorganic, as indeed it must be.

ista, formed by adding *-ista* to the stem of *dīuīn-us*. To those who tell us that we cannot explain the *r* in this word, we have merely to reply that we are not called upon to do more than to declare it to be intrusive[1].

Once more. Bailey gives the equivalent forms *sophist* and *sophister*, which he defines as 'a subtil cavilling disputer; also a young student at the University of Cambridge.' Here we have an O.F. *sophiste*, or (with intrusive *r*) *sophistre*, and the intrusive *r* has actually produced an additional syllable in modern English, by confusion with the very common suffix *-er*. In precisely the same way we can best explain the word *alchemister* in Murray's Dictionary; the suffix *-er* is really due to an O.F. *alchemistre*, which is nothing but *alchemiste* with an intrusive *r* after the *t*. The word is written *alchemistre* in three of the MSS. of Chaucer which Dr. Murray duly cites.

Under *alchemister*, Dr. Murray refers us to *barrister*, as being of similar formation. I have no doubt that he is right, and that *barrister* really demands, for its explanation, no longer a form than a Late Lat. *barrista*; and a *barrister* might just as well have been called a *barrist*. I regret that I cannot find the word either in Late Latin or in O. F.; it does not seem to be an early word.

Our late President further refers us to *chorister*. This I take to represent an O.F. *choristre*, with intrusive *r*; it means no more than a *chorist*. Ducange gives the Late Lat. *chorista*, and Cotgrave has F. *choriste*, 'a chorist, a singing man in a queer.'

A very curious example is in the word *roistering*. Properly speaking, *roister* is a sb., from the O.F. *rustre*, 'a roister'; in Cotgrave. *Rustre* is the same word as O.F.

[1] [This is hardly correct; there *is* a reason, viz. that the *r* is due to analogy, and indeed, we associate the suffix *-er* with the idea of the agent. See a most able article (by way of criticism upon the present one) by Dr. F. Stock, in Phil. Soc. Trans. 1885, p. 260.]

ruste, from the Lat. acc. *rusticum*, a countryman, a clownish person. See *rustre* in Littré. We have since added another final *-er*, and talk of a *roisterer*. It is worth notice that a *roisterer* means no more than a *roister*; and again, that a *roister* means no more than a *roist*, i.e. a rustic. Hence the final *-erer* in *roist-erer* has actually been suggested by a mere intrusive *r*. I accordingly explain the final *-er* in such words as the familiar E. suffix, the addition of which was suggested by the occurrence of a final *-re* in the corresponding F. words; but in the F. forms I look upon the *r* as intrusive, *-stre* being put for *-ste*.

Another clear and well-known example of an intrusive *r*, after *rt*, occurs in *cartridge*, from the F. *cartouche*. In the word *partridge*, the intrusive *r* occurred originally after *rd* rather than *rt*, the F. word being *perdrix*. This leads us to consider the possible intrusion of *r* after other letters. Yet I must not dismiss the consideration of the occurrence of *r* after *t* without a passing mention of what is, I think, the most astonishing example of all, viz. in the word *treasure*, F. *trésor*, from the Lat. acc. *thesaurum*[1].

The next letter to be considered is naturally *d*; I have already mentioned *perdrix*. It will be convenient to consider the letter *f* at the same time; Brachet gives us the very curious example of *fr* for *f* in the F. *fronde*, a sling, from the Lat. *funda*.

I shall first of all take the word *philosopher*, where *ph* has the sound of *f*. This is spelt *philosofre* in Chaucer; and I contend that the *r* is merely intrusive. It is precisely the same word as the O. F. *philosophe*, from the Lat. acc. *philosophum*. This being so, I am not convinced that Brachet has rightly explained the F. *coffre*, E. *coffer*. He derives it from the Lat. *cophinum*, by supposing it contracted to *cophnum*, after which the O. F. *cofre* results by the change of *n* to *r*. This seems to me questionable. We find, indeed, an O. F.

[1] [Dr. Stock remarks that *tres-* was a common prefix in O. F.]

cofin (see Godefroy), whence E. *coffin*; but the usual method of formation of O. F. words requires the rejection of the medial vowel *i*, and it seems to me that we should hence obtain a form *coffe*, just as the Lat. *terminum* produces the F. *terme*. We could also obtain a form *cofre* by the intrusion of *r*; and this will give us the E. *coffer*. Under these circumstances, it becomes interesting to look for an O. F. *coffe*; and I find two examples of this form in Godefroy, with the sense of a small tub or vessel for containing water; whilst Roquefort explains *coffe* as meaning a coffer, a sort of vase. . . .

The intrusive *r* may have originated in England just as well as in France. We have an instance in the word *lavender*, M. E. *lauendre*, from F. *lavande*; so also we may most easily account for *provender*, from F. *provende*.

I have now considered the occurrence of intrusive *r*, at any rate in some cases, after *t*, *d*, *f*. The other letters which would be most likely to admit of it are *k* (or hard *c*), *g*, *p*, and *b*. I am not aware of any examples in English except the word *jasper*. . . . The O. F. *jaspre* is formed with intrusive *r* from the O. F. *jaspe*, which results from the Lat. *iaspidem*. . . .

But, before concluding this investigation, we must remember that *l* is interchangeable with *r*, and we have to enquire if there are any instances of intrusive *l*, especially after *t*, *d*, *f*, *k*, *p*, or *b*. Putting aside the intrusive *l* in *could*, the examples given by Dr. Morris are the following, viz. *myrtle*, *manciple*, *participle*, *principle*, and *syllable*.

I am not quite sure about *myrtle*, because there was a F. diminutive form *myrtil*, Late Lat. *myrtillus*. But in the words *manciple*, *participle*, *principle*, *syllable*, the *l* is certainly intrusive, and the intrusion seems to have taken place in English only. I have at least three more words to add; these are *treacle*, O. F. *triacle*, from Lat. *theriacum*; *chronicle*, O. F. *chronique*, from the Lat. pl. *chronica*; *canticle*, O. F. *cantique*, from the Lat. *canticum*. In the last instance, Littré gives

canticle, with intrusive *l*, as a Burgundian form. I have no faith in the suggestion, that the *-le* in *canticle* is a diminutive suffix; for the *Canticles* are called *Cantique de Cantiques* in French, and *Cantica Canticorum* in Latin. [85; 1.]

N. B. I leave the above nearly as I wrote it, but omit some points. Dr. Stock's criticisms account for some of the forms by analogy; and I now think he is so far right. Still the forms which I have adduced are useful.

Lither, pestilent. In 1 Henry VI. iv. 7, is a passage where Talbot sees the body of his son borne before him, and, being himself severely wounded, speaks thus of his own death:

> 'Thou antic Death, which laugh'st us here to scorn,
> Anon, from thine insulting tyranny . . .
> Two Talbots wingèd, through the *lither* sky,
> In thy despite, shall 'scape mortality.'

Here Dyce says it means *yielding*, in which he follows Nares; and he adds that it cannot mean *lazy* or *idle*, as it has been wrongly explained. Here he has a fling at Staunton, who suggests this explanation. But Staunton is much nearer the truth, as will appear. Nares says *lither* is soft, yielding, pliable; the comparative of *lithe*. He then quotes this passage, and four others. In the last passage of the five, he admits that the sense is 'idle'; in all the other cases he is wrong, as the context proves. The second passage speaks of '*lither* legs,' i. e. lazy legs; the third passage speaks of a 'losel *lyther* and lasye,' i. e. a scamp who is idle and lazy; the fourth passage speaks of ladies daubing their '*lither* cheekes,' i. e. their sickly cheeks, with paint. Nares also gives *litherness* (with two examples) meaning laziness or weakness. The upshot is, that there is not the faintest pretence for connecting *lither* with *lithe*. They are totally distinct words, from different roots. *Lithe* is A. S. *līðe*; whereas *lither* (with short *i*) is A. S. *lyðer*. *Lither* means bad, evil, lazy, idle, sickly, and the like. As applied to air,

it means stagnant, pestilent or deadly; this is the precise sense intended in the passage under consideration, and fits the context. The two Talbots will escape from death, because they will take wings, and fly beyond the stagnant or deadly sky immediately above them, to the regions of heaven. A passage in Piers Plowman, C. xvi. 220, is curious. A wafer-maker says that he wishes the Pope's bull had power to cure the pestilence, and that it would 'letten this *luther* eir, and lechen the syke,' i. e. hinder or put a stop to this pestilential air, and cure the sick. I protest against the usual explanation of *lither*, adopted by Dr. Schmidt, because it is quite uncalled for, and very clumsy. If the *i* were long, then *lither* could not mean yielding, as asserted, but must mean 'more yielding,' i. e. it must be in the comparative degree, contrary to common sense. It is true that comparatives are sometimes used in the sense of 'rather'; but the sense 'rather yielding' is here ridiculous. Halliwell gives prov. E. *lithy* as meaning (1) pliant, supple; (2) heavy, warm, as applied to the weather. He does not say how this form is pronounced. It is probable that *lithy* (with long *i*) is allied to *lithe*; and that *lithy* (with short *i*) is a mere error for *lither*, i. e. stagnant, muggy. It is much to be regretted that compilers of prov. E. glossaries so often take pains to conceal the pronunciation of the words. [85; 11.]

Loigne, a leash for a hawk. This word occurs in the Rom. of the Rose, l. 3882, where the original has *longe*. This is the mod. F. *longe*, in the sense of 'tether,' also spelt *loigne* in O. F., which accounts for the form here used. The Late Lat. form is *longia*, a tether (see Ducange), which is merely a derivative of *longus*, long. Hence the Century Dictionary merely gives a wild guess, in suggesting that *loigne* is another form of *line*. (There is, of course, another O. F. *loigne*, E. *loin*, mod. F. *longe*, in the sense of 'loin'; from Late Lat. *lumbea*.) It thus appears that the original sense of *loigne* was really 'a

long piece' or 'a length'; and this result is remarkably confirmed by another passage in the Romaunt, l. 7050, where the F. text has: 'Il aura de corde une *longe*;' and the E. version has: 'He shal have of a corde a *loigne*,' i. e. a length of cord, enough cord to bind him and lead him away to be burnt, as the context shows. [91; 3.]

Loom. The M. E. *lome* is a general word for a tool or instrument of any sort. It is therefore worth noting that the particular machine now called a *loom* was formerly called a *web-lome*, i. e. a loom for weaving. The word is not noticed either by Bosworth or Stratmann; but there is a good example of it in the York Wills, where a Tapeter, or tapestry-maker, of York, leaves to his daughter Katherine 'illud instrumentum, Anglice *weblome*, in quo Johannes maritus suus operatur.' See Testamenta Eboracensia, vol. i. p. 191; A. D. 1393. In the Records of the Borough of Nottingham, vol. ii. p. 22, under the date of Aug. 27, 1404, we find mention of a *wollyn weblome* (woollen web-loom) and a *lynyn lome*. So also at p. 70, under the date of Oct. 2, 1410. [85; 6.]

Loon (1), **Lown.** I have shown that the final letter in this word was formerly not *n*, but *m*. There is a curious confirmation of this in the fact that the O. F. form (borrowed from a Teut. source) was *lomme*. This O. F. word is ignored by Burguy, Roquefort, and Cotgrave; but it occurs in Le Mystère de Saint Louis, p. 188, col. 1. The passage is cited by Michel in his Critical Inquiry into the Scottish Language, p. 371. [85; 11.]

Loose. I here note that Prof. Zupitza, in an article which has appeared in Anglia, vol. vii. p. 152, points out the Scandinavian origin of this word. He shows that the Scand. diphthong *au* sometimes appears as *oo* in M. E.; thus Icel. *gaumr*, heed, attention, is *gōm* (= *goom*) in the Ormulum. The mod. E. *stoop*, a cup, is rather from the Icel. *staup* [or M. Du. *stoop*] than from the A. S. *stēap*. So the mod. E. *loose*

is from Icel. *laus*, whilst the A. S. *lēas* has given us the M. E. suffix *-lees*, mod. E. *-less*. [85; 6.]

Lorayn. In the Morte Arthure, 2462, there is a mention of 'launces with loraynes'; the word *loraynes* is not in the glossary. Halliwell and Stratmann give *lorein*, with the sense of 'a rein.' So here, *launces with loraynes* may very well mean lances provided with thongs for throwing them. Cf. Lat. *lōrum*, a thong. The Roman *iaculum* was furnished with an *amentum*; Ovid, Met. xii. 321–3. [92; 12.] Cf. also E. *lorimer*.

Lunes, a hawk's jesses. Cotgrave gives 'a hawk's *lune*, or leash,' as one of the senses of F. *longe*. This is the mod. F. *longe*, a tether, Late Lat. *longia*, a derivative of *longus*; see **Loigne**.

I suspect that *lune* is merely a variant spelling of the M. E. *loigne*, a hawk's leash. Godefroy gives the spellings *loigne*, *longne*; and I think the form *longne*, which occurs in Froissart, is sufficiently near. I may add that, according to Godefroy, the distinct O. F. *loigne*, a loin, was sometimes spelt *luine*, which seems to show that *luine* is a possible variant of *loigne*, a tether. This brings us very near to *lune*. Cf. M. E. *moyl*, a mule. [91; 3.]

Luscious. M. E. *lucius*; as in 'with *lucius* drinkes'; Robson, Three Met. Rom., p. 17; a variant of *licius*, as in 'With *licius* drinke'; id., p. 38. And *licius* is short for *delicious*; see Wedgwood. [91; 3.]

Lush, intoxicating drink. Said to be short for Lushington, the name of a London brewer. See Notes and Queries, 9 S. iv. 522, col. 1, l. 9. [1900.]

Lyddite. From Lydd, in Kent; see the note by Isaac Taylor, in N. and Q., 9 S. v. 185 (1900).

Lyngell. This curious word occurs thrice in Libeaus Disconus, in Ritson's Met. Romances, ii. pp. 37, 54, ll. 861, 1274; spelt *lengell*, p. 13, l. 286. In the first case, we find: '*lyngell* and trappure:' in the second, 'lyngell, armes,

trappur was swich.' *Trappure* means 'trappings'; and the reference is to the trappings of a horse. '*Lingel*, a shoemaker's thread,' in Halliwell, does not suit the context. [91; 3.] Godefroy has: 'Hec lingilla, *langele*'; also *langille*, dimin. of *langue*. Cf. Lat. *ligula*, *lingula*, a shoe-strap, shoe-latchet. The reference seems to be to the straps of the horse's harness.

Maches. In Morte Arthure, 2950, we are told how Sir Gawain attacked his enemies; one of his feats was that he 'metes the *maches* of Mees, and melles hym thorowe,' i. e. he meets (somebody), and smites him through. The 'somebody' is here called 'the *maches* of Mees,' which has not been explained. When we remember that *a* was then pronounced as the *a* in *path*, which only differed from the sound of *ar* when the *r* was properly trilled, we see that *maches* is an error for *marches*. This is the O. F. *marchis*, given in Littré as the usual spelling of the word which exists in English as *marquis*. Again, Cotgrave explains that *marquis* meant, 'in old time, the governor of a frontier town.' Hence 'the *maches* of Mees' means the governor of *Mees*, where *Mees* is the name of the town. Further, as the said marquis was a follower of the Duke of Lorraine, it is an easy guess that *Mees* represents a frontier-town of Lorraine, which happens to be Metz, as rightly explained in the Index. Hence we arrive at the romantic fact that one of the governors of Metz had the distinguished honour of being slain by Sir Gawain. Note that the *ch* sound of *marches* is still heard in the E. *marchioness*. [92; 12.]

Manchet, a roll of bread. We often read of *manchet* bread; and it reminds us of F. *manche*, a sleeve. But a loaf or roll has little resemblance to a sleeve. The connexion is, nevertheless, real; and is easy when we have the clue. The F. *manchette* is not the sleeve, but the cuff, which is of a circular shape. And, in the Norman dialect (see Robin's glossary) *manchette* means a piece of bread in the form of a

ring; called in Paris *pain en couronne*. Thus *manchet-bread* was annular, like a cuff. [1900.]

Manciple; see **Listre**.

Mandilion, a soldier's cloak. (Ital.–Span.–Arab.–Lat.) It was once rather common. Nares gives seven examples, the most interesting being one from Chapman's Homer, bk. x. 120. The etymology is given in Mahn's Webster; but, in his usual confused way, he does not tell us whether it is French, Italian, or Spanish. The form is, however, Italian, as Nares says. Florio, ed. 1598, gives Ital. *mandiglione*, 'a mandillion, a souldiers iacket.' But it has no root in Italian, and all that is Italian about it is the suffix *-one*. The rest is borrowed from the Span. *mandil*, a coarse apron, which undoubtedly had also the sense of 'mandilion,' though the Dictionaries omit it. This we can tell, because the word found its way from Spanish into French, so that Cotgrave interprets *mandil* to mean 'a mandilian, or loose cassock.' That the word was Spanish is certain, because it is of Moorish origin, being exactly borrowed from the Arabic *mandīl*, given at p. 1506 of Richardson's Arab. Dict., where we find *mandīl*, *mindīl*, 'a table-cloth, towel, sash, turban-cloth, handkerchief, mantle.' It thus appears that the sense of 'mantle' or 'cloak' appears in the original Arabic, and must have thence found its way, first into Spanish, and secondly into Italian; and when once Italianised, it was lengthened by adding the common suffix *-one*. Finally, the Arab. *mandīl*, as Mr. Robertson Smith informs me, is not a true Arabic word, but merely adopted from the Lat. *mantīle*, a napkin. [85–7; 20.]

Mandril, a kind of baboon. I find it in an E. translation of Buffon's Nat. Hist., published in two vols. 8vo, in London, 1792; vol. i. p. 330. Nares, s. v. *drill*, has conclusively shown that it is composed of the word *man* and a word *dril*, meaning an ape, used by E. writers of the time of Queen Anne, and even earlier; see N. E. D. The origin of *dril* is

uncertain; possibly from Du. *drillen*, 'to turn round or about,' whence the E. verb *drill* is borrowed. Dr. Murray suggests that *drill* may be a West African word; but Buffon says that the negroes call the animal *boggo*, and that *mandril* is European. [99.]

Mane. I have given this word as Scandinavian, because the A. S. Dictionaries seem not to contain it. But we now know, by help of Sweet's O. E. Texts, that it is a native word. The entry '*juba*, manu' occurs in the Erfurt Glossary, l. 1182. And I now find, thanks to Mr. Sweet, that the adj. *ge-mone*, i. e. 'having a mane,' is duly entered in Bosworth and Toller's Dictionary. [85–7; 20.]

Mango. I have given the etymology from the Malay name *mañggā*, but this is merely the Malay spelling. Col. Yule shows that we took it rather from the Port. form *manga*. Both the Port. and Malay names are unoriginal, being borrowed from the Tamil word *mān-kāy*, where *kāy* means 'fruit,' and *māmaram* (= *mān* + *maram*, wood) is the Tamil name of the tree on which it grows. [85–7; 20.]

Manito, a spirit, or fetish. In Cuoq, Lexique de la langue Algonquine (Montreal, 1886), I find: '*Manito*, sometimes pronounced *Manitou*, spirit, "génie." *Kije Manito*, Great Spirit; *Matci Manito*, evil spirit, demon.' The original is in French; I give a translation. [88; 10.]

Mansell, **Masnel** (false forms); see **Masuel**.

Marabout, **Marabou**. The name *Marabout* is given to certain saints or religious persons among the Berbers of North Africa. It answers to the Arab. *marābit*, quiet, still; see Richardson's Arab. Dict., p. 1382, and Devic's Supplement to Littré. In French the final *t* is not sounded, and the same name is given to the *marabou-stork*, the bird whence we obtain *marabou* feathers. It is said that the bird is so called because some hold it sacred as 'a saint.' See the Supplement to Dozy's Span. Etymologies. The habitat of the bird is tropical Africa. [88; 10.]

Marcasite, a kind of iron pyrites. F. *marcassite*, a word of Persian origin. In Richardson's Arab. and Pers. Dict., p. 1395, it is spelt *markashīshā*, explained by 'the marcasite-stone,' and is marked as Persian; it is also given as Persian by Vüllers. See *marcassite* in Devic's Supp. to Littré. [88; 10.]

Marchpane, a sweet cake, made with almonds and sugar. (F.—Ital.) *Marchpane* occurs in Romeo and Juliet, i. 5. 9, and is well illustrated in a note by Furness. It is also given by Nares. The word does not seem to be much older than 1560. It was borrowed from the O. F. *marsepain*, now spelt *massepain*, which see in Littré. The French word was borrowed from Italian. Florio, ed. 1598, has: '*Marciapane*, a kind of banquetting meat called a marchpane'; also spelt by him *marzapane*. *Pane* is bread, from Lat. acc. *pānem*. The origin of *marza* is unknown. Mahn guesses it to be from Gk. *μᾶζα*, barley-bread, which may confidently be rejected, as that word is the origin of the F. *masse*, E. *mass*; and barley-bread is very different from almond-cake. Another guess, is that it is from a maker's name, such as would result from turning the Latin *Martius* or *Martia* into Italian. This is probable, but, from the nature of the case, cannot well be verified. That such a thing is possible is shown by the English word *sally-lunn*, which is a kind of tea-cake named after a woman who sold it. The Ital. form shows that it cannot possibly be from the Lat. name *Marcus*, as suggested in Nares. [85; 11.]

Marry Gip. An exclamation in Ben Jonson; see Nares, who speculates wrongly as to its origin. The older phrase is 'By *Mary Gipcy*,' in Skelton, ed. Dyce, vol. i. p. 419, l. 1455. *Gipcy* or *Gipsy* means 'Egyptian,' and *Mary Gip* means St. Mary of Egypt, *Sancta Maria Ægyptiaca*, whose day is April 9. Dyce remarks that this is the origin of the phrases *marry gep*, *marry gip*, *marry guep*, *marry gup*. We even find *marry gap* (Nares). But *guep*, *gup*, *gap*, with

hard *g*, ought to be separated from *gep*, *gip* = *jep*, *jip*. [89; 17.]

Marten. The older form is *martern*. I derive this from O. F. *martre*, with excrescent *n* after *r*, as in *bitter-n* for *bitour*. But the *n* may be adjectival. I find 'couertur *martrin*,' a coverlet made of martens' skins; Rom. of Horn, l. 726 (ed. Brede and Stengel). [89; 17.]

Martlet. I wish to point out a hitherto unnoted confusion and difficulty in the history of this word. I have given *martlet* as a variant of *martinet*; for Cotgrave explains the F. *martinet* by 'a Martlet, or Martin (bird)'; and, indeed, Littré gives F. *martelet* with the same sense as *martinet*. This is the usual account, and is quite right as regards Shakespeare's *martlet*, in the Merch. of Venice, ii. 9. 28; and in Macb., i. 6. 5. The bird meant is the House-martin, the *Hirundo urbica* of Linnæus, and the *Chelidon urbica* of modern writers; see Newton, Dict. of Birds. But as to the heraldic *martlet*, there is much difficulty. In modern heraldry, the bird is represented with very short legs, or none at all; and is therefore the Swift, the *Hirundo apus* of Linnæus, now called the *Cypselus apus*. Prof. Newton says it is the ἄπους of Aristotle, where the epithet *apus* (footless) identifies it. The legs are very short, and the actual drawings of the bird, in blazonry, are fair representations of it. It is a closely allied bird to the House-martin, and the same word *martlet* was doubtless applied to both these birds. There is no difficulty so far. But now comes in a strange contradiction, which insinuates that there has been gross confusion somewhere. For the very bird which we call a *martlet* in English heraldry, distinguished beyond doubt by its short legs, is by French heralds called a *merlette*, i. e. a little merle or blackbird. For example, Littré gives us: '*Merlette*, terme de blason; oiseau représenté sans bec et sans pieds. Il porte d'or, à trois *merlettes* de sable.' Hamilton's French Dictionary has: '*Merlette*, her. martlet.' Cotgrave's French Dic-

tionary, ed. 1660, has: '*Merlette*, f. a Martlet, in blazon;' so that he seems to distinguish between the martlet of heraldry and that of Shakespeare. But the surest evidence is that of a Roll of Arms, which cannot be later than A.D. 1314, edited by N. Harris Nicolas in 1828 from the Cotton MS. Calig. A. xviii. At p. 1 we find: 'Le Counte de Penbroc, burele de argent e de azure, od les *merelos* de goules'; i.e. the Earl of Pembroke, barry, argent and azure, with martlets, gules. This precisely agrees with the dexter half of the shield of Pembroke College. In this Roll, there are no less than 36 examples of arms containing martlets. The word always occurs in the plural, and the Anglo-French plural is almost always spelt *merelos*, but we also find *mereloz* and *merlos*. These plurals imply a singular *merlot*, which is a mere variant of *merlette*, both forms being diminutives of *merle*. Hence we have positive proof that the name of the heraldic *martlet* has not only been *merlette* in France for centuries, but was *merlot* or *merlette* in England more than five centuries ago.

The only guess that seems to me to reconcile these facts, is to suppose, that the original *martlet* of heraldry was really a *merlet* or little merle; that the name, by some confusion, was altered (in England, but not in France) to *martlet*, and the figure of the bird must have been altered with it; and lastly, that the modern French heralds have adopted the English figure of the bird, whilst retaining the old appellation unchanged.

That the name was actually altered, appears from the Prompt. Parv., which has '*Martnet*, Turdus,' i.e. the name of *martnet* or *martlet* was given to the *merle*, a bird belonging to the (Linnæan) genus *turdus*.

The problem is, to find evidence as to the manner in which martlets were represented many centuries ago. I have already found something of the kind.

In Neale's Westminster Abbey, ii. 26, I find that the

supposed arms of Edward the Confessor were: 'A cross patence (*sic*), between five martlets, or.' The picture opposite shows how this coat is carved in stone; the martlets are there seen as long birds, with tails ending in a single point, and with long legs. In Fabyan's History, ed. Ellis, p. 224, there is a picture of the same coat; here again, the birds have long legs, and single-pointed tails, and are not at all like the martlets of modern times. This goes far to show that my guess is correct.

In any case, the fact that the heraldic *martlet* was called *merlot* in Anglo-French, and is still called *merlette* in modern French, must be taken into account. [85–7; 20.]

Mascle, in heraldry, a lozenge perforated with a hole of the same shape. (F.—L.) In the Book of St. Albans, A. D. 1486, leaf f_4, the accusative case occurs as *masculas* in Late Latin, *mascules* in Old French, and *mascules* in English. Cotgrave has F. *macle*, 'the mash of a net; also, in Blazon, a *Mascle*, or short Lozenge, having a square hole in the middest.' The *mascle* represents a mesh of a net, and is merely the same word as the F. *macle*, from Lat. *macula*, a mesh. In O. F., an *s* was inserted before the *c*, probably by confusion with O. F. *masle*, E. *male*, from Lat. *masculus*; the spelling *mascle* occurs before 1350. This *s* became fixed in English, and is still written. Still more curiously, the E. word was retranslated into Late Lat. as *mascula*, where the *s* entirely obscures the true etymology. Thus *mascle* is a doublet of *mail*, as applied to armour, the latter being the true old form (O. F. *maille*). Curiously enough, there was a variety of mailed armour which has obtained the name of *mascled* armour, though I suspect that this antiquarian term is of no very early date. The period of *mascled* armour was the eleventh century. See Annandale's Dict. [85–7; 20.]

Masuel. We must add to the M. E. Dict. the word *masuel*, a little mace, a kind of weapon; O. F. *maçuele* (Godefroy), also spelt *massuele*, *masuele*. Cotgrave gives:

Massue, 'a club,' which is the same word, without the dimin. suffix. It occurs twice in Rich. Coer de Lion, ed. Weber, 351, 5660. In the latter place Weber has spelt it *masnel*, with *n* for *u*; and in the former place he actually has *mansell*, probably a misprint for *masnell*, which means *masuell*, as before. In both places the line scans better with the right form. In l. 351 read: 'Forth he took a *masuël*,' in three syllables. In l. 5660, scan the line: 'By that o | ther | syde | his *mas* | *üel*.' The Late Lat. form would be *maxucella*, as it is a fem. form; see *Maxuca* in Ducange. [92; 12.]

Maunder, to drivel. The verb *to maunder* was a cant word, meaning to beg, and occurs in Beaumont and Fletcher; see Nares. Secondly, it meant to grumble, in which sense it also occurs in the same; see Nares. This sense of grumble easily arises from that of whining like a beggar. Thirdly, it came to mean to talk idly, to drivel; not a very different sense. The verb seems to have arisen from the sb. *maunder*, a beggar; so that *to maunder* was to act as a beggar. Again, *maunder*, a beggar (also in Nares), was made from the verb *maund*, to beg, used by Ben Jonson (Nares). Nares suggests that it meant, originally, to beg with a *maund*, or basket, in one's hand for the reception of victuals. This is one of those desperate guesses in which I have no faith. *Maunds* were baskets for flowers, herbs, or household merchandise; and the explanation is very forced. It is much more likely that the verb *to maund* is of F. origin. The F. *mander*, to command, sometimes meant to demand also (see Godefroy). It may easily have been confused with *mendier* (Lat. *mendīcāre*), to beg; for the O. F. *mendier* was sometimes spelt *mandier*, and the adjectives *mendi*, indigent, and *mendien*, begging, were also spelt *mandi* and *mandien* respectively (Godefroy). Hence I suspect that the E. *maunder* depends upon a confusion of the Lat. verbs *mandāre* and *mendīcāre*, and has nothing at all to do with A. S. *mand*, a basket. [89; 17.]

May-weed, a plant; *Matricaria inodora*, *Anthemis cotula*, &c. I make a note that *May* is here short for *maythe*, A. S. *mægþa*, *magepe*. See Britten's Plant-names and the A. S. Dict. [89; 17.]

Mazurka, a dance. Mr. Morfill has kindly suggested to me that the name properly belongs to the dancer rather than to the dance; for the literal sense of the Polish word *Mazurka* is 'a woman of Massovia or Mazovia,' which is the name of a province of Poland containing the city of Warsaw. Similarly there is a dance called the *Polonaise*, which is French for 'a Polish woman'; and the same explanation applies to *Polka*, which is the Polish word for 'a Polish woman,' the masc. form being *Polak*. Col. Yule, in his Glossary, notices that Browning twice calls a girl a *nautch*, whereas the word really means a dance. This is just the converse. See **Nautch** below. [85–7; 20.]

Mazzard, the head (Shakespeare). See Nares, whose suggestion is perfectly right, viz. that it 'was made from *mazer*'; comparing the head to a large goblet.' But, almost immediately afterwards, Nares quotes two passages in which he says it is 'corrupted to *mazer*.' Of course these two passages prove the exact contrary, viz. that *mazer* is the original form. The etymology of *mazer* is known; see my Dictionary. Wedgwood takes the same view. [89; 17.]

Mean, to moan; Mid. Nt. Dr. v. 1. 330. Ignorantly changed to *moans* in some modern editions; but it is quite right. *Mean* is the A. S. *mēnan*, to moan; whereas *moan* should answer to a sb. **mān*, as yet undiscovered. So also we say *to feed*, not *to food*. It has the correct vowel-change. [89; 17.] See below.

Mean it. In Merch. Ven. iii. 5. 82, a well-known crux, I propose to make no emendation, but to explain the passage as it stands. In Mid. English, a distinction was made between *mone*, sb., a moan, lament, and the derived verb *mēnen*, to moan, to lament; formed from *mone* just as

the verb *to heal* resulted from the adj. *whole*, A. S. *hāl*. This verb *mēnen* had the open *e*, which was represented in Elizabethan English by writing *ea*, as distinct from *ee*, the symbol for the close long *e*. In modern English, the sb. alone remains, and is now also used as a vb.; whilst the old verb is obsolete. I prove that Shakespeare knew and used this obsolete verb very easily, for it occurs in Mid. Nt. Dr. v. 1. 330, where 'she means'=she laments. Many editions needlessly alter this to 'she moans'; but, in the Globe edition, it is still preserved, though it is not in the Glossary. The phrase *mean it* is like *foot it*; the addition of *it* gives a generalising force. See many examples in Schmidt's Shak. Lexicon, s. v. *it*. Thus *mean it* signifies 'frequently lament'; which, for the sake of keeping the metre intact, may be paraphrased by *sorrow*, employed as a verb. If we now look at the whole passage, the sense comes out thus:

> 'For, having such a blessing in his lady,
> He finds the joys of heaven here on earth;
> And, if on earth he do not [sorrow,] then
> In reason he should never come to heaven.'

Jessica is arguing that Bassanio cannot 'in reason' expect joy in heaven unless he knows sorrow upon earth. Nevertheless, she allows him just one chance of gaining heaven, not 'in reason,' but by extreme care to live an upright life. 'It is very meet The lord Bassanio live an upright life.' I do not argue so much that my solution is right, as that this is the only good way of explaining the passage as it stands. The general allusion is, of course, to the well-worn medieval joke as to the superior chance of heaven which is the special perquisite of a married man. The highest authority on the subject is the Wife of Bath, who says, of one of her husbands—'in erthe I was his purgatorie, For whiche I hope his soulë be in glorie.' [1900.]

Meese, Mees, a mansion, manse, plow-land, &c. Nares

gives a quotation for *meese*, and says it means 'meads' or 'meadows'; but it means 'mansion.' Halliwell gives '*Meese*, a mead, field, or pasture,' which is still worse, and quotes 'a certain toft or *meese-place*.' In Cowel's Interpreter we get a glimpse of the truth; he gives: '*Mease*, messuagium, seemeth to come from the F. *maison*, or rather *meix*, . . . interpreted . . . *mansus*.' He adds, 'in some places called corruptly a *Mise* or *Miseplace*.' The hints at F. *meix* and Lat. *mansus* are both right. *Meese* is much the same as *manse*; see Late Lat. *mansus* in Ducange, who remarks that the word is found of all three genders, viz. *mansus*, *mansa*, *mansum*. His account is so full that little more need be said. The O. F. forms are various. Cotgrave gives '*mas de terre*, an oxe-gang, . . . having a house belonging to it'; also *meix*, *mex*, with the same sense. Godefroy gives *maise*, *meise*, *meize*, *meyse*, *meze*, *mase*, a herb-garden, habitation, both masc. and fem. The form in Cotgrave is masculine. The masc. forms answer to Lat. *mansus*, *mansum*, the fem. to *mansa*. All are from Lat. *manēre*, verb. Thus the notion of its being a corruption of *meads* or of *mead* is pure fiction. See *Chemis* in N. E. D. [89; 17.]

Melocotone, a quince; hence, a peach grafted on a quince. Nares gives the spellings *male-cotoon*, *melicotton*, and explains it as 'a sort of late peach.' His examples show that it was a kind of peach, and the same is true of the pl. *melocotones* in Bacon's Essay 46. Etymologically, the word means 'quince,' as will appear; but, as the term was applied also to a peach grafted on a quince, the sense of 'peach' is, apparently, the only one in English authors. Mr. Aldis Wright has kindly helped me with this word, which I at first identified with the Italian form. Mr. Wright says: 'It comes from the Span. *melocoton*, which is a peach grafted on a quince. Hence it is sometimes called a yellow peach, and sometimes a yellow quince; so that Nares is right in describing it, though his etymology is naught. [Nares thinks it has to do

with *cotton*, which is not the case.] In Percyvall's (1591) and Minsheu's (1599) Spanish Dictionaries *Melocoton* is defined as a peach. In Captain Stevens' it is called "the melocotone peach," and he is followed by Pineda and Delpino.' Minsheu's Span. Dict. (1623) has: '*Melocotón*, a peach.' Pineda (1740) gives two entries: '*Melocoton*, the Melocotone Peach'; and '*Melocoton*, s.m. a yellow quince, or the quince-tree in which the Peach is grafted.' The cognate Italian word is given in Florio (1598): '*Melacotogno*, the fruite wee call a quince'; compounded of *mela*, 'any kinde of apple,' and *cotogno*, a quince. The Late Latin Dict. of Ducange has: '*Cotonum* (or *Cotoneum*) *pomum*, Ital. *cotogno*, F. *coing*,' i. e. a quince. I suppose that *cotoneum* is a mere variant of *cydonium*; see *Quince* in my Dictionary, and in the Supplement to it. [89; 17.]

Menial. This word is, of course, an adjective formed from the O. F. *maisnee*, a household. But I have not found any example of this adjective, in a French form, in the Dictionaries. I therefore note that it occurs, in Anglo-French, in a passage in the York Wills. 'Jeo devyse que touz ceaux, qui a moy appendent *meignialx* en ma maison, soient vestuz en bluw a mes costagez,' I will that all those who belong to me as menials in my house, be clothed in blue at my cost; Testamenta Eboracensia, vol. i. p. 198 (A. D. 1394). [85; 6.]

Merelles, a game originally played with counters. Also spelt *merils*; and in Shak. *nine-men's morris*, Mids. N. D. ii. 1. 98. Of F. origin. Cotgrave has: '*Le Jeu des Merelles*, the boyish game called *Merils*, or five-penny *Morris*; plaied here most commonly with stones, but in France with pawns, or men made of purpose, and tearmed *Merelles*.' The Mod. F. has *marelle*, which is explained to be the game played with counters called in Mod. F. *méreau*, and in O. F. *merel*. There are thus two forms; O. F. *merelle*, fem., and O. F. *merel*, masc. The latter appears to be the original, and

appears also as *marel*, meaning a counter, a medal, orig. a bit of common metal, usually lead, which was used as a counter or ticket for various purposes, especially of calculation or as vouchers. The masc. form *marel* would make the pl. as *mareaux*, and this is the particular form which appears in Eng. as *morris*. For information, see *merel*, s.m., and *merele* or *merelle*, s. f., in Godefroy; and *merallus*, *merellus*, in Ducange. The O. F. *merelier* meant the board on which the game was played. The ultimate etymology is doubtful; but, as the Lat. *merallus* sometimes meant 'a piece of money of small value,' and Ducange gives a verb *merāre*, to distribute alms, I think it is highly probable that these words are from Lat. *merēre*, *merērī*, to earn, deserve. It appears that these counters were actually given to chaplains as vouchers for the masses they had said. They could, of course, claim payment accordingly. [88; 10.]

Mes, a good position for taking aim. This word occurs twice in the Rom. of the Rose, though it does not appear in the editions. It so happens that in both cases (ll. 1453, 3462) it occurs in the same phrase, viz. *at good mes*; and in both places it has been turned by the editors (except Thynne) into *at goodness*, though this yields no sense. *Mes* is a real word, and an old Anglo-French hunting-term. It represents a Lat. *missum*, and signifies a good place for aim, a good place for a shot. Thus, in a lay by Marie de France, entitled Guigemar, l. 87, a man tries to shoot at a deer. 'Trair voleit, si *mes* eust,' i. e. he wished to pull the bow, if he could get a good shot. And, in Gaimar's Chronicle, there is a most interesting example, with reference to Sir Walter Tyrrel and King William Rufus. It is said of Tyrrel that when 'le grant cerf a *mes* li vint, Entesa l'arc,' i. e. when the great stag came within range he drew the bow. The arrow missed the stag, as we all know, and killed the king. The E. phrase *at good mes* represents an A. F. *a bon mes*, i. e. within range, in a favourable position for a shot. When this is seen, both

passages become easy. In the former, the writer says that the God of Love came after him with a bow:

> 'Right as an hunter can abyde
> The beste, til he seeth his tyde
> To shete, at good mes, to the dere.'

In the latter passage we have the lines:

> 'Suffre, I rede, and no boost make
> Til thou at good mes mayst him take.'

The original French has *en bel leu*, in a good position, [*or* within range], in the former passage, and *en bon point* in the latter passage, with the same sense. [92; 12.]

Mididone, forthwith. It occurs in Weber's Met. Rom. iii. 54, 57; Seven Sages, ll. 1368, 1442. Really two words; *mid idōne*, with its being done, i.e. immediately afterwards; from A. S. *mid*, with; and *gedōn*, done. Weber's comic explanation—'at midnight'—seems to be founded on the fact that F. *midi* means 'midday.' [91; 3.] See **Bedene**.

Milk. The A. S. strong verb is not given in Bosworth's Dictionary. But it is duly given in Toller. The verb is *melcan*, pt. t. *mealc*, pp. *molcen*. [89; 17.]

Milliner. That the word *milliner* originally meant a seller of '*Myllain* bonets' is generally accepted; see Palmer's Folk-Etymology. But I here note that the right reference to the passage which proves this, is to The Privy Purse Expenses of Henry VIII, ed. Nicolas, p. 337, quoted in Croft's edition of Sir T. Elyot's The Governour, vol. ii. p. 19, note *b*. Here the seller of 'Myllain bonets' is named 'Chrystopher Myllonere.' [85; 11.]

Minx, a pert, wanton girl. This word occurs in Twelfth Night, iii. 4. 133. Mr. Wright, in his note on the line (l. 114 in his edition), says it is 'of very certain meaning, but uncertain etymology'; and shows that it occurs in Cotgrave, s.v. *Gadrouillette*, and again, s.v. *Obereau*. Cotgrave calls it 'a feigned word, appliable to any such cattle.' In

my Dictionary, I have suggested a connexion with the M. Du. *minneken*, my love; but I add, that this does not account for the *x*. I have now another derivation to propose, in which I have much more faith. I still hold that it was a cant word, introduced, as so many were in the Tudor period, from the Netherlands. It is precisely the E. Friesic *minsk*, also found in Low German (Bremen dialect), though the usual Dutch spelling is *mensch*, as in High German. Koolman also gives the West Friesic *minsche*, O. Fries. *minscha*, mod. Fries. *minsk*, so that there is plenty of authority for the vowel *i*. The point of this derivation lies in the precise equivalence of the terms. As to the sense, Koolman explains that all depends upon the gender. If the word is masculine, it means a reasonable being; but if neuter, it is applied to the female sex only, though not altogether (as he says) in a bad sense; as *wat wil dat minsk*, i. e. what does the creature want? The Bremen *minsk* is chiefly used of a woman, especially if one speaks of her with a touch of contempt; the phrase *sik beminsken* means to marry, i. e. to be-minx oneself. In German *der Mensch* means 'the man'; but *das Mensch* means 'the wench, the hussy.' As to the further etymology, see *Mensch* in Kluge. [85; 11.]

Mistery. The usual glossaries to Chaucer do not notice his use of *misterie* in the sense of 'ministry'; but an example is given in the Century Dictionary, s. v. *Mystery*. There is another example of it in Morris' Chaucer, iii. 348, l. 4, where it translates the Lat. *officium* of the Vulgate (1 Sam. ii. 12, 13): 'nescientes *officium* sacerdotum ad populum.' The Century Dict. explains it as formed by O. F. *mestier*, with added *-ie* or *-y*. I regard it as formed from the Late Lat. *mistērium*, a shortened form of *ministērium*. The ultimate origin is the same either way. [91; 3.]

Mite, a small coin. I have given the derivation from the M. Du. *mijte*, *myte*. As a fact, I now suppose that we did not take it immediately from Dutch, but from the O. F. *mite*,

which occurs, according to Godefroy, as early as 1332. He tells us that it was an O.F. name of a Flemish coin. [89; 17.]

Mob. That *mob* is a contraction of *mobile* is most clearly shown by the fact that Dryden writes *mobile* in his Don Sebastian, Act i. Sc. 1; whereas in Act iii. Sc. 3 of the very same play, the word is *mob*. The date of this play is 1690. Nares points out that it is spelt *mob* in 1692. Mr. Terry observes, in N. & Q., 6 S. xii. 406, that the form *mob* occurs in John Wilson's Belphegor, licensed Oct. 13, 1690, at p. 380 of the reprint in 1874. Since then, a still earlier example has been pointed out by Mr. A. Wallis, in N. and Q., 6 S. xii. 501:—'*Belfond, sen.* The *Mobile!* That's pretty!'—Shadwell, Squire of Alsatia, 1688, 4to, p. 3; whilst at p. 59, Sir William says to the rabble—'Here, honest *Mob*.' It is spelt *mobile*, says Mr. Wallis, in the preface to A Satyr against Commonwealth, London, 1684, fol. Hence the earliest date yet found is 1688. [85; 11.]

Moccassin. Said to be an Algonquin word. This I have verified. In the Lexique de la langue Algonquine, by an author named Cuoq, published at Montréal in 1886, at p. 199, I find: '*Makisin*, chaussure (dont les Anglais ont fait *moccassin*).' Capt. Smith (ed. Arber), p. 44, gives: '*Mockasins*, Shooes,' in his list of Indian words; see also p. 381. [88; 10.]

Moidore; see **Moy** (below).

Molland, high ground. In Halliwell and Wright's additions to Nares. It stands for *moor-land*. [89; 17.]

Monnets. Halliwell and Wright's additions to Nares quote a passage from Saunders' Physiognomie (1653) to this effect. 'Little ears denote a good understanding, but they must not be of those ears which, being little, are withall deformed, which happens to men as well as cattel, which for this reason they call *monnets*; for such ears signifie nothing but mischief and malice.' The explanation given is 'small

deformed ears,' which is palpably wrong; the context clearly shows that the term was applied to *cattle* that had small deformed ears. What is the precise joke I do not quite understand; but I believe that the word is simply the O. F. *monnet*, variant of *moinet*, a monk, dimin. of *moine*. We also find the fem. *moinette*, a nun. The tonsure gave a peculiar look to the head and ears. [89; 17.]

Montanto, **Montant**, terms in fencing. Ben Jonson has *montanto*, and Shakespeare *montant*; see Nares. Schmidt says the latter is the F. *montant*, which Cotgrave explains by 'an upright blow or thrust.' I draw attention to the form *montanto*, to remark that it is not Italian, but Spanish, and a corruption of *montante*, just as *tomato* is of the Span. *tomate*. Minsheu's Span. Dict. gives: *montante*, 'a two-handed sword.' The Span. *montar* means 'to mount a horse'; so *montante* is a 'mounting-sword,' i.e. a horseman's sword. A two-handed sword is just suited for a horseman, and its best use is to cut straight downwards. Hence Span. *montante* and F. *montant* meant 'a downright blow,' which is precisely what Cotgrave meant by 'upright blow.' [89; 17.]

Moo. When we apply the verb *moo* to describe the lowing of cows, no doubt we feel the word to be expressively imitative. At the same time, it is probably not original; for it exactly corresponds to the O. F. *muir*, Norman dial. *muir* (Robin), with the same sense; and this is merely borrowed from Lat. *mūgīre*. It is the Latin word that is imitative, and we have done no more than copy it. The A. S. verb is *hlōwan*, E. *low*. [1900.]

Moose. The Algonquin name is *mons* (with *n*, not *u*). See Cuoq, Lexique de la Langue Algonquine, Montréal, 1886. [88; 10.]

Moy, a piece of money. Nares shows that *moy* is twice used by Pistol in the sense of 'piece of money'; see Hen. V. iv. 4. 15, 22. Mr. Wright says that 'Douce pointed out that *moidore* was of Portuguese origin, *moeda* (= *moneta*)

d'ouro [money of gold], and that it was unknown in England in Shakespeare's time. He himself derives *moy* from the French *muy*, *muid*, a bushel.' I do not accept Douce's conclusion. There is no necessity to explain it with reference to the particular Portuguese coin called the *moidore*. It is simply the general Portuguese term *moeda*, meaning 'money, coin, or specie'; Vieyra. This general term is far older than the derivative *moeda d'ouro*. Pistol's speech occurs in his dispute with his French prisoner, so that *moy* is, in all probability, a French modification of the Portuguese *moeda*. That there must have been such a modification is obvious from the word *moidore* itself. I have given the usual derivation of *moidore* from the Port. *moeda d'ouro*, which is the Port. name for that coin; but I now believe this to be a mistake, and that the word was not borrowed by us from Portuguese directly, but came to us in a Frenchified form. It is clear to me that the syllable *-dore* is precisely the French *d'or*, a translation of the Port. *d'ouro*. And in the same way, the syllable *moi-* is a French pronunciation of the Port. *moeda*. The word *moidore* is not in Littré, but that does not prove that it was never in use. I have little doubt that it must have been in use for a short time at least, probably about the year 1700. Similarly *moy* or *moie* may easily have been a French cant term for money, modified from the Port. word. There is at present a Brazilian gold coin, called simply *moeda*, worth £1 15*s*. 7*d*. See Engl. Cycl., art. *Money*, col. 736. [85; 11.]

Moysoun, measure, size; Rom. of the Rose, 1677. Not connected, as suggested in Bell, with *moisson*, harvest, but the same as O.F. *moison*, size, Lat. acc. *mensiōnem*. See *moison* in Stratmann. [91; 3.]

Mug. The word *mug* does not, as far as I know, occur in M.E. The earliest quotation I can find for it is in the compound *clay-mug* (not in N.E.D.); in G. Douglas, ed. Small, iii. 145, l. 17. *Mugge* occurs in Levins, explained as

'potte.' Modern Irish has *mugan*, 'a mug,' doubtless borrowed from E.; also *mucog*, 'a cup,' which may be from the same. The word was probably imported from Holland. For, though not given in the ordinary Dutch Dicts., I find traces of it in Friesic. Thus, in Molema's Dict. of the dialect of Groningen, I find in the Supplement, at p. 543, the word *mokke*, explained as 'a porcelain or earthen drinking-vessel, of cylindrical shape, with one handle,' which is an exact description of a *mug*, and can hardly be other than the same word. If so, the *k*-sound has been voiced to *g*; of which (perhaps) we find a trace in the Irish *mucog* as compared with *mugan*. Again, in Koolman's E. Friesic Dict., I find *mukke* described as meaning 'a cylindrical earthen vessel about 5 inches across, and from 15 to 18 inches high, formerly used for the particular purpose of keeping syrup in.' This is the better form, as it explains the E. *u* more clearly. The word is very obscure, and I can find few traces of it, except the forms *mugge* and *mugga* in Norw., and *mugg*, given as a Swedish word by Öman, but apparently quite modern, as it is unnoticed by Ihre and Widegren. These must likewise be borrowed forms, as they have *gg* for *kk*. Indeed, the mod. Swed. *mugg* may have been borrowed from English, as it is monosyllabic. There is also a trace of it in French. In Le Héricher's Dict. of the Norman dialect, we find: '*Moque*, grande tasse,' with a note that it corresponds to the E. *mug*; and Moisy has '*Moque*, tasse sans anse.' It is clear that the word is Germanic, the oldest form being *mukke* or *mokke*. [99.]

Mulatto. Our *mulatto* is borrowed from Span. *mulato*. The usual etymology is from Lat. *mulus*, a mule; though the proper derivative of *mulus* is Span. *muleto*, explained in Minsheu's Span. Dict. (1623) as meaning 'a he-colt of an horse and an asse.' But it is not at all clear that there is any connexion. Minsheu gives *mulato* separately, and explains it to mean 'the sonne of a black Moore, and one of

another nation.' I think the etymology given in Devic's Supplement to Littré is far better; it is much closer as regards the sense. He follows Engelmann in deriving it from the Arab. *muwallad*, explained in Richardson's Dict., p. 1528, as 'procreated, begotten; also a foreigner, not a true Arabian.' Devic says it is found with the sense of 'one born of an Arabian father and a strange mother,' or 'one whose father is a slave and whose mother is free.' This agrees so exactly with Minsheu's definition that it can hardly fail to be right. The Arab. word is a participial form, allied to *walad*, a son; Rich. Dict., p. 1656. [88; 10.]

Mulligatawny, a hot soup. From the Tamil *milagu-tannīr*, lit. 'pepper-water' (Yule). I am told that it is the former part of the word that means 'pepper,' and the latter that means 'water.' [85–7; 20.] Cf. Tamil *tannīr-kāl*, a water-course (H. H. Wilson).

Mundungus, ill-scented tobacco. (Span.) This curious word is somewhat famous for its occurrence in l. 21 of that excellent poem by Philips called The Splendid Shilling, written in 1703; see Johnson's Dictionary. Bailey says that it was applied to anything having an offensive smell. *Mundungus* is a Latinised form of the older term *mundungo*, a name for ill-scented tobacco, used in 1689; see Nares. It can hardly be doubted that we borrowed the word from the Span. *mondongo*, which properly means hog-puddings or tripes, a strong-smelling dish sold to the poor. I find a MS. note by Dr. Pegge, in which he refers us to the Life of Gusman de Alfarache, 1622, fol., p. 39, and part ii. p. 274. *Mondongo* is probably allied to the Span. *mondejo*, the paunch of a pig or sheep stuffed with mincemeat. And, though the suffixes offer some difficulty, both of these words are almost certainly founded upon the verb *mondar*, to cleanse, to peel, to pick bones, from the adj. *mondo* (Lat. *mundus*), clean. It is rather curious that this Lat. word should have produced a derivative with so widely different a meaning. The spelling

mundungus may have been due to an association of idea with *fungus*. [85; 11.] Körting derives it from Arabic.

Mustang, a wild horse of the prairies. (Span.—Lat.) This word is derived from the Span. word now written *mesteño*, but formerly *mestengo*, as in Pineda's Dictionary (1740). This form is merely adjectival, and signifies 'belonging to a company of graziers,' because these graziers catch the *mustangs* and use them. The word for 'company of graziers' or of shepherds is *mesta*, which also meant formerly 'a fair for shepherds'; see Minsheu (1623). The Span. *mesta* answers to the Lat. fem. *mista* (also *mixta*), a mixed company or assembly; from *miscēre*, to mix, assemble. [85–7; 20.] *Add*—Or is it from Span. *mostrenco*, a strayed animal, which (according to Diez) is a derivative of Lat. *monstrāre*?

Mutchkin. A *mutchkin* is a Scotch liquid measure. It is rightly compared, in the Century Dict., with the Du. *mutsje*, with a similar meaning. But it should be noted that Mid. Du. employed the suffix *-ken* instead of *-je*, which takes us back to a form *mutsken*, or rather *mutseken*, as being the right Mid. Du. form whence the Scotch word was borrowed. I write this article in order to note that this very form, but slightly disguised as *mudseken*, appears in Kilian and Hexham; but is easily overlooked, owing to this inferior spelling with *d* for *t*. Hexham has: '*een Mudseken*, the Halfe pint of paris Measure; that is, sixeteene ounces; our halfe common Pinte, called in dutch *Vperken*.' Elsewhere he gives, somewhat inconsistently, '*een Uperken*, a measure of a quarter of a Pint.' This last word appears to be obsolete. [99.]

Myrtle; see p. 170, s.v. **Listre**.

Nautch, a kind of ballet-dance by women. (Hind.—Prakrit—Skt.) From the Hind. (and Mahratti) *nāch*, a dance; from the Prakrit *nachcha*, the same. This is from the Skt. *nṛtya*, dancing, acting; orig. fut. pass. part. of *nṛt*, to dance, act. See Yule. Hence the deriv. *nautch-girl*, a dancing-girl; cf. Skt. *nartakī*, a female dancer. [85–7; 20.]

Nenuphar, Nuphar. The yellow water-lily is botanically called *nuphar*, and the white one sometimes *nenuphar*. The account of *nenuphar* in Devic's Supp. to Littré should be consulted, but is not satisfactory. According to Vüllers, the Pers. *nūfar*, meaning a water-lily, is simply a contracted form of the older *nīlūpar*, also spelt *nilūpal*, *nīlūfar*, *nīlūfal*; see Richardson's Pers. Dict., p. 1620. The E. *nenuphar* is clearly an adaptation of the Pers. *nīlūfar*, with the substitution of *n* for *l*; and Devic notes that the form *nīnūfar* is found even in Persian. The Pers. word is unoriginal, being borrowed from the Skt. *nīlōtpala*, a blue lotus, this being the common kind of lotus. The Skt. word is compounded of *nīla*, blue, and *utpala*, a lotus; see Benfey, p. 113. *Utpala* is also a compound, the former element being the prep. *ud*, out; whilst the origin of *pala* is doubtful. Benfey suggests the root *paṭ*, to move. I am indebted to Prof. Cowell for his help as regards this word. [88; 10.] Cf. Late Lat. *nenufar*, Sinonima Bartholomei, p. 31.

Nest. I have given the old derivation of this word from a root NAS, to go to, to visit, as in Fick and Curtius. But it is now usual to follow that given by Benfey for the Skt. *nīḍa*, which is explained as being a contraction from *ni-sad-a*, a place to sit down in; according to which view, *ni*, i. e. down, is a prefix, to be compared with E. *ne-ther*, the comparative form from the same base; and the real root is SED, to sit. For the full explanation see Kluge, s.v. *Nest*; and Douse, Introd. to Gothic, p. 45. [88; 10.] See Brugmann, ed. 1897, i. § 81.

News. The way in which the form *news* arose is not clear. I know of no quotation for it earlier than one from the Kingis Quair, st. 179. *New-es* occurs as a gen. sing. in Genesis and Exodus, 250: *Ilc kinde newes*, 'each kind of what was new.' It is not impossible that a gen. sing. became a nom. plural. At any rate, we find, in Dutch, the adj. *nieuw*, 'new,' and the pl. sb. *nieuws*, 'news.' But it

looks as if the Du. word began life as a gen. sing. In Hexham, it only appears in one compound, viz. *nieuws-gierigh*, 'covetuous or desirous after Newes or Novelties.' This seems to show that the English *newes* is older than the Du. *nieuws*, and that the E. word was regarded by Hexham as a plural. But the most interesting forms are those given by Sewel. He gives Du. *nieuws* as a neut. sb., meaning 'news.' He does not say it is plural. His examples are: *wat nieuws is 'er?* 'what news?'—*'t is iets nieuws*, 'it is a new thing'—*dat is hem niets nieuws*, 'that is no new thing to them.' This reminds us of the Lat. *quid noui* and *nihil noui*, and suggests a gen. sing. origin. He also gives *nieuws-gierig*, 'eager of news.' We require full quotations to settle the matter. [99.] It is easily settled, if we suppose that *newes*, in the modern sense of tidings, arose as a translation of the Mid. Lat. *nova*, neut. pl., new things. In the Earl of Derby's Expeditions (1390–3), ed. Miss L. Toulmin Smith (Camden Soc.), p. 107, l. 10, we find: 'Cuidam naute Anglico portanti *nova* de partu Hounfredi filii domini sui'; and at p. 109, l. 30: 'Nuncio socii Marescalli pro eo quod portauit *certa nova* de marescallo.' Cf. The Kingis Quair, st. 179 (as above): 'Awak! Awake! to thee, lufar, I bring The *newis* glad,' &c. See N. and Q., 9 S. vi. 188. [1900.]

Nightshade. The true A. S. form is *nihtscada*, which does not appear to be derived from *sceadu*, shade, shadow. Cf. Du. *nachtschade*, M. Du. *nachtschaede*; though in this case, M. Du. *schaede* might mean 'shade.' The mod. G. form is *nachtschatten*, as if from *schatten*, shade; but the O. H. G. *nahtskato*, lit. 'night-shade,' was only applied to denote 'obscurity,' and not to the plant, which is only found in M. H. G., in the form *nahtschate*. Most likely, the second part of the word does not mean 'shade' at all, but is from some other source. It is very singular that the name for the *Solanum nigrum* or garden nightshade is given by Rietz in the Swed. dialect-form *nattskategräs*, lit. 'bat-grass,' from *natt-*

skata, a bat, and *gräs*, grass. The Swed. *skata* (without the *natt*) means a magpie, like Dan. *skade*; so that *natt-skata* originally meant a 'night-bird.' [Cf. G. *nachtschade*, a goat-sucker.] It thus seems probable that the name of the *night-shade* arose from association with a bat, in a way which remains unexplained. [1900.]

Nizam, the title of a ruler in the Deccan. From the Arab. *niḍhām*, government, which the Persians pronounce as *nizām*. Though the proper sense is 'government,' it is used as a title, as in the phrase *nizāmu-'l-mulk*, governor (lit. order) of the empire. From the Arab. root *nazama*, he arranged or governed; see Devic and Richardson. [85–7; 20.]

Noose. The etymology of *noose* has been wholly missed, because etymologists have tried to connect it with F. *nœud*. The true answer is, that it is not derived from Northern F., but from Provençal; being imported probably by English sailors, who, as soon as they arrived at Bordeaux, had to moor their ship by a *noose*, so that it was the first word which they would learn. The Gascon *nus*, Prov. *nous*, means a slip-knot, or a noose for mooring ships. It is not derived from the Lat. acc. *nodum*, like the F. *nœud*, but from the Lat. nom. *nodus*; which makes all the difference. Cf. Prov. *nous de l'araire*, a noose for mooring ships; Gasc. *nouset*, a knot, *nousera*, to tie a knot; Prov. *nous courrént*, a running noose. A Provençal proverb shows that *nous* was also used in the sense of a noose of a halter, by which men were hung. See Moncaut and Mistral. [1900.]

Nosegay. The word *gay* means a collection of gay flowers. There is a good example in Golding's Ovid, ed. 1603, fol. 47, back:

> 'And (as it chaunst) the selfe same time she was a-sorting *gayes*
> To make a Posie, when she first the yong man did espie.'

[85–7; 20.]

Notch. It is assumed, in all the Dictionaries, that *notch* is, in some mysterious way, another form of *nock*, a statement

which seems to me very unlikely, from a phonetic point of view. We do not find that *lock* becomes *lotch*, or that *neck* becomes *netch*. I believe that the right solution is something very different. *Nock* appears first, as far as I know, in Chaucer, Rom. Rose, 942, where some arrows are described as being '*nokked* and fethered aright.' The verb *to nock* seems to be from the sb.; and the sb. *nock* corresponds to M. Du. *nock*, M. Swed. *nocka*, a notch, or incision.

The resemblance between the words seems to be accidental; and *notch* appears to be a new form of the M. E. *oche*, a notch, a word of French origin. Thus Cotgrave has M. F. *oche*, 'a nick, nock, or notch, the cut of a tally,' and the verb *ocher*, 'to nick, nock, notch, to cut as a tally.' That this form *oche* should acquire an initial *n* by confusion with *nock*, which accidentally coincided with it in sense, is probable enough; we have several examples, such as *newt*, *nuncle*, in which an *n* has been acquired, and others, as *adder*, *augur*, *umpire*, in which it has been lost. Palsgrave has: 'Nocke of a bowe, *oche de l'arc*; Nocke of a shaft, *oche de la flesche*.' It only remains to find the use of the form *oche* in M. E. as well as in French.

This is not an easy matter, as the two words were soon assimilated by the use of the same initial letter. Hence I have only found at present the verb *ochen*, and not the sb. *oche*. However, *ochen* is duly given in Stratmann: '*Ochen*, from O. F. *ocher*, *hocher*, to notch, nick'; with two references to the Allit. Morte Arthure, ll. 2565, 4245. The O. F. *oche* is of unknown origin. [1900.]

Not-pated, having the hair cut short; 1 Hen. IV. ii. 4. 78. Schmidt is in some doubt as to the sense; but there need be none. See *Nott*, *Nott-pated* in Nares, who says that it is from the verb '*to nott*, to shear or poll, which is from the Saxon *hnot*, meaning the same.' He has got the right idea, but gives it the wrong way about; and it is extraordinary to find him speaking of the A. S. *hnot* as being a verb. The

A. S. *hnot* is an adjective, meaning close-cut or shaven; hence *not-pated* is formed at once, without any verb at all. Finally the verb *to not* or *nott* is formed from the adjective, and is a much later word. I find no example of it in M. E. For the adjective, see *hnot* in Stratmann. [89; 17.]

Nullah. From Hind. *nāla*, a water-course (Yule). [85–7; 20.]

Numbles, the entrails of a deer. (F.—L.) M. E. *nombles*, Cath. Anglicum, p. 256, and note.—M. F. *nombles* (*d'vn cerf*), 'the numbles of a stag'; Cotgrave.—Late Lat. *numbulus*, used for *lumbulus*, dimin. of *lumbus*, loin. See *nombles* in Littré. (Suggested by Mr. Mayhew.) [88; 1.] The M. E. form is *noumbles*, Gawain and the Grene Knight, 1347; also *nombles*, Wright's Vocab. 569. 20; see also Prompt. Parv. p. 360; and Way's note. It follows that *numble* is the dimin. form corresponding to *loin*. See Littré and Scheler; also Ducange. *Numbles* also appears as *umbles*; hence our 'humble pie.' [88; 10.]

Obsidian, a kind of vitreous lava. (L.) It is, perhaps, worth while to point out that this name may have originated in a mistake. The usual account, correct as far as it goes, is founded on a statement in Pliny, bk. 36, ch. 26, which in Holland's translation runs as follows:—'There may be ranged among the kinds of glasses, those which they call *Obsidiana*, for that they carry some resemblance of that stone, which one *Obsidius* found in Aethyopia'; vol. ii. p. 598. But Lewis and Short point out that the right readings in this passage are *Obsiana* and *Obsius*, and add the remark that 'the older editions of Pliny read *Obsidiana* and *Obsidius*; hence the name of *obsidian* as the name of the stone.' See also Holland's Pliny, ii. 629 a. [88; 1.]

Occamy. I make a note that this form of the word *alchemy* is not noticed as yet in the N. E. D.; it will be found in Nares. Miss M. Haig sends me an earlier example, with the spelling *occam*, in Hakluyt's Voyages, ii. 229, l. 3. [85; 6.]

Odam, son-in-law; King Alis. ed. Weber, 2081. Weber explains it wrongly, though rightly comparing G. *Eidam*. I note it because it is difficult to find in Stratmann, where it is entered under *āthum*. [92; 12.]

Ombre. We get a probable date for the introduction of this card-game into England from a hint given in Brand's Antiquities, ed. Ellis, ii. 450. 'The Spanish game of *ombre* is supposed by Barrington to have been introduced into this country by Catharine of Portugal, the Queen of Charles II, as Waller has a poem—On a Card torn at Ombre by the Queen.' The title of this poem is incorrectly given; it appears among Waller's epigrams, with the title—'Written on a card that her Majesty tore at Ombre.' Queen Catharine came to England in 1662; she ceased to be Queen in 1685. [85; 11.]

Omelet. Spelt *aumelette* in the Gazophylacium Anglicanum, 1689. A cross-reference for this spelling is not given in the N. E. D.; but is important for the etymology, as it is also spelt *aumelette* in Cotgrave. See my Dictionary. [89; 17.]

One. Already spelt *won* in the fifteenth century. See Zupitza's note to l. 7927 of Guy of Warwick; and l. 12 of Sir Amadas, ed. Weber. [85; 11.]

Ornithology. This apparently simple word is likely to give a lexicographer a great deal of trouble unless he happens to find the clue to the history of its introduction into English. In my Dictionary, I have stated, quite correctly, that it occurs in Blount's Glossographia, ed. 1674, where it is said to be 'the title of a late book.' This caught the attention of Professor Newton, whose intimate knowledge of the subject enabled him to declare, at once, that the statement in Blount is, at first sight, incredible, because the very earliest book on the subject is that by Francis Willughby, entitled, 'Ornithologiae Libri tres,' which was not published till two years *later* than 1674, viz. in 1676; whilst the English

version of the same book, by John Ray, entitled 'Ornithology,' did not appear till 1678, or two years later still; see Bohn's Lowndes, 1864, p. 2939. The puzzle is increased by observing that the edition of Blount's Glossographia published in 1674 is only the fourth edition; and the same statement is found (as at least I believe) in earlier editions, perhaps even in the first edition of 1656.

The solution of the difficulty is that *ornithology* is used in two senses. As regards the scientific use of the word, Prof. Newton is, as might be expected, perfectly correct. But that excellent and playful author dear to us by the name of Thomas Fuller had already appropriated the word in a humorous sense. In Bohn's Lowndes, p. 848, col. 2, we find the entry: 'Ornitho-logie, or the Speech of Birds, also the Speech of Flowers: partly morall, partly mysticall. London, 1663, 12mo, with engraved title.' Lowndes also notes an earlier edition, in 1655, containing 53 pages, besides title and dedication, two leaves. The work is anonymous, but it is always attributed to Fuller, and may easily be his. Observe that the first edition of this book, in 1655, preceded the first edition of Blount, in 1656, by just one year; which exactly fits the description of Ornithology as being 'the title of a late book.' I have seen a copy of the first edition of the work in the Cambridge University Library, and it is certainly not a scientific treatise in the ordinary sense. [85; 6.]

Orra, remaining, superfluous. (Scand.) The word *orra* is Lowland Scotch. The senses in Jamieson are various, but all arise out of the notion of remaining, superfluous, spare, extra, and the like. Burns, in his Jolly Beggars, says that they assembled for the purpose of drinking 'their *orra* duddies,' i.e. their spare garments, which they pawned for the purpose. Jamieson's suggestions as to the etymology are worthless. The word is precisely the Dan. *övrig*, remaining, spare, Swed. *öfrig*, cognate with G. *übrig*. And of course this adj. is from the Dan. prep. *over*, Swed. *öfver*; cf. G. *über*,

A. S. *ofer*, E. *over*. Thus *orra* = *over-y*. Cf. *o'er* for *over*. [85–7; 20.]

Ostrich. There is an early example of this word in 'plumes d'*oustrich*'; Testamenta Eboracensia, i. 227; A.D. 1398. [89; 17.]

Oubit, a hairy caterpillar; also spelt *woubit*, *wobat*, *vowbet* (for *woubet*); see Jamieson. The right M. E. form is *wolbode*, which occurs in Wright's Vocab. 706. 15 (cf. 766. 28), misspelt *welbode*, and explaining Lat. *hic multipes*. In the Shrewsbury MS. of the Ortus Vocabulorum, it is written *wolbede*, in which the second vowel is phonetically weakened. The etymology is easy, viz. from A. S. *wul*, mod. E. *wool*; and an A. S. form **boda* or **buda*, closely related to A. S. *budda*, a beetle. Cf. E. *bowd*, a weevil, and *bot*, a worm or maggot. Thus the sense is 'woolly worm,' i.e. hairy caterpillar. Of course, *wool* becomes *'oo'* in Lowland Scotch. (N. & Q., 7 S. x. 324.) [91; 3.]

Paddock. I have said that *paddock*, an enclosure, is a corruption of *parrock*. This is proved by the fact that '*Parrocks*' in the hundred of Twyford, Kent, is now known as *Paddock Wood*, where there is a railway station. See Archaeologia Cantiana, xiii. 128; Hasted, Hist. of Kent, 8vo, v. 286. [85; 11.]

Pail. This word is not of F. origin, as I have stated, but is a genuine E. word. The gloss which appears in Wright's Vocabularies, ed. Wülcker, col. 124, l. 2, as '*Gillo*, wægel,' is misprinted. The correct reading is '*Gillo*, pægel.' This correction is due to Kluge; see Anglia, viii. 450; and see his further remarks upon the word in Engl. Studien, x. 180. Hence the E. *pail* is from A. S. *pægel*, just as E. *nail* is from A. S. *nægel*. Cf. Low G. *pegel*, a measure for liquids, in the Bremen Wörterbuch. Hexham gives Mid. Du. *pegel*, 'the concavity or the capacity of a vessel or of a pot'; cf. also Dan. *pægel*, half a pint. The W. *paeol*, a pail, is, I suppose, merely borrowed from Mid. English. [88; 1.]

Paleis, Palis. There is a word in Chaucer's Boethius which does not seem to be explained with sufficient clearness. We know that M. E. *paleis* usually means 'palace'; but there is another *paleis*, also spelt *palis*, in Chaucer, which Dr. Morris and Dr. Furnivall explain by 'pale'; and the Lat. original has *uallum*. 'Pale' is not quite right, nor does it explain the form; the right sense is 'a set of pales,' i.e. a paling, or a palisade, a kind of stockade. The word is not plural, but singular; it is the O. F. *palis*, *paleis*, mod. F. *palis*; whence the verb *palisser* and the sb. *palissade*. The Late Lat. forms are *palitium* (whence F. *palis*) and *palacium* (whence O. F. *paleis*). I find that *paleis* occurs three times in Libeaus Desconus, ed. Kaluza, 1556, 1791, 1862; and in the first instance, at any rate, the sense of 'stockade' suits better than 'palace'; the various readings in l. 1556 present the forms *palysed*, i.e. provided with a palisade, and *palyd*, i.e. provided with pales; which renders my suggestion highly probable. The word is not in Stratmann. The same word occurs, spelt *palays*, in Gawain and the Grene Knight, 769. See **Pyked** below. [92; 12.]

Pall-mall. I have treated this word under *Mall* (2) in my Dictionary. In the Supplement (also under *Mall* (2)), I give the reference to N. & Q., 6 S. vi. 29, where Dr. Chance proves, at any rate to his own satisfaction, that the Italian *palla-maglio* meant ball played with a mallet, and therefore mallet-ball or 'mall-ball.' But it is at any rate certain that the word was not so understood in England. Perhaps wrongly, we took it to mean the converse, viz. ball-mallet, or mallet for playing at ball. This is shown by a quotation in Brand's Popular Antiquities (see Pall-mall in the index), which gives a reference twenty years earlier than any I have as yet observed. Brand says, 'In a most rare book, entitled the French Garden for English Ladies and Gentlewomen to walke in, 1621, in a dialogue, the lady says: "If one had *paille-mails*, it were good to play in this alley, for it is of a reasonable good length, straight and even." And a note in

the margin informs us: "A *paille-mal* is a wooden hammer set to the end of a long staffe to strike a boule with, at which game noblemen and gentlemen in France doe play much." Brand even gives an earlier quotation, dated 1598, which alludes to *palle-maille* as being a favourite exercise in France, and says that it had not, at that date, been introduced into England. The game was therefore introduced later than 1598, and earlier than 1621. Torriano, s.v. *Maglio*, says:—'also as *Pallamaglio*'; but he omits *Pallamaglio* in its due place. In the English index he explains *pall-mall* as *gioco di palla maglio*. [85; 11.]

Pamphlet. I have already expressed my belief that this difficult word is derived from the name *Pamphilus* or *Pamphila*. The only difficulty is to know who the person was from whom the form arose. In any case, I wish to draw attention to the following facts. One of the first persons to use the word is Hoccleve. He not only writes it *pamfilet*, but he pronounces it with three syllables. In Hoccleve's Poems, ed. Mason (1796), there is a poem addressed to Richard, Duke of York, father of Edward IV. It begins with the line—'Go, litel *pamfilet*, and streight thee dresse.' Secondly, the Knave of Clubs is sometimes called *Pam*. This is because he was called *Pamphile* in French; and Littré tells us that this is the proper name *Pamphilus*, but he does not know who is meant. My guess is this. The knave at cards was sometimes called *valet*; both *valet* and *knave* mean 'servant'; so the person here referred to was a servant. Why may he not be the *Panfilo* (i.e. *Pamphilus*) of Boccaccio's Teseide? He was the servant of the celebrated Palemone, and helped him out of prison. See Tyrwhitt's analysis of the Teseide, books 4 and 5. Tyrwhitt calls him *Pamphilo*. The editor of the Teseide, printed at Milan in 1819, calls him *Panfilo*. [This only explains the F. *Pamphile*; it seems best to refer *pamphlet* to *Pamphilus* or *Pamphila*, the name of a writer.]

Thirdly, the E. word is also spelt *panflet* or *paunflet*, with *n*. But, as I have just observed, the Italian name is also spelt *Panfilo*, with *n*. This is another link. [88; 1.]

Pandours, soldiers belonging to a certain Hungarian regiment. 'Hussars and *pandours*'; 1758; Foote, Devil upon Two Sticks, ii. 1. F. *pandour*; from *Pandur*, the name of a town in Hungary (Littré). [99.]

Paramatta. See **Parramatta.**

Parasang, a measure of long distance. The Gk. *παρασάγγης*, so familiar to readers of Xenophon, is well known to be an adaptation of an older form of the Pers. *farsang*, explained by 'a parasang, a league,' in Richardson's Dict., p. 1081. Vüllers suggests that the etymology is from Pers. *far*, put for *farā*, over against, and *sang*, a stone; so that it meant 'up to the stone' which was used to mark the distance; see the same Dict., pp. 1075, 854. The initial *p* is due to the Zend form (*para*) of the prefix, for which later Persian substituted *f*. There is, however, a difficulty about this derivation. There is little to show that Pers. *sang* is an Old Persian word. [But see Horn, Pers. Etymology, § 747.] [88; 10.]

Parget, to plaster a wall. Guided by the fact that this word also appears as *sparget* in M. E., I have supposed it to be a derivative of Lat. *spargere*. But the *s* may have been added afterwards, since we have in E. an intensive prefix *s-*, borrowed from the O. F. *es-*, from Lat. *ex-*. If so, the etymology may lie in another direction. A correspondent has kindly sent me the following. 'In T. Bond's Corfe Castle, Stanford, 1883, p. 107, an old account is quoted in which *pargeted* is Latinised by *perjactavit*.' I have since observed that, in Wright's Vocabularies, ed. Wülcker, col. 602, l. 7, is the entry: '*Perjacio*, Anglice, to perjette.' This certainly suggests that our word was originally *perjette*, and represents an O. F. **parjeter* and a Late Lat. **perjactāre*. Of this O. F. form, and of this Late Lat. form, I can find no very clear traces.

. . . I may add that in the Chanson de Roland, l. 2634, it is said of some lanterns, that they '*pargetent* tel luiserne,' i.e. spread abroad such a light; but it is thought that, in this instance, the O. F. *pargeter* answers to a Late Lat. *prōiectāre*, with the prefix *pro-*, not *per-*. [88; 1.] *Add*—In fact, the real source was the Late Lat. *prōiectāre*; but at a later period, owing to some confusion, it was considered as being due to *periactāre*. This is proved by the fact that the O. F. form was originally *porgeter*, which sometimes had the exact meaning *to parget*; see Godefroy. And Rémacle gives the Walloon, *porgeté*, to parget, as being still in use.

Parodie. This is among the words in Chaucer which Tyrwhitt says that he could not explain. The passage is in Troil. v. 1548:

> 'Among al this, the fyn of the paródie
> Of Hector gan approchen wonder blyve;
> The fate wolde his soule sholde unbodie.'

I think it is certain, from the form of the word, that it can be no other than the modern *parody*, from Lat. *parōdia*, Gk. *παρῳδία*. The lit. sense is 'a song sung beside,' and we might take it in the simpler sense of 'song.' I think Chaucer took it to mean 'story'; the sense is:—'the end of the story of Hector was quickly approaching.' We may observe that Chaucer uses 'tragedie' to mean 'lamentable story'; and we may note Dante's use of '*Commedia*.' A note in Bell's Chaucer explains it from the Gk. *πάροδος*, a passage, but used in the technical sense of the first appearance of a Greek chorus in the orchestra. But there are two fatal objections. First, the Gk. *πάροδος* would only have given *parod*; it could not easily have produced a trisyllable. Secondly, Chaucer knew no Greek to speak of, and he certainly had no copy of Liddell and Scott in which to hunt up the meaning of a technical term of the old Greek theatre. Bell's note adds: '*parody*, in the modern sense, has quite a different derivation'; which is precisely the point which I dispute. [91; 3.]

Parramatta. I have already explained that *parramatta* is a kind of cloth, named from *Parramatta*, in New South Wales. I have spelt it *paramatta* hitherto, with one *r*, as it is given in Black's Atlas. But a correspondent who lived there for two years tells me that it should have a double *r*; also, that it is a native name, and signifies 'place of eels.' On my asking which part of the word meant 'place,' I am told:—'It is a safe guess that *parra* means "eels," and *matta* means "place"; for *Parramatta* is on a river (of the same name), and *Cabramatta*, some ten miles distant, is not. Water in Australia, except in rivers, is very scarce.' [85; 11.]

Participle; see p. 170, s.v. **Listre**.

Partlet, a woman's ruff. I have not seen any satisfactory etymology of this word. In the Century Dictionary it is connected with *partlet*, a hen. I believe that the two words were originally quite distinct, but were gradually confused in spelling. *Partlet*, a hen, is spelt *Pertelote* in Chaucer; and it is asserted in the Century Dictionary that this *Pertelote* was a feminine name.

But the other *partlet* is remarkable for having, originally, no *r* in it. The M. E. form is *patelet*, which occurs in Rob. Henrysoun's Garmond of Gude Ladeis, st. 7, as the name of an article of female attire. This is precisely the O. F. *patelette*, given by Godefroy and Cotgrave. Cotgrave has it in the sense of a part of a bridle; but Godefroy gives it as a dimin. of *patte*, properly a bird's foot, but occasionally used in the sense of a band of stuff, or a flap of a garment. I think the right etymology must be looked for in this direction, though I do not quite see through it. Perhaps we receive further light by consulting *paitlattis* and *paitclayth* in Jamieson. Skelton has both *patlet*, in his Magnificence, l. 2100, and *partlettes*, in his Maner of the World, l. 163. In Fairholt's Costume, ii. 15, s. v. *Arming Doublet*, we have a remarkable mention (in 1513) of 'arming *patletts* of white satten quilted

and lined with lynen cloth, for my lord to wear under his harness.' [92; 12.]

Partridge; see **Listre**.

Pawn, at chess. Littré is wrong in connecting it with *paon*, a peacock. See O. F. *peon*, also *paon*, a foot-soldier, in Godefroy. E. *pawn* : O. F. *peon* :: E. *fawn* : O. F. *feon*. [91; 3.]

Pay, to pitch. I have shown (Suppl. to second edition of Etym. Dict.) that this probably answers to an A. F. form *peier*, 'to pitch.' See *poier*, in Godefroy, where he gives an example of the Northern F. *peier*, 'to cover as with a plaster.' [99.]

Peccary. The form *pécari* is French. It is from the native name *pakira*, used in Guiana. Mr. Platt, in N. and Q., 9 S. iv. 496, finds this name in two native dialects of the Carib family, the Ouayana and the Apalai (or Aparai), both spoken in Guiana. He refers us to vol. 15 of the Bibliothèque Linguistique Américaine, Paris, 1892. Pineda's Span. Dict., 1740, gives the Span. form as *pacquire*. [1900.]

Pechelyne. This word occurs in Morte Arthure, 1341; the sense being unknown.

The passage is one where a certain emperor threatens to deprive Arthur of all his possessions. He says he will not leave in Paris (which then belonged to Arthur) so much as 'his parte of a pechelyne.'

The O. F. *pescher*, to fish, occasionally appears without *s*, like the Mod. F. *pêcher*; see Godefroy. I take *peche* to be from O. F. *pecher*, to fish; and I explain *peche-lyne* to mean 'a fishing-line,' i. e. a line to catch fish with. This suits the context. Arthur is to lose all his possessions, and his men will have nothing to eat; they will not even have a fragment of a fishing-line to catch a stray fish with. The threat is sufficiently expressive. [92; 12.]

Pedigree. Explained in an excellent letter by Mr. C. Sweet, printed in The Athenaeum, March 30, 1895. The

older spellings show that the Anglo-French form must have been *pee* (or *pe*) *de grue*, lit. 'foot of a crane.' That *pee* was the A. F. form of F. *pied* appears from *cap-a-pee*, for which see the N. E. D.

Mr. Sweet further explained what the term 'foot of a crane' really meant. It was the old name for a mark resembling the modern 'broad arrow,' i. e. three short lines radiating from a common centre, like the three toes of a crane's foot. See the numerous uses of the similar term *patte-d'oie*, goose's foot, in Littré. This peculiar symbol was actually used in old pedigrees to signify the branching out of the descendants from the paternal stock. [Indeed, the symbol ⅄ is still in use as the 'pedigree-sign.'] I now give some references, to show that the older forms did not, as a rule, terminate in *-ee* or *-e*; neither did they, as a rule, employ the voiceless dental *t* (common at a later date), but rather the voiced *d*.

> 'That who so lyst loke and doe vnfolde
> The *pee de Grewe* of these cronicles olde.'

Lydgate, Siege of Thebes, fol. Ee 1, back, l. 7. Cf. the spelling *peedegrue*, in a poem by Lydgate, written in 1426, printed in Polit. Poems, ed. Wright, ii. 138. The less correct form *peticru* is given by Ducange.

In my larger Etym. Dict. I cite the spellings *pedegru*, *pedegrw*, *pedygru*, *pedegrewe*, as well as *petygru*, *petygrwe* from the Prompt. Parv. (1440); *petegreu* from a note in Hearne's Robert of Gloucester, p. 585; and show that the form in Palsgrave (1530) is *petigrewe*, whilst the fairly correct form *pedigrew* occurs as late as in the vocabulary by Levins (1570). More than this, I pointed out, as early as in the first edition of my Dictionary in 1882, that the known forms all point back to the sense 'crane's foot,' though I wholly failed to discover the reason.—N. and Q., 9 S. v. 172 (1900).

Peep. That this word is connected with the verb *to pipe*, and is of imitative origin, has been fairly proved. The difficulty is to see how the peculiar use of *peep* originated. Some

light is thrown upon it by Dutch, which has two forms of the verb, viz. *pijpen*, 'to pipe or whistle'; and *piepen*, 'to squeak,' like young birds or mice. My suggestion was, that the reference is to the fowler, who used often formerly to hide in a bush, stretching out rods covered with bird-lime, and then to allure them with a pipe, whilst he peeped out to see them come. This was founded on Cotgrave's explanation of *pipée*, as 'the peeping of small birds, counterfeited by a bird-catcher.' But this is somewhat far-fetched. Mr. Wedgwood's solution is, however, still less likely, viz. that peeping out is compared to a squeaky sound. I have found a solution which seems to explain the matter much more easily. In Molema's Dict. of Words used in the dialect of Groningen he explains that *piepen* means both (1) to cry *piep*, and (2) to *peep* through a hole, or to peep generally. He refers it to the game of hide and seek, as played by small children. The child who seeks another, and becomes impatient, often cries out—*piëp ijs*, and adds in a high squeaky tone—*piep!* Thus the word *piep* was used with particular reference to hiding and seeking, and easily became associated with the idea of peeping out. The article in the N. E. D. on the word *bo-peep* (also called *peep-bo*) should be consulted. This usually refers to a nurse, who covers and suddenly uncovers her face to amuse a child. It seems to me clear that the correct thing was for the nurse to say *peep* in a squeaky voice when her face was behind her apron, and then *bo!* as a mild form of alarm, on suddenly removing it. If I remember rightly, I have seen it and heard it so done. Thus the word *peep* is here a squeaky interjection, associated (in children's language) with the idea of partial concealment. Compare: '*Bo*, *Boe*, cucullus lugubris oculos faciemque obstruens; *Kijke-boe*, lusus puerilis, in quo alicuius oculi, manu linteove, etc., obtecti, subitò infantis in gratiam deteguntur.'—Ten Kate, Anleidning tot de Kennisse van het verhevene Deel der Nederduitsche Sprake, 1723, vol. i. p. 279. [99.]

Pentacle. There seems to be little doubt that *pentacle* answers to the M.E. *pentangel*, for which see Gawain and the Green Knight, l. 627. The fact that a *pentacle* usually meant a six-pointed star-shaped figure, whereas a *pentangel* signifies 'five-angled' is easily explained by two considerations. The first is the similarity of the two figures; and the second is, the partial ignorance of Greek in England in the fifteenth century. As to the figures, their similarity is proved thus.

The *pentacle* was formed by two equal and equilateral triangles, one above the other, disposed thus: ✡

The *pentangel* is described in Sir Gawain as being 'five-angled,' and also as being an 'endless knot'; i.e. the lines forming it were continuous. Hence its shape was this: ⛤

The substitution of the six-angled figure was natural enough. It was more easily connected with astrology, as it represented six of the aspects called 'trine'; whereas it was hardly possible to connect the *pentangel* with astrology in any way. [91; 3.]

Peridote, Perydote, the name of a precious stone. The pl. *perydotes* occurs in a list of precious stones in Emare, l. 155; in Ritson, Met. Rom. ii. 210. Godefroy gives O.F. *peridot*, with five variants, and nine examples. He describes it as being of a yellowish green, and less hard than rock-crystal. But what the etymology of the O.F. form is, I do not know. [91; 3.]

Pers, bluish gray; also, a thin stuff of that colour. M.E. *pers*, Chaucer, Prol. 439. From O.F. *pers*, bluish gray, in Bartsch's Chrestomathie. Late Lat. *persus*, *perseus*, bluish; see Ducange. And see *pers* in Littré. It seems to have denoted all kinds of bluish colours; and, according to Ducange, alluded to the colour of the peach. It came to mean quite a dark blue, quite the colour of indigo. Florio, s.v. *perso*, says it meant 'a darke, broune, black mourning colour. Some take it to be properlie the colour of dead

marierom [marioram]; for *Persa* is marierom. Some have vsed it for peach-colour.' He also gives *persa*, 'the herbe Margerome.' The flowers of marjoram are purple. The words relating to colours are usually very vague. In Ælfric's Glossary, we find: '*perseus*, blæwen,' i.e. bluish; see Wright's Vocab., ed. Wülcker, col. 163, l. 29. In any case, it is highly probable that the word is ultimately derived from the name of the country which we call *Persia*. [89; 17.]

Peruse. It is worth noting that *peruse* is actually found in its original sense of 'to use up,' or 'to wear out with use.' In the Naval Accounts of 1485, ed. Oppenheim, there is a short list of ropes, &c., that were 'spent and *perused* in a voiage into Lumbardye'; p. 57. And see O. F. *paruser* in Godefroy. [1900.]

Peter-see-me, a wine. Nares gives the name of a wine called *Peter-see-me*, *Peter-sa-meene*, *-semine*, &c. Thus, he quotes from Taylor's Workes, 1630, a line: '*Peter-se-men*, or headstrong Charnico.' Here the accent is on the *men*, and the wine is said, in one passage, to be Spanish. I have no doubt at all that the derivation is from *Pedro Ximenes*, because *Ximenes* is quite a common Spanish name; see Hole's Brief Biographical Dictionary. Further, the derivation of *Ximenes* is probably from the place-name *Ximena*, in Andalusia; see Pineda's Span. Dict. Pineda adds that *Ximena* is also a female name, of Arabic origin, and means 'bright.' *Ximena* was the wife of the Cid. [99.]

Pheeze; see **Feeze**.

Pheon; see **Feon**.

Philosopher; see **Listre**.

Picaninny, **Pickaninny**, a negro or mulatto infant. Webster guessed this to be from Span. *picade niño*, which gives no sense; I can only find *picado*, pricked, stung. Following this, Ogilvie made a better guess, viz. from Span. *pequeno niño*, i.e. young child. But I doubt this too, in some measure. I find that J. G. Stedman, who wrote an Expedi-

tion to Surinam in 1796, tells us, in vol. ii. p. 257, that he considered himself to be a perfect master of the language spoken by the black people in Surinam. In fact, he married a mulatto woman of unusually fine character, who saved his life, by careful nursing, three several times. He tells us that, in this dialect of the slaves, the word for 'small' was *peekeen*, and for 'very small' was *peekeeneenee*, vol. ii. p. 258. The word is obviously a diminutive of Span. *pequeño*, small; so that *niño*, a child, has nothing to do with it. The Span. diminutive suffixes are numerous, and words involving them may be formed at fancy. Del Mar's Span. Grammar (Lecture 7) gives the masc. suffixes *-in*, *-illo*, *-ito*, *-ico*, &c.; so that *pequeñin* is a possible form; fem. *pequeñina*. [89; 17.]

Add—The new edition of Webster gives a like explanation.

Pickaback. To carry a person *pickaback* is to carry him on one's shoulders; see Halliwell. The old form of the word is *pickapack* (Webster); or *pickpack* (Nares). *Pick* is the old form of *pitch*, and means to throw; the *pack* is the pedlar's pack. To carry *pickpack* is to carry in the way in which a pedlar *pitches* a *pack*, i. e. upon the shoulders. I find an example in The Rehearsal (1671), Act iv. sc. 1: '*Bayes* . . . With empty arms I'll bear you on my back. *Smith.* A pick-a-pack, a pick-a-pack,' i. e. in the manner of pitching a pack; where the former *a*=on, in. [85; 11.]

Pickle. We sometimes say of a boy, that he is a regular young *pickle*. No doubt this is in some way associated in our minds with the ordinary word *pickle*; but the connexion is not obvious, and I doubt if it exists. It is rather to be equated to E. Friesian *pökel*, a little deformed or stunted creature, a dwarf, actually used in the phrases *de lütje pökel*, the little creature, and *'n pökel fan kind*, a pickle of a child. This word is connected by Koolman with Icel. *pūki*, an imp, and the A. S. *pūcel*, prov. E. *puckle*, a goblin or demon; cf. *puck*, a goblin. In this view, a *pickle*, defined by Halliwell as meaning 'a mischievous boy,' is really 'a little puck'; or as

we sometimes say, 'a young imp.' If this be right, it is quite distinct from the idea of 'being in a *pickle*,' with which it is associated in the Century Dictionary. [1900.]

Pie, a pasty. Really from Late Lat. *pīca*, lit. magpie; perhaps from the miscellaneous nature of a pie's contents in medieval times. At any rate, in the Babees' Book, ed. Furnivall, ii. 36, l. 51, we find Lat. pl. *pice* in the sense of 'pies,' in close connexion with *Pastilli*, i. e. pasties. [91; 3.] N. B. Dr. Furnivall takes *pice* to mean 'magpies' here. But why are they associated with *pastilli*, and brought in *after* the birds?

Pilcrow, a paragraph mark. (F.—L.—Gk.) A *pilcrow* is a rather common old word, signifying a paragraph, and was particularly used of the mark now printed ¶. This mark was formerly used to denote the beginning of a new paragraph or section of a book or poem, and is common in MSS. It is sufficient to refer to Way's note on the word *Pylcrafte* in the Promptorium Parvulorum, and to Nares, s. v. *Pilcrow*. Wedgwood gives the etymology, but too briefly. Nares says: 'Minshew supposes it to be corrupted from *paragraphus*; but by what process, it is not easy to guess.' This is quite right; it is, in fact, a doublet of *paragraph*; and I will now show the full process, which may well be said to be difficult to guess.

First of all, the Lat. *paragraphus* became F. *paragraphe*. This is given by Cotgrave, who has: '*paragraphe*, a Paragraffe, or Pillcrow; . . . as much as is comprehended in one sentence or section.' The next form is *paragraffe*, just cited as an E. word from Cotgrave. After this, the middle *a* was dropped, and an excrescent *t* added at the end. This is quoted by Way from the Ortus Vocabulorum: '*Paragraphus*, Anglice, a *pargrafte* in writing.' The next step is the corruption from *pargrafte* to the form *pylcrafte* in the Promptorium. This is rather violent, but we must remember that the change of *r* to *l* is the commonest of all changes in every

Aryan language, that the prefixes *par-* and *per-* were convertible, and that the change from *per-* to *pil-* occurs in the common English word *pilgrim*, in which *per-* passes into *pil-* through the Ital. *pell-* in *pellegrino*. This shows the precise process; *pargrafte* became **pergrafte*, then **pelgrafte*, then **pilgrafte*, and finally *pilcrafte*, with *c* for *g*. The change from *g* to *c* easily took place when the original form had become entirely obscured. After this, a further corruption took place, from *pilcrafte* to *pilcrow*. This was due to mere laziness. The excrescent *t* was again dropped, giving *pilcraf*, and then the *-craf* became *-crow*. Hence we get the full order of successive forms, viz. *paragraphe*, *paragraffe*, **pargraf*, *pargrafte*, **pergrafte*, **pelgrafte*, **pilgrafte*, *pilcrafte*, **pilcraf*, *pilcrow*. Not all of these forms are found, but a sufficent number of them appear to enable us to trace the complete process; at the same time, it is highly probable that some of these steps were passed over by a sudden leap. We may assume, as sufficiently proved, that *pilcrow* and *paragraph*, words used with precisely the same meaning, are mere doublets.

I have already given this explanation of *pilcrow* in my Dictionary, s. v. *Paragraph*; but as my account, like Mr. Wedgwood's, is extremely brief, it seemed worth while to draw it out in full.

Curiously enough, the story does not end here. There is yet a third form of this unlucky word. Some people dropped the medial *-ag-* in *par-ag-raph*, thus bringing the two *r*'s together, and forming *paraph* or *paraf*. This also appears from the Prompt. Parv., which gives: '*Paraf* of a booke, or *paragraf*, Paraphus, Paragraphus.' The Old Spanish also has *parafo*; see Minsheu and Percyuall; the modern Span. has *parrafo*, as well as *paragrafo*. The form *paraffe* occurs also in the Catholicon Anglicum; and I take the opportunity of pointing out that Mr. Herrtage is wrong in identifying this with the M. F. *paraffe* or *paraphe*, given by

Cotgrave and Littré. The distinction is rather subtle. The M. E. *paraf* and Span. *parrafo* are both masculine, and represent the Gk. *παράγραφος*, a paragraph-mark; but Cotgrave's *paraphe* is feminine, and represents the Gk. *παραγραφή*, a marginal note. This is why the meaning of the F. *paraphe* is not 'paragraph' at all, but a flourish or subsignature under a man's signing of his name. [85; 11.]

Pile. *Pile*, in the sense of 'stake,' is the A. S. *pīl*, borrowed from Lat. *pīlum*, a pestle, a javelin, a stake. Lewis and Short tell us it stands for *pis-lum*, from *pisere*, occasional form of *pinsere*, to pound. The fact is rather that it stands for **pins-lom*, as noted in Brugmann, Comp. Gram., 1886, vol. i. § 208. [88; 10.]

Pin. I believe no reference has yet been given to show that this word occurs in A. S., although the form *pinn* was given by Somner. Authority for it has been found by Dr. Liebermann, who in his edition of an A. S. tract to which he gives the title of Gerefa, § 18, l. 6, gives us the phrase 'tó hæpsan *pinn*,' i. e. a pin, peg, or fastening for a hasp; see Anglia, ix. 265. It was clearly borrowed from the Late Lat. *pinna*, allied to *penna*. [85–7; 20.] See Toller.

Pinfold. I have already given this word as being for *pynd-fold*. A variant, without the mutated vowel, is the M. E. *poundfold*. I now find that the A. S. form is *pund-fald*, though not given in the dictionaries. In some boundaries in a charter dated 961 we find: 'of þam putte on hacan *pund-fold*; of hacan *pund-falde*,' &c.—Cartul. Saxon., ed. Birch, iii. 309. [88; 10.] Cf. A. S. *pynding*, a dam.

Pisane. This word is also spelt *pesane*, as in the Morte Arthure, 3458, and *pusane*. See *pusane* in Stratmann. Add to the references there given *pysane*, Libeaus Disconus, ed. Ritson, 1618, and *pisaine*, in the same, ed. Kaluza, 1708; and, probably, *pesant*, conjecturally explained by 'head-piece' in Fairholt's Glossary of Costume in England, and dated 1579. It seems to have meant a gorget, or neck-piece, fastened below

the helmet. Bradley proposes to connect it with the O. F. *gorgerette pisainne*, mentioned in Godefroy, s. v. *pisain*, i. e. an adj. formed from *Pisa*, in Italy. Godefroy also gives the adj. *pisanes* with the same sense, and with the example *elme pizane*, which I take to mean 'helmet of Pisa.' I conclude that the word is really formed from the place-name *Pisa*. *Milan* was likewise celebrated for cutlery and armour; cf. E. *milliner*. Ritson's Glossary to his Met. Romances gives a quotation from Grose: '3 coleretes *pizaines* de jazeran d'acier.' [92; 12.]

Pixy. The Devonshire *pixies*, or fairies, are well known; in Cornwall the form is not *pixy*, but *pisky*, which I believe to be older. I once thought that *pixy* might be connected with *puck*, and this guess has been copied into the Century Dictionary. But this requires the addition of *-sy*, and a mutation of *u* into *y*. There can be little doubt that the word is really Scandinavian; for there is no reason against the introduction of Scandinavian words into a county such as Devonshire, which is easily reached by sea. At any rate, it is well worth notice that the very word, with the same sense, is in use in Swedish dialects, particularly in South Sweden. Rietz gives the form *pysk*, more commonly *pyske*, *pjyske*, *pjäske*, *pjöske*, a little goblin; other forms are *pyssling* and *tomte-pys*, with the same sense. F. Möller, in his Glossary of words in use in Halland (S. Sweden), gives *pjäske*, pl. *pjäsker*, as meaning pixies, or little fairies; noting the English form. Rietz also refers to E. *pixy* as the nearest equivalent. Rietz connects it with a S. Swedish word *pus*, which means a devil. He also gives another word *pus*, which he explains by a little boy, and connects with *pysk*, a little deformed man, and *pjäske*, a dwarf. I can find no further illustrations. [1900.]

Add—Ross gives Norw. *pjusk*, an insignificant person.

Plack, a small Scotch coin; a third of a penny. This is rather an old word. It occurs in A. Montgomery's Cherry and Slae, l. 1153; pr. in 1597. Jamieson shows that it was

struck in the reign of James III, ab. A.D. 1483. It is sometimes derived from F. *plaque*, but this can hardly be right; for, although this is the same word, we see from Cotgrave that the F. *plaque* never had this sense. The fact is that both E. *plack* and F. *plaque* were borrowed from M. Dutch. Hexham gives M. Du. *placke*, 'a French sous.' The Mod. Du. *plak* only keeps the senses of 'slice' or 'sheet,' or 'schoolmaster's ferula.' See *placard* in my Dict., which is from the same source. [88; 10.]

Plash, a pool. O. F. *plascq*, *plassis*, a pool (Godefroy); of Low G. origin. Hexham has: '*een Plas*, *ofte Plasch*, a Plash of water.' [91; 3.]

Plot (1), a conspiracy. I have stated my belief that *plot*, in the sense of 'conspiracy,' is short for *complot*, used in the same sense. It may be fairly objected, that this is not possible, on the ground that an accented syllable is never lost; so that the short form of *complot* would rather be *comp* than *plot*. But I should answer to this, that the accent of *complot* may have been variable, as some examples suggest; at any rate, the verb seems to have been sometimes *complot*, with the accent on the latter syllable. Shakespeare's use of the word is remarkable. In Rich. II. i. 1. 96, we have: 'That all the treasons for these eighteen years *Complotted* and contrived in this land'; and only four lines lower: 'That he did *plot* the Duke of Gloucester's death.' In the same play we have both words in one line: 'To *plot*, contrive, or *complot* any ill,' i. 3. 189.

It has been suggested to me by Dr. Fennell that *plot* is really short for *platform*, the use of which word is very curious. This I could hardly admit, if it were not that I had found *plotform* used as an occasional variant of it. *Plotform* occurs in Dodsley's Old Plays, ed. Hazlitt, viii. 423, in the sense of contrivance; 'A sudden *plotform* comes into my mind.' Collier's note says: 'In Sir John Oldcastle, by Drayton and others, first printed in 1600, it is used with the

same meaning as in the text, viz. a contrivance for giving effect to the conspiracy. "There is the *platform*, and their hands, my lord, Each severally subscribed to the same."' I again find *plotforme* for *platforme* in Gascoigne's Works, ed. Hazlitt, ii. 304. Nares gives examples involving the phrases: 'I am devising a *platform* in my head'—'went and discovered the whole *platform* of the conspiracie.' We thus see that *platform* meant much the same as *plot*, and that *plotform* was a variant. *Platform* also meant a ground-plan, and I have little doubt that it was confused with the totally different word *plat* or *plot*, a patch of ground; this would tend to cause the second syllable to be dropped. As at present advised, my belief is that the modern E. *plot*, a conspiracy, is the result of confusion; and that it was influenced by all three words which I have mentioned, viz. the verb *to complot*, the sb. *platform*, and the sb. *plot* of ground. What was the proportional relative efficacy of these three words in producing the new word *plot*, it is for the Dictionary-slips to determine. When the words *complot*, *platform* and *plot* (of ground) have all been thoroughly worked out, we may be confident that the true mode of formation of *plot*, a conspiracy, will appear. [85; 11.] Cf. Chapman, Alphonsus, A. v. sc. 4.

Policy. The word *policy*, in the sense of 'a contract of insurance,' presents great difficulties. Diez referred it to the Greek πολύπτυχον, lit. a piece of writing upon many folds, hence, a long register; which is unsatisfactory. But Gaston Paris, in Romania, x. 620, observing that the Provençal form *podiza* was spelt with *d*, derives it from Late Lat. *apódixa*, representing Greek ἀπόδειξις, a showing or setting forth, a proof; whence the Late Lat. *apódixa*, also spelt *apódissa*, with the precise sense of a proof of payment, or a receipt for money, as the examples in Ducange show. The *policy* is, in fact, the formal proof of a contract concerning money matters. The remarkable point about the word is the persistence of the original Greek accent; which reappears in Span. *póliza*,

a written order to receive a sum of money, also, a policy. Again, the mod. Ital. *polizza*, as it is now marked, was formerly *póliza* (with one *z*), or *pólisa* (with *s*) as in Florio; and the accent is marked by Torriano as being upon the first syllable. I wish to make a contribution to the history of the word on my own account. Diez expressly says that the word is not found in Portuguese, and the Portuguese form is equally ignored by Körting. But the Port. word really exists, though it is not to be found under the letter P. Oddly enough, it actually retains the initial *a*, and therefore appears to me to be of material value. It is duly given in Vieyra's Port. Dict. under the word *policy* in the English Index; and, in the word-list itself we find: '*Apólice*, s. f., a government security; *a. de seguro*, a policy of insurance.' I think this clenches the argument, while it shows the desirability of looking at things for oneself. More than this, Portuguese also retains the form with the original *d*; as we find Port. *apodixe*, a plain proof; which exactly represents the Greek ἀπόδειξις, with its original sense. [1900.]

Polka, a dance. The word, as Mr. Morfill suggests, properly applies to the dancer, as the literal sense is a 'Polish woman,' just as there is a dance called the *Polonaise*, with the same literal sense. See also **Mazurka.** The Polish Dictionary gives us *Polak*, a Polish man, with the fem. *Polka*, a Polish woman. Cf. also Russ. *Poliak'*, a Pole, *Poleka*, a Polish woman. Shakespeare has *Polack* for 'Pole' in Hamlet, ii. 2. 63, 75; iv. 4. 23. Littré notes that the *polka* was brought to France about the year 1845. [85–7; 20.]

Polo, a game. Col. Yule says: 'It comes from Baltí; *polo* being, in that language, the ball used in the game.' *Baltí* is spoken in the high valley of the Indus. [85; 20.]

Poltroon. The derivation of *poltroon* from the F. *poltron*, and of the F. *poltron* from the Ital. *poltrone*, a sluggard, one who lies in bed, is clear enough. But there is a difficulty as to the origin of the Ital. word. Diez connects it with Ital.

poltrare, to lie in bed, from *poltro*, a bed, couch; and so far there is no difficulty. But when he proceeds to derive *poltro*, a bed, from the G. *polster*, a bolster, in which I regret to say I have followed him, he makes a great demand upon our assent. He admits the difficulty, and proceeds to quote a derivation by Ménage from the Late Lat. *pullitrum*, acc. of *pullitrus*, a colt, a derivation of Lat. *pullus*; against which he urges that he cannot admit Ménage's explanation that young animals are timid and lazy. However, Ménage is certainly right in all but his explanation; the reference is neither to the timidity nor the laziness of the man who lies in bed, but to the support afforded by the bed itself, which is quite another matter. In fact, the Ital. *poltro* does not stand alone. There is a feminine form of it seen in F. *poutre*, a beam or rafter, which in the same way answers to a fem. form **pullitra*, from *pullus*, a colt. This etymology is given by Hatzfeld, and even by Diez himself, under the Ital. form *poledro*. The point is that a frame or support often takes the name of an animal, as in our familiar *clothes-horse*, and in the painter's *easel*, which means a little ass. Hatzfeld cites also F. *chevron*, a rafter, from *chèvre*, a goat, *chevalet*, a clothes-horse, from *cheval*, *baudet*, (1) an ass, (2) a trestle. There is no real difficulty. [1900.]

Pomander, a globe-shaped box for holding ointments. One of the earliest examples of this word is in the Privy Purse Expenses of the Princess Mary (afterwards Queen Mary), ed. Madden, 1831; p. xxii. On January 1, 1518, this princess had many presents, and paid 'to the frenche quenes *ser*uant that brought a *pomander* of gold' the sum of 20 shillings. *Pomander* is often said to be derived from *pomme d'ambre*, apple of amber. . . [85–7; 20]. I can now add that it occurs in Skelton's Garland of Laurel, spelt *pomaunder*, l. 1027; and Palsgrave has: 'Pommaundre to smell to, *pomendier*.' Of this F. *opmendier* I can find no account; it seems to be the E. word done into French, and

will not account for *pomaunder*. The old derivation, that it is corrupted from O. F. *pomme d'ambre*, has never satisfied me, chiefly because of the difficulty of getting rid of the *d*. But I now believe that it is correct, with a slight alteration; viz. if the *d* be wholly left out. For, in MS. Harl. 2378, there is a recipe for making '*pomum ambre* for the pestelence'; see Medical Works of the Fourteenth Century, ed. Henslow, p. 122. This takes us back, perhaps, to the end of the fourteenth century, and suggests that, in Anglo-French the form was really *pomme ambre* without the *d*. The change from *pomaumber* to *pomaunder* is a natural one, due to a wish to avoid the repetition of the sound of *m*, by dissimilation. If this be right, the A. F. form is easily equated to the O. F. *pomme d'ambre*, which occurs in Le Roman de la Rose, ed. Méon, l. 21,008, where it is spelt *pomme d'embre*, in order to rhyme with *membre*, though Littré quotes this very line, and spells it *ambre*. That *amber* was used for the purpose of keeping off infection is clear from Cotgrave, who has, s. v. *Ambre*, the following: '*Ambre noir*, Black Amber (the worst kind of Amber), usually mingled with Aloes, Labdanum, Storax, and such like aromaticall simples, for Pomander chains, &c.' I suppose that a pomander-chain means a chain by which a pomander (in the later sense of pomander-box) was hung from the girdle. See the recipe for *pomaunder* in the Century Dictionary. [99.] The Span. word for 'pomander' is simply *poma*.

Pomet. In Ritson's Met. Rom. ii. 55, in the Romance of Libeaus Disconus, l. 1295, we find a mention of 'pomet touris,' where 'touris' is 'towers.' It should rather be *pomed*; and the sense is, that the towers were finished off with *pomes*, i. e. apple-shaped ornaments, which were usually gilt. Cotgrave has: '*Pommeau d'une tour*, the ball of a tower, or middle of the top thereof: that part whereon the weather-fane or weather-cock is planted.' Godefroy, s. v. *pomel*, the diminutive of O. F. *pome*, has several examples of tents and towers

being thus ornamented. Cf. E. *pommel*. Similar ornaments or knobs may still be seen at the summit of the poles of a cricket-tent. [91; 3.]

Pompelmoose, Pomplemoose, a shaddock. We learn from Stedman's Expedition to Surinam, i. 22, that this is merely the Surinam name for the shaddock. Ogilvie says the name is 'probably of Eastern origin.' As Surinam is in Dutch Guiana, I suspect that the 'Eastern' language from which it is derived is Dutch. . . . [89; 17.] *Add*—The mod. Du. form is *pampelmoes* (Calisch); the F. form is *pamplemousse*, which Littré derives from Tamil. Yule, s. v. *Pommelo*, thinks this unlikely.

Poncho, a sort of cloak. We sometimes see the word *poncho*, used of a cloak worn by the S. American Indians. It is something like a blanket, with a slit in the middle for the head to go through. The form of the word is Spanish, but it is not of Spanish origin. In a Vocabulary of La Plata words by D. D. Granada (Montevideo, 1890) it is said to be an Araucan word, *pontho*, or *poncho*. The Araucans are the Indians in the South of Chili. [1900.]

Pony. The etymology of this difficult word may be found in Godefroy. It is from O.F. *poulenet*, a little colt; dimin. of *poulain*, a colt; from Lat. *pullus*. The *l* is lost before *n*, as in *Colney Hatch*, *Lincoln*; but we find Lowland Sc. *powney* (for *polney*), like *stown* for *stolen*, *gowd* for *gold*. [91; 3.]

Porter. That 'London *porter*' is so called from being drink for porters, who require to use great strength, has always been accepted. My object now is merely to supply the date.

In Timbs' Curiosities of London, p. 59, is a useful notice of the London Breweries. Timbs remarks that 'the great increase in the [brewing] trade appears to date from the origin of Porter.' He then quotes the following:—'Prior to the year 1730, publicans were in the habit of selling ale, beer, and two-penny, and the thirsty souls of that day were

accustomed to combine either of these in a drink called *half-and-half*. From this they proceeded to spin "three threads," as they called it, or to have their glasses filled from each of the three taps. In the year 1730, however, a certain publican, named Horwood, to save himself the trouble of making this triune mixture, brewed a liquor intended to imitate the taste of the "three threads," and to this he applied the term *entire*. This concoction was approved, and being puffed as good *porters' drink*, it speedily came to be called *porter* itself.'—Quarterly Review, 1854. In the Gentleman's Magazine, November, 1785, p. 958, *porter* is said to have been first brewed by Ralph Harwood, at the place afterwards called Proctor's Brewhouse, on the east side of the High Street, Shoreditch. This information is repeated in the same, in Part I for 1819, p. 395, where some lines are quoted written by Gutteridge, a native of Shoreditch parish. They begin:

> 'Harwood, my townsman, he invented first
> *Porter*, to rival wine, and quench the thirst,' &c.

It would seem, then, that the inventor's name was really *Harwood* rather than *Horwood*. [85; 11.]

Posnet, a little pot. M.E. *posnet*, Prompt. Parv. and Wyclif. The A.F. form is *pozonet*, which occurs in the Livere de Reis, ed. Glover, 1865 (Record Series), p. 78. The *z* is equivalent to *ts*, and it can hardly be doubted that the word is, practically, a diminutive of the O.F. *pot*, a pot; see examples in Littré. [85–7; 20.] Godefroy gives seventeen various forms of the O.F. *poçonet*, with the same sense; and six forms of the O.F. *poçon*, masc. sb., 'a pot,' of which it is a diminutive. [99.] See **Pot**.

Posset. I have given this as of Celtic origin; but this can hardly be right. We must not overlook the O.F. *possette*, cited in Palsgrave as equivalent to E. *posset*. The Prompt. Parv. has *possot* as the M.E. form; it appears also as *poshoot* and *posset* in Wright's Vocabularies, but does not

seem to be older than the fifteenth century. The history of the O. F. *possette* does not seem to be known. It seems to have meant a drink that is curdled, being explained by Lat. *coagulum*. [91; 3.]

Pot, to go to. I have [hitherto] adopted Mr. Wright's note to Coriolanus, i. 4. 47, to the effect that 'the figure is taken from the melting pot.' I now believe that the figure was taken from the much more common *cooking-pot*. Whoever looks at the word *pot* in Littré will see how many F. phrases refer to the cooking-pot, and Dr. Schmidt, in his Shakespeare Lexicon, seems to take the same view; for he quotes the G. parallel phrase which Flügel gives as '*in die Pfanne hauen*, to put to the sword,' lit. to hew into the pan. The reference is here to the shredding of vegetables before they are thrown into the pot to be cooked. I venture to think this expression is far more graphic, when we thus refer it, in the natural way, to the ordinary cooking-pot. Without arguing the point further, I add one unmistakable example from King's Art of Cookery, first printed in 1708:

> 'In days of old, our fathers went to war,
> Expecting sundry blows and hardy fare;
> Their beef they often in their murrions stew'd,
> And in their basket-hilts their beverage brew'd.
> Some officer perhaps might give consent
> To a large cover'd pipkin in his tent,
> Where everything that every soldier got,
> Fowl, bacon, cabbage, mutton, and what not,
> Was all thrown into bank, and *went to pot*.'

With this graphic and simple explanation I can rest satisfied. Hence, when the soldiers remark that Coriolanus has gone 'to the pot,' they mean that he will be cut in pieces. 'The weaker goeth to the pot' occurs in Heywood's Proverbs (1562). And still more clearly, in Udall's translation of the Apophthegmes of Erasmus (1564), bk. i. Diogenes, § 108—'by the said tyranne *Dionisius*, the ryche and welthy of his subiectes *went* daily *to the potte* and were chopped vp.'

See further under *Hodge-podge* in my Dictionary. The form *hochepot* occurs even in Chaucer. 'Ye han cast alle hir words in an *hochepot*'; Tale of Melibeus, Six-text, Group B, l. 2447. [88; 1.]

Potenere, a purse. In the Percy Folio MS. iii. 47, we find the spelling *poteuere*; and in the same, ii. 305, it is *potewer*. But the right spelling is *potenere*, whence the other forms result, by mistaking *n* for *u*, and then altering *u* to *w*; as, no doubt, the scribes did. See *Pawtenere* in the Prompt. Parv., and Way's note; and the note on *pawtenar* in Skelton, ed. Dyce, ii. 105. Godefroy gives O. F. *pautonniere*, s. f., a purse; which is clearly the same word. Ducange discusses it under *Pantonarus*, *Pantoneria*, and *Pautoneria*. He thinks it refers to a beggar's scrip; from O. F. *pautonier*, a servant, beggar, rascal. [92; 12.] Cf. Low G. *palte*, a rag.

Potwalloper; see **Wallop**.

Pour. The etymology of the verb *to pour* is wholly unknown. I once suggested that it is of Celtic origin, which is certainly wrong; and the Century Dictionary merely repeats my suggestion.

It is obvious that it ought to be from Old French, as it is clearly not a native word; and we should expect the O. F. word to be of Latin origin. As a fact, I can show that the true original is a Late Lat. form **pūrāre*, to purify, to make pure, derived from the adj. *pūrus*, pure. There are difficulties as to the phonetic development, and as to the sense; but they can be surmounted; and the evidence, though not too strong, seems to be, on the whole, sufficient.

And first, as to the form. The O. F. adj. *pur*, from Lat. *pūrus*, is developed quite regularly into the mod. E. *pure*. It is noteworthy that the Lat. *ū* produces, regularly, the curious mod. E. diphthong pronounced like the *ew* in *news*, *few*, *dew*, &c. But the verb **pūrāre* is not quite in the same category. The accent on the *ā* tended to shorten the *u*, so that the O. F. *purer*, to purify, is also spelt *purrer*, with double *r*, as shown

in Godefroy. The result was to produce a M. E. form *puren*, in which the *u*, occasionally short, was fully lengthened by the fact that the accent fell upon it. But this lengthening produced a different kind of long *u*; i.e. not the *u* in O. F. *pur*, but the *ou* as seen in the French *soupe*, mod. E. *soup*. This gives us the very spelling *pouren* which we actually find in Piers Plowman, and which we still use. As to the sound, we have only to contrast the A. S. *duru*, mod. E. *door*, where the short *u*, lengthened by stress, but affected by the following *r*, has produced a word, viz. *door*, which exactly rimes with *pour*. Corresponding to this change, we find the spelling *poren* in Prompt. Parv., which has '*poryn in*, infundo'; and '*poryn owt*, effundo.' It is worth notice, further, that the word *pure*, which (as I said) has a regular development, likewise suffered a variable treatment of its vowel in M. E. We find, in the Gloss. to Rob. of Glouc., no less than four spellings of it, viz. *pur*, *puir* (or *puyre*), *pore*, *poure*; so there was evidently some variation in its sound. I think this is enough to get over the phonological difficulties, if only we can be sure as to the right sense.

Now Godefroy gives the O. F. *purer*, *purrer*, as meaning (1) to purify, winnow out, whence the sb. *puroir*, a sieve, a strainer; (2) to purify itself, ferment, like wine; and (3) to trickle, drip, or drop, as when, e.g., a thing is squeezed through a strainer, so that the liquor pours out; and this is how the sense of *pour* arose. He gives as an example: 'Lajoie revint tant moullé qu'il *puroyt* de toutes parts'; i.e. Lajoie returned so thoroughly wetted, that he dripped from every part of him; or, as we should say, that the wet poured off from him everywhere. Cf. M. F. *espurer* in Cotgrave, 'to straine, wringe, or squeeze liquor out of, to cleanse, purifie, clarifie'; mod. F. *épurer*. Godefroy notes some F. dialectal uses. Thus the Burgundian *purer* means to squeeze pulp out of fruits, to squeeze water out of cooked vegetables; the Lorraine *peurer* is to drain, drip, trickle, and *piourer* is

'suinter,' i.e. to sweat, ooze, pour out; and the Norman *purer* likewise means to drain or drip. But we can get yet closer than this; for in the Guernsey dialect the verb *purer* is used precisely like the E. verb *to pour*. In Métivier's Guernsey Rimes, p. 25, we have the sentence—'J'o l'cidre qui *pure* dans l'auge,' lit. I hear the cider pouring into the trough. It is therefore clear that our use of the verb came, like the Guernsey use, from the Norman dialect; precisely as it should do. According to Godefroy, the O. F. *depurer* also occurs with the exact sense 'to pour out.' His example is: 'J'ay eu le fouet par Paris et aux Halles Tant que le sang de mon corps *depuroit*'; i.e. I have had the whip through Paris and at Halles so that the blood poured out of my body. *Dēpūrāre*, to purify, occurs in Ducange; but not the simple verb. When the right idea is once seized, the connexion between *pure* and *pour* is really very close. Thus, in the case of cider-press, it is the pure cider that pours out; the refuse of the apples remains in the press. Or if you use a strainer for purifying wine, all you have to do is to pour it (or make it pure) through the strainer. This explains the entry in the Prompt. Parv., viz. '*poryn in*, infundo.' In such operations, the verb *to pour* is the natural accompaniment of the adj. *pure*. G. Douglas has the form *pere*. [1900.]

Pourpoint, **Purpoint**, a kind of doublet. From F. *pourpoint*, a doublet; which Hatzfeld derives from O. F. *porpoindre*. But it is far better to say at once that the form is due to the rather common confusion of the prefixes *pour-* and *par-*. The true O. F. form is *parpoint* (see Godefroy); and the Late Lat. form is *perpunctum* (Ducange), corruptly *propunctum* (id.). From Lat. *perpungere*, to pierce with a needle; hence, to quilt. There is a fem. form *parpointe*, *pourpointe*, which meant a quilt or coverlet. [1900.]

Pray, a flock, troop. This word is nowhere correctly explained. Weber's glossary to his Metrical Rom. has: '*Pray*, Alis. 2595, press, crowd, rhythmi gratia'; which shows

that he fancied it was a licentious form of the word 'press.' Halliwell copies this in the form: '*Pray*, press, crowd; Weber.' The right explanation is something different. The lines are: 'Of his people theo grete *pray* Laste twente myle way'; i. e. the vast host of his army extended for twenty miles. *Pray* is precisely the same word as the mod. E. *prey*, but in a very different sense. The fact is, that the Late Lat. *præda*, O. F. *proie*, was used in the sense of a flock of sheep; evidently because a flock of sheep was a very convenient thing to make a prey of. See Ducange and Godefroy. Hence, in this passage, it means 'flock,' or 'multitude,' or 'host,' or 'troop.' [91; 3.]

Prepense. In the phrase 'malice *prepense*,' it might seem that the etymology is from the F. *penser*, to think, with a prefix due to Lat. *præ*, beforehand. But this is not so certain. The prefixes *præ*, *per*, and *pro* were remarkably confused in French; and it is a fact that 'premeditated lying in wait' appears in the Laws of William I as 'agwait purpensé'; sect. 2. Godefroy gives the O. F. phrase as: 'de malice *pourpensee*.' Cf. 'felonie *purpense*' in Britton, i. 15; and the long note in Elyot's Governor, ed. Croft, ii. 375. [91; 3.]

Principle; see **Listre**.

Prise, Prize, a lever. I have suggested that the phrase 'to *prise* open a box' is due to the use of *prise* in the sense of 'a lever.' This sense I took from Halliwell. It is confirmed by the actual occurrence of M. E. *prise* in this sense. We find it in the legend of St. Erkenwald, l. 70; pr. in Horstmann, Altenglische Legende, Neue Folge, 1881, p. 267. The story is that a tomb was found, and it was thought advisable to break open the lid; whereupon the workmen

> 'Putten *prises* þer-to, pinchid one vnder,
> Kaghtene by þe corners with *crowes* of yrne,
> And, were þe lydde neuer so large, þai laide hit by sone.'

See also **Crowbar** above. [85; 11.]

Provender; see **Listre**.

Prowl. The etymology of *prowl* has not yet been fully explained. The M. E. form is *prollen*, which occurs in Chaucer; where the *o*, as is often the case, represents a short *u*, afterwards lengthened to long *ū*, and regularly developed as mod. E. *ow*. Palsgrave explains *prolle* as to 'go here and there to seek a thing,' and it also means to rob or plunder. It is probably derived, like *plunder*, from a word meaning 'trifles,' i.e. such 'unconsidered trifles' as the petty thief manages to secure. It may safely be referred to Low G. *prull*, *prulle*, a trifle, thing of small value; Du. *prul*, a trifle, whence *prullen-kammer*, a lumber-room, *prullen-kooper*, a ragman. The origin of the Du. *prul*, Low G. *prull*, is unknown. [1900.]

Puddle. The word *puddle*, M. E. *podel*, is clearly a diminutive form. The primitive form is the A. S. *pudd*, a ditch or furrow, which appears in the gloss: '*puddas*, sulcos': duly recorded by Toller. [1900.]

Puggery. From Hind. *pagṛī*, a turban (Yule). [85-7; 20.]

Pull. Somner gives the A. S. *pullian*, without a reference. There are two references for it in Bosworth and Toller's Dict. [89; 17.]

Puncheon. The wine-cask named a *puncheon* seems to have been named from the stamp or mark upon it; see *poinçon* in Cotgrave. The E. word is not borrowed from Northern French, but from some form of Provençal; for whilst the Northern F. form is *poinçon*, the Gascon word is *pounchoun*, meaning a punch, puncheon, or awl; formed from Lat. *punctus*, pp. of *pungere*. Cf. **Funnel.** [1900.]

Punt (at cards). A *punt* is explained to mean a point in the game of basset, and a *punter* is one who marks the points in that game. It is usually derived from the F. sb. *ponte*, with the same sense, which again is from the Span. *punto*, 'a point, a pip on cards.' It seems to me far simpler to derive it from the Span. *punto* directly, just as the name of the suit called

spades, and the terms *spadille* and *ombre* are directly from Spanish. Of course the Span. *punto* is from Lat. *punctum*. [99.]

Purse. I have given this word, as is customary, as being one of F. origin. But it already occurs as *purs* in the eleventh century, and must have been taken immediately from the Lat. *bursa*. See Prof. Napier's list of glosses in Eng. Studien, xi. 65, where we find the entry: '*Fiscus*, purs, oððe seod.' The A. S. *seod* means 'a little bag.' The change from initial *b* to *p* still remains puzzling. I wonder whether it represents a Celtic pronunciation of the Latin word; [or is it due to 'sound-shifting'?] [88; 1.]

Puss, a cat. Mr. Wedgwood cites Du. *poes*, puss; Low G. *puus*, a call-name for a cat; Low G. *puus-katte*, *puus-mau*, a pussy-cat; Lith. *puš*, *puiž*, a call-name for a cat; and suggests that it was originally a cry to call or drive away a cat, from an imitation of the noise made by a cat spitting. In any case it was probably imitative. I wish to add that we also find Norweg. *puse*, *puus*, a call-name for a cat; Swed. dial. *pus*, *katte-pus*, *kisse-pus*, a cat. Hexham gives M. Du. *poesen*, to kisse, or to busse, which is also imitative. Cf. also *buss*. Aasen also gives Norweg. *purre*, a call-name for a cat; evidently related to E. *purr*. [89; 17.]

Pyked. In Gawain and the Grene Knight, l. 769, we have a description of a park 'with a pyked palays, pyned ful thik'; and in the next line we are told that this 'palays' extended for more than two miles. This line has never been explained. *Pyked* and *pyned* are both explained wrongly in the glossary, and *palays* is not explained at all. Possibly the editor took *palays* to mean 'palace,' and this threw him out. But palaces are not usually two miles long; hence we must take *palays* in its other sense of 'palisade' or 'fence'; see *Palays* above. Then *pyked* means furnished with pikes or spikes; see this meaning in Stratmann. Lastly, the *y* in *pyned* is short; it stands for *pynned*, i. e.

pinned in, enclosed, fastened, penned up; cf. *pindar*, and see Stratmann. We know that this is right because, in the same MS., in the poem on Patience, 79, we find—'Pynez me in a prisoun, put me in stokkes,' where Dr. Morris rightly, as I think, explains *pynez* by fasten, or shut in, i.e. pen or pin up; though the sense 'torture' is possible. Hence the line means that the park had a spiked paling all round it, the spikes being pinned or fastened very thickly or closely together. This gives an exact sense, and suits the context. The misspelling *pyned* is due to omitting a stroke over the *n*. [92; 12.]

Pyned, i.e. pinned; see **Pyked**.

Quagga. The word is of Xosa-Kaffir origin. It is given by Lichtenstein, in his Travels (1812) in a list of Xosa words; and by the Rev. W. J. Davis, Kaffir Dict., London, 1872. Davis spells it *iqwara*, but his *r* represents a 'deep guttural sound'; hence the European forms *quagga* and *quacha* (pronounced *kwokka*).—Jas. Platt, Jun.; in N. and Q., 9 S. v. 3. [1900.]

Quandary. Mr. Bradley has kindly sent me a quotation for the curious word *hypoc(h)ondary*, which looks as if it may, after all, be the origin of our modern word *quandary*. It runs thus:—1631–49. G. Blackhall, Brief Narrative (Spalding Club, 1844), p. 175: 'I seeing him so troubled, asked him what newes he had heard that had put him in so great a *hypocondarye*'; i.e. into such a state of melancholy. One difficulty is that *quandary* occurs (according to the Cent. Dict.) as early as in Greene's Mamillia (1593): 'I leaue you to iudge . . in what a *quandarie* . . . Pharicles was brought'; (no reference). Another early quotation is from Act i. sc. 1 of Beaumont and Fletcher's Knight of the Burning Pestle, where *quandary* certainly seems to have the sense of deep melancholy; 'That much I fear, forsaking of my diet Will bring me presently to that *quandary* I shall bid all adieu.' The change in spelling and pronunciation is not without precedent. We now say

quote where our ancestors often said *cote*, though the derivation is from O. F. *quoter*, *coter*, Lat. *quotāre*, from *quotus*. We pronounce *quay* and *quoit* as if spelt with *k*; Minsheu's Dictionary has *quarkanet* for *carkanet*; and there are probably more similar instances. *Codling*, an apple, is spelt *quodling* in Ben Jonson's Alchemist, Act i. sc. 1; and *quodgell* occurs for *cudgel* (N. E. D.). Cf. **Quill** below.

Hypochondria was once in such common use that it produced the derivatives *hipped* and *hippish*. The N. E. D., to my surprise, gives only *one* example, dated 1704, for the form *hypocon*, with the sense of *hypochondria*. But *hypocon* is also a colloquial word, used to mean a hypochondriacal person, occurring in a book so well known as The Rejected Addresses, by J. and H. Smith; in the piece called The Stranger. It commences thus:—'Who has e'er been at Drury must needs know the stranger, A wailing old Methodist, gloomy and wan, A husband suspicious—his wife acted Ranger; She took to her heels, and left poor *Hypocon*.' It really seems possible that *quandary* is a docked form of *hypochondarye*, used in the same sense as *hypochondria*, and denoting originally 'a hipped or a hippish state.' [1900.]

Quassia. We are told that *quassia* was named after a certain negro known as Graman Quacy. The standard passage is the following: 'But besides these, and many other artful contrivances, he had the good fortune, in 1730, to find out the valuable root known by the name of the *Quaciæ bitter*, of which he was actually the first discoverer, and from which it took its name. . . . It has this valuable property, that of being a powerful *febrifuge*, and may be successfully used when the bark is nauseated, as is frequently the case. In 1761 it was made known to *Linnæus* by Mr. *d'Ahlberg*, formerly mentioned; and the Swedish naturalist has since written a treatise upon it. By this drug alone *Quacy* might have amassed riches, were he not entirely abandoned to indolence and dissipation,' &c. (1796), J. G.

Stedman, Expedition to Surinam, ii. 347. Stedman knew him, and drew his portrait, which is engraved in the book at p. 348, with the title, 'The celebrated Graman Quacy.' *Graman* is a negro corruption of grand man or of great man. He must have been born about 1700, as he could remember having acted as drummer in 1712. He was born in Guinea, and carried off to Surinam as a slave; but he obtained his freedom, and amassed a competent living by practising as a medicine-man and selling amulets. Stedman saw him in 1777, when he must have been nearly 80 years old; but *Quacy* could not tell the year of his own birth. [89; 17.]

Quean, a wench. Mr. Mayhew draws my attention to the mistake I have made in confusing this word with *queen*. The E. *queen* is the A. S. *cwēn* (for **cwōni*-), cognate with O. Sax. *quán* (for **quāni*-), from primitive Teut. **kwêniz*, whence also Goth. *kwēns*, strong sb. fem., a woman. See Sievers, Gram. § 68, note 1. The E. *quean* is the A. S. *cwene* (with short *e*, but marked long by mistake in Bosworth), O. Sax. *quena*, O. H. G. *quena*, Goth. *kwino*, weak sb. fem.; primitive Teut. **kwenōn*; see Brugmann, § 437, *a*. The short *e* in the open syllable of the A. S. *cwe-ne* regularly gave rise to a long open *e*, represented by *ea* in Tudor English; whence our present spelling. [89; 17.]

Quernes; see **Ternes.**

Quert. Stratmann gives: '*Qwert, whert,* adj. safe and sound'; and '*Quert,* sb. sound, health.' Ritson, in the gloss. to his Met. Romances, collects several examples, showing that the phrase *in quert* is common; I should explain this phrase by 'at rest,' or 'in peace and quietness,' or 'in security.' An attempt has been made to explain it from the O. Fr. *cuer*, heart, as if the final *t* did not matter, and as if *in quert* meant 'in good heart,' which is a very forced explanation. I am clear that it is not a French word at all, but Scandinavian. It has the characteristic adverbial suffix *-t*, originally the sign of the neuter; and I have shown (Etymology, i. 467) that

we cannot explain the final *t* in the words *athwar-t*, *scan-t*, *tof-t*, *wan-t*, and *wigh-t* (adj. active), in any other way. So here, the real origin is seen in an old Scandinavian form **kwert*, neuter of **kwer*. In mod. Icelandic, the adj. is *kyrr*, but the older form is *kvirr*, which, as Vigfusson notes, is common in Norse MSS. The Dan. form is *qvær*, quiet, silent, still; and the Icel. word likewise means quiet, still, at rest. In Swedish, it appears only in phrases, as in *ligga qvar*, to stay, remain; *qvar-blifva*, to remain, be left; *qvar-hålla*, to retain, lit. 'to hold safe'; *quar-lefva*, remainder, residue, &c. That *-t* is a suffix, appears from the Catholicon, p. 297, where we find: '*to make quar-full*, prosperare'; *quarfulness*, prosperitas; the same as *hele* [good health].' We also find '*quartfulle*' in the same, and even '*quartyfulle*,' with the senses, 'compos, prosper, sospes.' I take it that *quert* was first an adv., then an adj., and lastly, a sb., with the successive senses 'at peace,' 'peaceful,' and 'peacefulness.' We have further cognates in the G. *kirre*, calm, and the Goth. *kwairrus*, gentle, whence the sb. *kwairrei*, gentleness, meekness. Kluge gives **kwer* as the form of the Teutonic root; which he writes *qer*. See the examples in Vigfusson, showing that *vera kyrt* meant 'to be quiet': *sitja um kyrt*, to sit at rest, not to stir; cf. *kyrr-ligr*, calm; *kyrr-laika*, tranquillity; *kyrr-sæta*, a living at rest. The notion of 'tranquillity' suits all the E. examples very well. This etymology also explains the variant form *whert*. [91; 3.]

Quill. In 2 Hen. VI, Act i. sc. 3, we find—'Enter three or four Petitioners,' and the first says—'My masters, let's stand close; my lord protector will come this way by-and-by, and then we may deliver our supplications in the *quill*.' There has been much dispute as to the meaning, but I think there can be no question that Halliwell is right in explaining it as equivalent to *in the coil*, i. e. in the heap, collectively, altogether. The N. E. D. gives *coil*, a heap of hay, with the variants *quoil* or *quile*; and Miss Jackson's Shropshire

Wordbook has: '*quile, quoil*, a heap of hay from which the cart is loaded for carrying.' As to the derivation, Dr. Murray hesitates between *coil* and *coll*, the latter being a Scotch word for the same thing. It is clearly allied to *coil*, in the sense of a coil of rope, and to the F. *cueillir*, O. F. *cueillir, coillir*, to collect, from the Folk-Lat. *colligīre*, popularly substituted for the Lat. *colligere*. Hence *in the quill* is exactly 'in the collection,' i.e. collectively, altogether, all at once. The peculiar spelling *quill* is consistent with the form *quillir*, given in Godefroy as a variant of *cueillir*; he also gives the form *coillir*, and many others; including forms belonging to the first conjugation, viz. *cueillier, coillier, quiller, collier*; and *collier* may account for the Scotch form *coll* (above), and for E. *cull*. The interchange between *qu* and *c* (before an *o*) is remarkable; cf. *quoit, coit, quoin, coin*, &c. Observe how 'in the quill' consists with the context—'let's stand close.' I ought to add that this solution was suggested to me, independently of Halliwell's solution, by the occurrence of M. E. *aquilen*, in the poem on The Pearl. The N. E. D. gives the word, with the remark that neither sense nor meaning is known; but it is obviously due to F. *accueillir*, to welcome, which explains it at once. On referring to the edition of The Pearl by Mr. Gollancz, I find that he has already explained it in the same way, giving the same derivation; and further, in the Temple Shakespeare, he has a note referring to the above passage in The Pearl, and suggesting that *in the quill* is equivalent to *in a quill*, where *a quill* is substituted for the compound O. F. word *accueil*, with much the same sense as that which I have given. My point is that the O. F. *accueil* (*acueil* in Godefroy) never has any such sense; so that we must take the simple form, without the prefix *a-*. [1900.]

Quilt. Notice the M. E. *quelde-poynte*, a quilt, exactly representing the Lat. *culcita puncta*. It occurs in Gawain and the Grene Knight, l. 877; but the explanation in the

Glossary is incorrect. It does not mean a 'hassock,' but a 'counterpane.' [91; 3.]

Quinsy. I have given this as derived from M. E. *squinancie*, and O. F. *squinancie*. But there is no need for the prefixed *s*; indeed, the form without it is the better one. We find the double form 'squynances or quinces' in Elyot's Castel of Helth, bk. iii. c. 7; and the entry:—'Squinancia, Anglice, the quynsy'; Wright's Gloss. 613. 16. The Lat. form is both *quinancia* and *squinancia* in Sinonima Bartolomei, ed. Mowat, p. 39, col. 2; and *quinancia* represents Gk. κυνάγχη. The prefixed *s* represents the O. F. *es-*, Lat. *ex*; and is intensive. [1900.]

Quip. I have given this as of Celtic origin; but this is hardly probable. I now believe it to be simply a shortened form of Lat. *quippe*; cf. *quillet* (for *quidlibet*) and *quiddity*. This is rendered almost certain by the use of the disyllabic form *quippy*. 'Why? Lucill lyude, who ever vsde All fayners to detect With satyres sharpe, and *quippies* round'; Drant, tr. of Horace, Bk. 2, Sat. 1 [l. 62 of the Latin text]: sign. F 1 (1566). [88; 10.]

Quiz. In Moore's Life, i. 11, he tells us that his earliest verses were composed on the absurd devotion of the public to an extremely popular toy 'very fashionable about the year 1789 or 1790, called in French a *bandalore*, and in English a *quiz*.' Even ladies played at it out of doors in the very streets, or, as Moore says, 'Went *quizzing* on to show their shapes and graceful mien.' This passage is quoted in Notes and Queries, 5 S. i. 452. It is clear to me that *quiz* is precisely the same as *whiz*, just as the Lowland Scotch *quhirr* is the English *whirr*, which is a closely allied descriptive word. Hence the verb *to quiz*, to amuse oneself with another's peculiarities, as with a toy. I believe that quotations for *quiz* must be sought for shortly after 1790. By way of example, see the quotation from Colman's Heir-at-Law in Davies, Suppl. Glossary; the date is 1797. It occurs twice in a

play by Holman, called Abroad and at Home, third edit., 1796: we find 'what a *quiz* it is' in Act i. sc. 1, and 'my *quiz* of a father' in Act ii. sc. 4. Again, I find 'they've the impudence to *quiz* me' in the first scene of False Alarms, by Kenney, a play acted in 1807. I believe the usual story about the word *quiz*, as given in Smart's and in Webster's Dictionaries, to be one of those fictions with which our books of anecdote abound. It assumes that the word *quiz* has no meaning, which is not true; it is obviously of imitative origin. The word *whiz* was used by Surrey. Mr. Smythe Palmer tells me that the assumed date for the above story is 1791, whereas the word, according to Moore, is at least a year older. If there is any truth in the story, all that Daly did was to extend the use and vogue of a pre-existent word. We are not bound to believe that he really *invented* the word. [85–7; 20.] So in the new edition of Webster.

Rabbit. The M. E. form is *rabet*; see Prompt. Parv. and Palsgrave. The suffix *-et* is clearly French; but the word has not been found in the French of France. In fact, the word is Walloon, as duly noted by Remacle, who gives: '*Robett*, ou *Konein*, lapin.' And the Walloon word is a diminutive of the M. Du. and Flemish *robbe*, a rabbit; for which see Hexham and De Bo. Kilian has: '*Robbe, Robbeken*, Cuniculus; Ang. *rabet*.' The change from *o* to *a* was due to 'confluence'; for we already had a M. E. *rabet, rabite*, from O. F. *rabite*, short for *Arabite*, an Arabian horse. [1900]

Radevore. This difficult word occurs in the Legend of Good Women, 2352. The only suggestion of any value is that given in Urry's Glossary, viz. that it stands for *ras de Vore*, i. e. serge made at a place called *Vore*. Tyrwhitt remarks that 'there is a town in Languedoc called *La Vaur*; but I know not that it was ever famous for tapestry.' Further investigation shows that this explanation is certainly correct; the difficulties that arise all vanish on examination. In the

first place, as Urry's Glossary tells us, such phrases as *Ras de Chalons*, and *ras de Gennes*, were really in use. My own difficulty was a phonetic one. I could not see how the *s* in the Old French *ras* could be ignored in the pronunciation; particularly when we notice that this very word *ras* produced the E. word *rash*, as explained by Nares, of which more anon. But Mr. Mayhew pointed out to me that, in Old French, *s* before a consonant vanished in the second half of the eleventh century. Hence, when *ras de Vore* was used as a complete phrase, it regularly became *radevore* in English. The next point refers to the place *Vore*. This is clearly, as Tyrwhitt says, *La Vaur*, in the province of Languedoc, and in the modern French department of Tarn, at no very great distance from Toulouse. It appears that silk and serge are still made at this very place; see Engl. Cyclopaedia, s. v. *Tarn*. We thus obtain, as the final result, that *radevore* means, precisely, 'rash made at La Vaur.' We have now only to enquire into the sense of *rash*. The F. *ras* means, especially, serge or satin. The English *rash*, says Nares, is 'a species of inferior silk, or silk and stuff manufacture.' One of his quotations speaks of 'velvets, satins, sylkes, *rashe*, and other stuffs'; and the Century Dictionary quotes from Middleton: ''tis good stuff, indeed; It is a silk rash.' This explanation precisely fits the passage in Chaucer. Philomela had learnt, in her youth, how to weave, in an embroidery frame, such rash as was made at La Vaur. The nearest mod. E. equivalent seems to be 'serge.' [92; 12.]

Rail. I know of no example older than that which I have given from Gower. I give the etymology from the O. Low G. *regel*, Swed. *regel*, a bar, rail. But it can hardly have been borrowed directly. There must have been an intermediate O. F. form; and then the order of things would be clear. The E. word would be borrowed from F., and the F. word from O. Low G. Now in Moisy's Dict. of Norman patois, he not only gives *railes*, s. pl., a set of railings, but he

also quotes the O. F. *reille*, a rail, bar, as occurring in a Compte de 1334, cited by M. Delisle in the Actes Norm. de la Ch. des Comptes, p. 69. Here is the missing link. [88; 10.] And see O. F. *reille* in Godefroy. [91; 3.]

Raimen, Raymen. The M. E. *raimen* or *raymen* is given in Stratmann with various meanings, none of which are either suitable or correct. This has been pointed out by E. Björkmann, who shows that it has been misunderstood because its etymology has not been discovered. The word (he tells us) is not Teutonic, but Old French; from O. F. *raëmbre*, Lat. *redimere*, to redeem. Godefroy duly records it, with the senses—'racheter, exiger rançon de, rançonner, dépouiller, piller, vexer, condamner à payer une somme'; and it was in very common use. There are six columns filled with examples. Accordingly, M. E. *raimen* means to redeem, ransom, put to ransom, exact a ransom or payment or subsidy; and hence, to ravage, pillage, plunder. The main idea is to pay a ransom or exact one, and hence, to force payments from subjects and from the weak. These senses explain with ease all the ten examples in Stratmann. Further, we can hence explain the derivative *areimen*, which occurs twice in the Ancren Riwle, and is quoted in the New English Dictionary, with the remark—'derivation unknown,' and with the conjectural sense—'to set at large, liberate.' There is no O. F. *a-raembre*, so that the prefix *a-* is of English origin, and does not at all affect the sense of the word. In both places, it simply means 'to redeem.' Thus, in Ancren Riwle, p. 124, we have 'uorte acwiten and areimen him mide,' i. e. for to acquit and redeem him with; and at p. 126, we have 'ure raunsun thet we schulen areimen us mide,' i. e. our ransom wherewith we must redeem ourselves. [1900.]

Rancho, Ranch, a rude hut. (Span.—O. H. G.) This word is in common use in Mexico and California, and frequently appears in American books, in which it is sometimes cut down to the shorter form *ranch*. Thus, in Bret

Harte's poem called An Idyll of the Road, we find the lines:

> 'Thar woz a snipe—like you, a fancy tourist—
> Kem to that *ranch* ez if to make a stay.'

It is obviously borrowed from the Span. *rancho*, a mess, or set of persons who eat and drink together, also a free clear passage. The *ranchos* or rude huts are used for herdsmen or farm-labourers who lodge there, and mess together, which explains the reason for the name. The etymology of the Span. *rancho* is doubtful; but Minsheu's Span. Dict. (1623) gives an older sense of the word, viz. 'a ranke, an order or place where euery one is to keep or abide'; also the derivative *rancheria*, with the sense 'a ranke of tents or cabins for soldiers'; whereas Meadows explains the modern *rancheria* as 'a hut, or cottage where labourers mess,' which (as said above) is now the meaning of *rancho* in N. America. There is also a derived verb *arrancharse*, to mess together; as well as *ranchear*, to form a mess, to build huts. Diez derives *rancho* from the F. *ranger*, to array, set in order, our *range*; but it seems to me more likely to have borrowed from the cognate Provençal *renc*, also found in the form *arrenc*, a rank, a row (Bartsch). It comes to much the same thing. All these words (like the English *rank*, *range*, and even *harangue*) are of Teut. origin; from the O. H. G. *hring*, M. H. G. *ring*, a ring, especially a ring of people; indeed, *rancho* may have been borrowed immediately from the O. H. G. word. This etymology is clinched by the fact that the O. H. G. *hring* also had the meaning of a space in the midst of a ring of people (see Schade); whilst in Span. we find the phrase *hacer rancho*, to make room, to make a clear space, precisely answering to the English expression 'to form a ring.' Monlau, in his Spanish Etymological Dictionary, states that Scheler objects to the derivation given by Diez, and proposes another, which seems to me feeble and uncalled for, viz. from a nasalized form of the syllable *reg-* in the Lat. *regula*,

a rule; which he thinks gives a better explanation of the Provençal *renc*, as meaning a row. But we all know that the E. *rank* constantly has the sense of 'row'; and there is no doubt at all that the borrowed E. *rank*, which, in the case of 'a *rank* of soldiers,' means a straight line, is cognate with the native E. word *ring*, which means a circle. Thus it appears that a straight line and a circle are, in language, identical, whatever they may be in mathematics. The idea of 'line,' even in mathematics, is common to both; see Euclid's definition of a circle. [85–7; 20.] Cf. **Rigol**.

Rankle. I have shown that the A. F. form of the verb *to rankle* is *rankler*. I have also said that it seems to be connected with the Lat. *rancidus*, and I dare say it may really have been so connected in the popular mind. But the real etymology is very different, and past all guessing. The fact is, the word has lost an initial *d*, as shown by Godefroy. Godefroy gives *draoncle*, *drancle*, *raoncle*, *raancle*, *rancle*, an eruption of the skin, or, as we should say, a rankling sore. The verb is *draoncler*, *raoncler*, *rancler*, to suppurate. It is obvious that *draoncle* must be, in Late Latin, *dracunculus*; and we find accordingly, in Ducange, that *dracunculus*, also spelt *dranculus*, by contraction, is a Late Latin term for a kind of ulcer, or, as we should say, a rankling sore. But *dracunculus*, as Ducange says, means, literally, neither more nor less than 'paruus draco,' i. e. little dragon, a diminutive of *draco*. It is thus quite clear that our verb *to rankle* is a derivative from the very Gk. sb. which we spell *dragon*. Dragons were supposed to be venomous; and *dracunculus* probably meant, at first, a small venomous thing, and was applied to a poisoned or suppurating wound or swelling. The Late Lat. *dracus*, properly a dragon, also meant a demon; and Ducange quotes the phrase *fa le drac*, to play the devil; as well as the O. F. *drage*, a sorceress. In Picardy, as Godefroy remarks, the initial *d* is still retained; he quotes 'j'ai le doigt *drancié*, I have an inflamed (lit. rankled) finger.' [91; 3.]

Rate, *vb.*, to reprimand. This is short for *arate*, which occurs twice in P. Plowman, and means (1) to rebuke (sin), and (2) to rebuke or reprimand (a person). In one passage, C. xiii. 35, one MS. has *rate*. This *arate* is, after all, merely a variant of *aret*, M. E. *aretten*, to reckon, count, impute, lay to the charge of, indict. Godefroy shows that the O. F. *aretter* was sometimes spelt *aratter*, whence M. E. *araten*. Hence the etymology, as Murray shows, is from Lat. *ad-reputāre*; and this is the real (but unsuspected) origin of E. *rate*, verb. I find: '*Raiter*, *reter*, accuser'; Roquefort. [85–7; 20.]

Reasty, rancid, as bacon. Spelt *resty* in the Prompt. Parv. In Wright's Vol. of Vocab., vol. i. p. 155, we find the expression *chars restez* glossed by *resty flees*. Here the O. F. *chars restez* means 'meat that has been left over,' and so is not fresh; and *flees* is an A. F. spelling of *flesh*, in which the *e* was originally long. This shows that *resty* is merely borrowed from the O. F. pp. *resté*, that which has been left over, that which remains uneaten; and hence has become rancid or unpalatable by being kept. The *ea* in *reasty* is long before *st*, precisely as we have *feast*, *beast*, from O. F. *feste*, *beste*. We can now further explain the form *reest* in the Prompt. Parv., given as an alternative to *resty*, and applied (as it should be) to *flesshe*, i. e. to meat. For *reest* is merely the O. F. *resté* with the final *e* dropped, instead of being represented by the adjectival suffix *-y*; the final *t* giving the word the appearance of being a past participle, as when we say *roast beef*. The expression *rusty* as applied to bacon is an ingenious popular variant, because bacon can acquire something of a rusty look; but it must be remembered that *reasty* was applied to flesh or meat in general. [1900.]

Recheat, a recall, or signal of recall (in hunting). See *recheat* in Nares, who derives it from the O. F. *recept* or *recet*. I believe he is practically right, and that it answers to an O. F.

rechet, variant of *recet*. But I suspect that this particular use is from the verb *to recheat*, to play the notes signifying recall on a horn, originally simply 'to recall.' Roquefort has *rechaiter*, *recheter*, to conceal, receive, draw back, hide; and Ducange, s. v. *rechatare*, has the note that O. F. *rechaiter* meant to receive secretly or hide. The receiver, who was said to be as bad as the thief, was called 'Cil qui *rechaite* cose emblé.' This verb *recheter*, variant of *receter* (for which see Bartsch), is derived from O. F. *recet*, a place of refuge, which is the original of the somewhat common M. E. *recet*, in the same sense. *Receter* answers to Lat. *receptāre*; which is therefore the original of *recheat*. For the change of *c* to *ch*, cf. Late Lat. *recheptor* for *receptor*; and the F. *acheter* from Late Lat. *accaptāre*. [88; 10.] See *Recet* and *Receter* in Godefroy.

Reel. The A. S. is *hrēol*. See Kluge, in Eng. Studien, xi. 512. He suggests an original **hrœhil*, *hrēhil* (from *hrōh-il*), from an older **hronh-il*, **hranh-il*; and compares the North Fries. *raial*, a reel (Johansen, 13). If this be right, it may be allied to *ring* (G. *Ring* in Kluge). [88; 10.] N. B. But it cannot be right; for how can *hrēol* come from **hrēhil*?

Reest, Rest, a part of a plough. Sometimes spelt *wreest*. 'On the side [of the plough] is a piece of timber, which they call a *wreest*' [in the isle of Thanet]; see Britten's Farming Words (E. D. S.), p. 113. Halliwell has: '*wreest*, a piece of timber on the side of a plough, made to take on and off (Kent)'; also '*rest*, the wood on which the coulter of a plough is fixed (MS. Lansd. 560, fol. 45).' There is a plough called 'the Kentish turn-wrest plough'; Engl. Cycl. s. v. *Plough*. I once thought this word was connected with the verb *to wrest*; but the initial *w* is due, I fear, to popular etymology. The A. S. word is *rēost*, occurring in '*Dentalia*, sules rēost' in the Corpus Glossary, l. 656; '*Dentale*, sule-rēost,' Wright's Gl., ed. Wülker, 219, 5; '*Dentalia*, sules rēost,' ibid. 384, 43. The *ēo* is long, as shown both by Prov. E. *reest* (see *wreest* above), and by the cognate O. H. G.

riostar (Schade). Schade proposes to derive it from the root seen in O. H. G. *riutan*, to grub up, Icel. *ryðja*, to clear or rid the ground; cf. O. H. G. *riuti*, cleared ground. See **Rid.** [88; 10.]

Refit; see **Fit.**

Reheten, to cheer. Given in Stratmann; add a reference to Rom. Rose, 6509. From O. F. *reheter*, *rehaiter*, *rehaitier*, to cheer, encourage; as said in Stratmann. The etymology of the O. F. verb is difficult. The most likely solution is that given by Diez, that it is from the O. F. sb. *hait*, pleasure, wish, whence F. *souhaiter*; and that this sb. is of Teut. origin. The Goth. *ga-hait* means a promise; Icel. *heit*, a vow; and Diez notes that, just as Lat. *uōtum* combines the ideas of 'vow' and 'wish,' so the Icel. *heit*, a vow, may be represented in the O. F. phrase *a son hait*, according to his wish. Hence we come to the idea of pleasure, cheerfulness, &c. Schade takes the same view; under M. H. G. *heiz*, a command, promise, he ranges O. F. *hait*, wish, pleasure; O. F. *haitier*, to cheer, and F. *souhait*, a wish; and refers us to Diez. [91; 3.]

Relay; see **Relish** (below).

Relish. The M. E. form (as Mr. Mayhew kindly pointed out to me) occurs in the Prompt. Parv. as *relees* or *relece*. The substitution of *sh* for final *s* is due to analogy; cf. *polish*, *punish*, *flourish*, &c. I also note the M. E. *reles* in a remarkable passage in Sir Cleges, l. 208, in Weber's Metrical Romances; where it is used to signify the after-taste of a cherry which had just been eaten. It is the precise equivalent of O. F. *reles*, *relais*, defined by Godefroy as 'that which remains' or is left behind; the very sense required. The sb. *relais* is from the O. F. verb *relaisser* or *relaissier*; from Lat. *relaxāre*. The O. F. *relais* was sometimes misunderstood as being plural, on account of its final *s*; hence it was used occasionally with the pl. article *les*; and a new false singular was evolved in the form *relai*. This fact is important,

because the new verb *relayer* was made out of this new sb.; and thus the connexion with Lat. *relaxāre* was much obscured. The E. *relay* is from the same source. [1900.]

Rencian. I only know of two examples of this rare word. It occurs in Morris's Old English Miscellany, p. 92, l. 70, and p. 96, l. 106. We there find mention of 'robes of russet, ne of *rencyan*'; and again, 'vouh, ne gray, ne *rencyan*.' It was therefore the name of a stuff for a garment. Morris explains it by 'a robe of a roan colour,' but gives no reason; it looks like a guess. The real sense is 'a robe made at Rheims'; and the etymology is from the O. F. adj. *raencien*, given by Godefroy as an adj. formed from that place-name. The suffix *-ien* is adjectival; Lat. *-iānus*. [91; 3.]

Respice. *Respice* is given as the name of an unknown wine in the Squier of Low Degree, l. 756; ed. Ritson. I should guess it to stand for *raspice*, and to be allied to *raspure*, given in Godefroy as occurring in the phrase *vins de raspure*. Cf. *rape* (for *rápe*, i. e. *raspe*) in Cotgrave, as the name of a thin wine. Perhaps allied to E. *rasp-berry*. [91; 3.] Cf. Tudor E. *raspis-berrie*, a raspberry (Baret).

Reveille. I have shown that the difficulty with this word is, to account for its trisyllabic form, the F. sb. *réveil* having but two syllables. The answer is, that it was adapted from the F. imperative plural *réveillez*, which was taken into English as a substantive. The word *rendezvous* presents us with a similar instance. I can quote a passage given by Brand in his Antiquities (ed. Ellis, ii. 176), where the spelling *reveillez* occurs. Brand says:—'In the Comforts of Wooing, p. 62 [we read]: "Next morning come the fidlers, and scrape him a wicked *reveillez*."' I do not know the date of this book.

Englishmen are commonly not very strong in their French grammar; I have quoted the example of *levee* in my Supplement, which appears to be a fem. past participle; whereas the F. *lever*, with the same sense, is an infinitive mood. So

here; *réveillez* was easily misunderstood as a fem. past part., and spelt *reveillee* accordingly. Phillips, in his World of Words, makes another mistake, in supposing it to be the infinitive mood. He gives:—'*Reveiller* (F. i.e. to awake), the Beat of Drum in a Morning, that summons the Soldiers from their Beds, and is commonly called the *Travelly*'; which is an obvious misprint for *Ravelly*. The fact is, therefore, that the F. *réveillez* was familiarly called *ravelly*, and used to mean the same as the F. sb. *réveil*. This further explains the curious pl. form *revellies*, which I have already quoted (in my Supplement) from Davenant's Gondibert. This *revellies* is the plural of *revelly*, and is spelt accordingly. [85; 11.] I now add that I have received the following note from M. H. Gaidoz: 'C'est évidemment le premier mot d'une aubade, et une abréviation, par apocope, de *réveillez-vous*. Je me souviens d'un couplet de ce genre que j'ai entendu chanter dans mon enfance (il rime par assonance):

'Réveillez-vous, belle endormie!
Réveillez-vous, car il fait jour!
Mettez la tête
A la fenêtre,
Vous entendrez parler de vous!'

N.B.—This verse is quoted by Dryden, The Assignation, Act ii. sc. 3, with *Eveillez* for *Réveillez*; also *belles endormies*; *il est jour*; and *d'amour* for *de vous*. [89; 17.]

Ribbon. The M.E. forms are *riban*, *reban*, and *ruban*; of which *riban* is the most usual. So in O.F. and F. dialects, the usual form is *riban*; from which *ruban* may have resulted by the influence of *b*; cf. *buvant* (for *bevant*), pres. part. of O.F. *bevre*, Lat. *bibere*. I suggest that it is of Scand. origin; from some such form as Dan. *vrideband*, a twisted band or string; cf. Swed. dial. *vreband* (for *vred-band*), a thin withy. The *b* in F. *riban* must once have been *bb*, probably for *db*. Cf. E. *wreath* and *writhe*. The Pers. *rū-band*, lit. 'face-cloth,' has been suggested as the origin;

but the sense is not suitable, nor is it explained how the Pers. word found its way into France before 1400. And cf. **Robbins.** [1900.]

Rid, to clear ground (Scand.). It is worth noting that there are two verbs *to rid* in English. We have *rid*, to deliver from an enemy, A. S. *hreddan*, cognate with G. *retten*; and the Prov. E. *rid*, to clear ground, whence *ridding*, a clearing (Swaledale Gloss., E. D. S.). The latter *rid* is of Scand. origin, from Icel. *ryðja*, to clear, Dan. *rydde*, to grub up land; cf. G. *reuten*, to grub up. Vigfusson thinks this word should also have an initial *h*, and that it is from the strong verb *hrjōða*, to strip, to unload, &c., which seems [doubtful]. Cf. also the Yks. *royd*, a clearing, in the Huddersfield Glossary, E. D. S., No. 39; Icel. *rjōðr*, a clearing, O. H. G. *riuti*, a clearing. [88; 10.]

Rideled, gathered, pleated, Rom. of the Rose, 1235. This is a verb formed from M. E. *ridel*, O. F. *ridel*, a curtain; see Stratmann. The sense is that the garment mentioned was pleated at the neck, like a surplice. Halliwell refers to Reliquiæ Antiquæ, i. 41, where we read of 'filettis, and wymplis, and *rydelid* gownes.' It does not mean 'riddled with holes,' as suggested in Bell's Chaucer. [91; 3.]

Rigol, a circlet (Shakespeare). Nares refers us to the Ital. *rigolo*, but does not give us the etymology of that word, nor does he well explain it. It is certainly the same word. Torriano has: '*Rigolo*, a little wheel under a sledge, called a truck, also a rolling round log, as they use in gardens to smooth allies,' i. e. a garden-roller. . . [89; 17.] *Add*—Cf. Ital. *riga*, a line, stripe. From O. H. G. *rīga*, a line, also the circumference of a circle (G. *reihe*). Allied to E. *row*, a line, rank. Cf. p. 243, s. v. **Rancho.** [1900.]

Rill, a streamlet. I have given this word as Celtic; but this is too risky. I do not find it in M. E.; my earliest quotation is from Drayton. It may have been borrowed from abroad. The corresponding E. Fries. is *rille* (Kool-

man); and Wedgwood compares the Low G. *rille* (Bremen Wörterbuch). According to Koolman, it occurs in M. Dutch as *ril*. It seems to be a contraction for *ridel*, the diminutive of E. Fries. *ride*, *rīde*, a stream. For the loss of *d*, cf. E. Fries. *rillen*, contracted form of *riddeln*, to shiver with fever. The A. S. word for 'stream' is *rīðe* or *rīð*, preserved in Shotte-ry (Warwickshire), orig. *Scotta-rīð* (see Kemble); Child-rey, orig. *Cilla-rīð* (see Earle's A. S. Charters); also, perhaps, in the name of the river *Rye* (North Riding of Yorkshire). Cf. O. Sax. *rīth*, a stream (Heyne's Gloss. to Kleinere altniederd. Denkmäler). The N. Fries. *ride* is also *rīe* (with loss of *d*); see Outzen. The A. S. word is common; see Grein and Toller. As to the vowel, it was probably long, because Leo (A. S. Names, p. 86) points out that 'there are numerous streams in North Germany, bearing *Reide* as a *nomen proprium*.' Halliwell gives '*rithe*, a small stream, usually one occasioned by heavy rain; *South*.' The A. S. *rīðe* perhaps stands for **rīn-ðe* (Ettmüller), i.e. the running or flowing stream; from *rinnan*, to run, flow; cf. *run*, a small stream, as in 'Bull's Run,' and A. S. *ryn-el*, or runnel. I conclude that *rill* and *runnel* may be derived from the same root-verb, and mean the same thing. If this be so, *rill* is short for **rith-el*, if we keep to the E. form. There is an interesting passage in Ælfred's Metres, v. 20, where *ryne* and *rīðe* (there spelt *ryðe*) occur in the same line: 'brōc bið onwended of his rihtryne rȳðum tōflōwen,' the brook is turned aside, diverted in its rills from the right run or channel. [88; 10.]

In a former communication, I suggested that *rill* corresponds to E. Fries. *rille*, which I took to be a contraction for *ridel*, dimin. of E. Fries. *rīde*, a small stream, cognate with A. S. *rīðe*; prov. E. (Sussex) *rythe*. I have now found additional evidence for this view. In Robin's Glossary of Norman words, he gives *Risle* or *Rille* as the name of the stream that flows through Pont-Audemer, near the mouth of

the Seine; and, at p. 432, the author quotes from old charters the Latin spellings of the accus. case in the forms *Ridulam*, *Risilam*, and *Rislam*; whence the mod. forms *Risle*, *Rille*. [1900.]

Rivelled, wrinkled. I have given this word as being of A. S. origin. Further light is thrown on it by the gloss: '*Rugosus*, rifelede,' contributed to Eng. Studien, xi. 66, by Prof. Napier, who refers, for the mode of formation of the word, to an article by Sievers in Paul und Braune's Beiträge, ix. 257, and to Kluge's Nominale Stammbildungslehre, § 234. He also notes A. S. *gerifod*, wrinkled; Ælf. Homilies, ed. Thorpe, i. 614, l. 14. [88; 1.]

Rivulet. The Dictionaries give us no good account of the suffixes in this word. The explanation is, that it is disguised by a false spelling. The true form is *rivolet*, but the *o* has been turned to *u* by association with the Lat. *rivulus*. I find this form in the following: 'A *rivolet* of good fresh water'; 1699, W. Dampier, A New Voyage, i. 91. In this form, the word is Italian. In Torriano's Dictionary (1688) occurs the entry:—'*Rivolo*, *Rivoletto*, a rivulet, a rill.' Florio omits *rivoletto*, but it was doubtless in use in his time. In English, the word occurs in Drayton's Polyolbion, and perhaps earlier. In Chalmers' edition of Drayton, it is spelt *rivulet*. The M. F. equivalent is *riverotte*, which occurs in Cotgrave. [85; 6.]

Roach, a fish. M. E. *roche*. From O. F. *roche*, the name of a fish (Roquefort). Of Teut. origin. [91; 3.] See *Roce* in Godefroy.

Roam, to wander. I am now convinced that it is quite impossible to connect this verb with the M. E. *rāmien*, to wander (which will by no means give the sound of *oa*), nor with any other known M. E. form of native origin. There is but one possible origin for it, viz. the famous city of Rome; F. *Rome*, Lat. *Rōma*. It was simply suggested by the O. F. *romier*, which at first meant a pilgrim to Rome, and then

came to be used, quite generally, in the widest sense of 'pilgrim.' The same thing happened both in Spanish and Italian. The Spanish *romero* means simply 'pilgrim'; and the same is true of the familiar Ital. *Romeo* and the Late L. *romeus*. A pilgrim to Rome was called in Late L. *Romipeta*, which Langland neatly translates by *Rome-rennere*, i.e. Rome-runner. In B. iv. 120, Langland has *religious romares* in the sense of 'pilgrims'; and he uses the verb *romen* repeatedly. If further proof be required, we can turn to O. Fries., which has *rūmera*, a roamer, a pilgrim, precisely parallel to Langland's *romare*, as well as *rūmfara*, a pilgrim, one who fares to Rome, from *Rūm*, Rome, and *fara*, to go. [1900.]

Robbins. Phillips, ed. 1706, gives '*Robbins*, *Robins*, in sea affairs, certain small ropes that are reeved, or put through eyelet-holes of the sail, under the head-ropes, and serve to make fast, or tie the sails to the yards.' It is a corruption of *Ro-bands*, where *ro* is the E. form answering the Lowl. Sc. *ra* or *rai*. In the Compl. of Scotland, ed. Murray, p. 40, we find: 'than the maister . . . cryit, tua men abufe to the mane *ra*, cut the *rai-bandis*,' &c. The word is common Teutonic, viz. Icel. *rā*, Swed. *rå*, Dan. *raa*, E. Fries. *rā* (Koolman), G. *rahe*, meaning 'a yard' of a ship; and the compound occurs in E. Fries. *rā-band*, Dan. *raaband*, Swed. *råband*, which Widegren explains by 'rope-band.' The E. form would be *ro-band*, though we have no early example of it; probably because the old form **ro* was displaced by 'yard.' That the E. word once had a long *o*, is shown by its corruption into *rope-band*; and the reason why I here make a note of the true etymology is because both Webster and the Imperial Dictionary actually take the corrupted form *rope-band* as the true original! This corrupt form occurs, as noted above, in Widegren (1788), who says he took it from Croker, i.e. the Dictionary of Arts and Sciences, by the Rev. H. T. Croker (1766). *Ro* or *ra* may be from a Teut. root RAH; Fick, iii. 250. Cf. Skt. *rach*, to arrange, compose. [89; 17.]

Roistering; see **Listre.**

Rother, an ox. M. E. *ruðeren*, pl., in Layamon; A. S. *hrȳðer*, *hrīðer*. Hence *Rother-ham* (York), *Rother-field* (Sussex); and *Ruther-ford*. The M. E. forms *rother*, *ruther*, answer to an A. S. **hryðer*, with short *y*; so that the vowel must have been shortened. The base *hrȳð-* probably stands for *hrynð-*, with the usual loss of *n* before *ð*, derived by mutation from the stem **hrunth-* of the strong verb **hrinth-an*, A. S. *hrind-an*, to push, thrust; see Fick, iii. 83; and cf. Goth. *finthan*, *hinthan*, with A. S. *findan*, **hindan*. The word *runt* (q. v.) can be derived from the same stem, and the O. H. G. *hrind* from the stem *hrinth-* of the same verb.

In Toller's Dict. the A. S. word is entered under *hrīðer* (with *ī*), and such is also the Kentish form in Sweet's O. E. Texts; but nearly all the examples show the spelling with *ȳ*, which occurs, e. g. in the Blickling Homilies. Sievers gives the forms as '*hrīðer*, *hrȳðer*, subsequently also *hrūðer*.' In Layamon we find *ruðeren* (pl.), later text *roþere*. The spelling with *o* may have been due to French scribes, as in the case of M. E. *sone* for A. S. *sunu*. We should expect rather a Mod. E. form *ruther*, and this is, in fact, preserved in the name of *Ruther-ford*, answering to an A. S. *Hryðera-ford* in Kemble. This name of *Ruther-ford* affords a parallel to *Ox-ford*; cf. also *Hors-ford* (Norfolk), *Swin-ford* (Leicester), and *Cat-ford* (Kent), besides the shallow river called the *Raven's-bourne*.

Another theory sees in the initial *hr* a relationship to the Gk. *κέρ-ας*, E. *horn*; see Schade. [88; 10.] But the oldest form is *hrīð*, occurring in '*hrīð-hiorde*, bobulcus,' Corpus Glos. 313; directly from **hrinth-an*.

Rum. I once thought this word might be of Malay origin, as I have suggested in my Dictionary. But in an article in The Academy, Sept. 5, 1885, p. 155, Mr. N. Darnell Davis gives the history of the word. 'It came from Barbadoes, where the planters first distilled it, somewhere between 1640

and 1645.' A MS. 'Description of Barbados' in Trinity College, Dublin, written about 1651, says—'The chief fudling they make in the Island is *Rumbullion*, alias *Kill-Divil*, and this is made of sugar-cane distilled, a hot, hellish and terrible liquor.' G. Warren's description of Surinam, 1661 [1667?], shows the word in its present short form: '*Rum* is a spirit extracted from the juice of sugar-canes . . . called *Kill-Devil* in New England.' *Rumbullion* is a Devonshire word meaning a great tumult, and it may have been adopted from some of the Devonshire settlers in Barbadoes. At any rate, it has probably given rise to our word *rum*, and to the longer name *rumbowling*, which sailors give to their grog. Smollet (1751) has *rumbo*; Per. Pickle, ch. ii and ch. ix. Blount's Glossographia, 1681, has—'*Rum*, a drink in the *Barbado's* (much stronger than *Brandy*) which they otherwise call *Kill-devil*.' *Rumbullion* is clearly allied to *rumbustical*, boisterous, and to *rumpus*, an uproar; also to *romp* and *rampage*. An older form is *rampallion*, a term of reproach, meaning rather 'a rioter' than 'a riot.' Cotgrave has *ramponne*, 'a flowt, scoffe, mock,' &c. All are perhaps derivatives of the old verb *to ramp*, a French word of Teutonic origin; see *Ramp* in my Etym. Dict. [85; 11.] Mr. Davis has since written me a letter, in which he points out that the common name *kill-devil*, by which the same spirit was also known (as shown in my former article), is obviously the origin of the French name *guildive*. This strange form is given by Littré, who devotes ten lines to its etymology, and thinks it may have been derived from F. *guiller*, to ferment, and *dive*, a corruption of *diable*; but adds that it is more likely to have been a corruption of a proper name. Littré's guess is not a bad one, as he has got hold of the latter half of the word correctly. He also gives us *guildiverie* as a name for traffic in rum, and *guildivier* for a maker of it. These are manifestly derivatives from the F. word *guildive*, as Littré tells us. This curious use of *guildive* as the French form of *kill-devil* goes

far to prove that the E. *rum* is, as Mr. Davis says, a mere shortening of the alternative name *rumbo*, *rumbowling*, or *rumbullion*, the name given to the spirit in Barbadoes. [85–7; 20.]

Runt, a bullock; sometimes, a heifer. (Du.) We find in Florio's Ital. Dict., ed. 1598, '*Giouenco*, a steere, a *runt*, a bullocke'; and '*Giouenca*, a heyfer, a *runt*.' It is borrowed from Dutch. Hexham has: '*een Rund*, *Runde*, *ofte Os*, a Runt, a Bullock, or an Oxe.' Also: '*Rundt-vleesch*, Bullock-flesh, or Beeffe.' It is closely allied to G. *Rind*, ox, bullock; which see in Kluge. The O. H. G. form had an initial *h*, and took the form *hrind*. The E. Fries. word is *rind* or *rund*; see Koolman. And see **Rother** (above). [88; 10.]

Rust. Dr. J. Wright informs us that the Yksh. dial. form of *rust* is *rāst*, and in the same dialect a *mouse* is *mās*. Hence in the A. S. *rūst*, the *u* was long. In my Etym. Dict. I have already suggested that *rūst* is a contracted form of **rudst*, the suffix *-st* being added to the base *rud-*. [The lengthening of *u* to *ū* would occasion the loss of *d*]; which is just what happened. Kluge also refers the G. *Rost* to the same base *rud-*; cf. A. S. *rud-u*, ruddiness, and E. *ruddy*. This base agrees with the third or past-plural stem of the strong verb *rēod-an*, to become red. [88; 10.]

Rye; as in 'Peckham Rye.' I suppose the particular *rye* here mentioned means a bit of open or waste land or common. I suspect that it is of French origin; for Cotgrave has: '*Rie*, a waste; an untilled or unhusbanded piece of ground.' It is a strange word; but seems to have lost a final sibilant or dental. The O. F. forms were *ries*, *riez*, *ryez*, *rez*. *riet*, fallow ground; and it is illustrated in Ducange, under *riesa*, somewhat fully. The concluding remarks in Godefroy's Old French Dictionary are important. He says—'*Ries* is still used in Picard and in Rouchi to signify fallow lands, poor lands not cultivated that are used as pasture for beasts. It is preserved in a great number of place-names.' This is why

my guess may be right.—N. and Q., 8 S. xii. 304 (1897). *Add*—From Bavar. *reut*, cleared ground, O. H. G. *riuti*. See **Rid.**

Sambo, the offspring of a negro and mulatto. (Span.—L.—Gk.) Span. *zambo*, formerly *çambo* (in Pineda's Dict., 1740), signifying 'bandy-legged,' used as a sb. as a term of contempt. The men of an African tribe are called *Samboses* in An Eng. Garner, ed. Arber, v. 95. From the Late Lat. *scambus*, representing the Gk. σκαμβός, crooked, said of the legs. [85–7; 20.]

Sanap. The M. E. *sanap* means a kind of napkin; see examples in Halliwell; and note: '*Hoc gausape*, sanap,' in Wright's Vocabularies. I think we may accept the suggestion in 'Our English Home,' p. 38, that it is the same word as *surnape*, i.e. over-cloth. See Babees' Book, p. 132, l. 237; and the note at p. 208, showing that 'the laying of the *surnape*' was well known. The note in the same, at p. 209, that the F. word was *serre-nappe*, is due to an oversight. The *serre-nappe* (from *serrer*, 'to fasten') was the cupboard or basket in which *surnappes* and other napkins were kept; see Cotgrave. *Sanap* has also been said to be short for *save-nappe*, for which I can find no evidence. [99.] See **Garnep**; which shows that the usual word for 'save-nappe' was really *gardnappe*.

Saunter. I have made a guess, in The Academy, that this difficult word is from an O. F. *sauntrer*, to adventure oneself [or to venture out]. I here note that this form actually occurs in the Year Book of the 11–12 year of Edward III (Rolls Series), p. 619, where we find mention of a man 'qe *sauntre* en ewe,' i.e. who adventures himself upon the water, or, as we now say, who puts to sea. I have already noted, in the Supplement to my Dictionary, that the two earliest examples of the E. word which I have yet seen occur in the still unpublished edition of the York Mysteries, which I hope will soon appear. [85; 1.] *Add*—See Gloss. to York Mystery

Plays, ed. Miss L. Toulmin Smith, Oxford, 1885. And note that the O. F. verb may be *sauntrer*, representing a Late L. form **exadventūrāre*, to venture out.

Sausage. It has been kindly pointed out to me by Prof. Nettleship that the original Latin form of *sausage* is not *salcitia*, nor *salsicium*, but *salsicia*, a fem. sb. The Ital. form is *salsiccia*, and the F. *saucisse* is likewise feminine. The sb. *salsicia*, a sausage, occurs in the Cruquian scholiast on Horace, 2 Sat. 3. 229. The adj. *salsicius* is given by Georges in his Latin Dictionary. Prof. Nettleship thinks that the sb. *salsicia* may be as old as the fourth century. I may add, that the spelling *sausage* (with *a*) is false; it should rather be *sausige* (with *i*), as in Cotgrave. Moreover, *sausige* is a weakened form of *sausice* = F. *saucisse*. [85; 1.]

Savannah. I have given the usual account that this is a Spanish word, of Gk. origin. The Span. word means 'sheet,' and was hence extended to mean 'a large plain.' But in a Glossary at the end of a late edition of Oviedo, *savana* is included among the list of Indian words, and we are informed that it belongs to the old language of Hayti and Cuba. I think this is altogether a mistake. If we English call any large expanse of water 'a *sheet* of water,' surely we may allow that the Spanish expression 'a sheet of flat land' is perfectly reasonable. We ourselves talk of *table-land*. That the word *savana* is old in Spanish, I can at once prove, with Prof. Cowell's help. The pl. *sauanas*, meaning 'sheets,' occurs in verse 1959 of El Libro de Alejandro Magno, ed. Sanchez, 1854. This romance was written in the 13th century, long before the first voyage of Columbus. Richardson gives a quotation for *savannah* from Dampier's Voyages, but his reference is incomplete. I have found it in vol. i. p. 87 of the edition of 1699. [85; 11.]

Scabbard. It is necessary to observe that there are two distinct words with the spelling *scabbard*. One is the sheath of a sword, and is derived from the O. Fr. *escauber*, given by

Godefroy with this precise sense. The other is a popular corruption of the trade-term *scale-board*, as duly explained in Webster's Dictionary. *Scale-board* is a kind of thin veneer, and is obviously derived from *scale* in the sense of a thin layer, and *board*. Mr. J. Dixon tells me that a *scale-board-cutter* is one who cuts the thin slices of wood of which band-boxes and hat-boxes are made; and he sends me a very apt quotation from Book vii of Wiseman's Chirurgical Treatises, 1676. Speaking of splints, Wiseman says, 'Some of these are made of Tin, others of *Scabbard*, Past-board, and of Wood, sowed up in linen Cloaths. . . . Those of *Scabbards* are apt to bow, and so those of the thickest Past-board, especially if they chance to be wet.' Part of this quotation is in Wedgwood. I think the undoubted etymology of this *scabbard* helps us with the etymology of the older and more difficult word, and goes far to prove the suggestion which I have already made, viz. that the O. Fr. *escauber* represents a Teutonic form which we may express in English by *scale-berk*, where *-berk* is the same as the latter syllable of *hauberk*. Wedgwood has already shown that there can be little doubt about the latter part of the word, since we actually find the E. form *scauberke* in the Romance of Merlin, ed. Wheatley, p. 514, l. 16. See further in my Dictionary. Thus the sense of *scabbard* is precisely 'a protection formed by thin slices of wood,' which well describes what we may suppose the primitive *scabbards* to have been. I conclude that the older word *scabbard* was a *scale-berk*, and that the later word *scabbard* is a *scale-board*. [85–7; 20.]

Scabious. An early mention of this plant occurs in Wülker's Vocabularies, p. 609, l. 36: '*Scabiosa*, anglice *scabiose*.' The etymology is obvious. [88; 10.]

Scale. I give, in my Dictionary, a quotation from Gower about 'the *scales* of a fish'; and another from P. Plowman which mentions 'the *scale* (or *shale*) of a walnut.' I have not made it clear, however, that the form *scale* must be of F.

origin, viz. from O. F. *escale*, because the A. S. *sceale* or *scale* would only give the form *shale*. The ultimate source is, of course, the same, because the F. *escale* is from the cognate O. H. G. *scala*, but it makes a difference phonetically. There is a good example of O. F. *escale*, a shell, in the Gloss. to N. Bozon, *Contes Moralisés*. [91; 3.]

Scamble, to struggle (Shakespeare). To *scamble* is probably allied to *scamper* and *shamble*. See *Shamble* in my Dictionary. [89; 17.]

Scan. I have said that, in the phrase to *scan* a verse, *scan* is short for *scand*, but I was unable to produce that form. I have since found it. In Pinkerton's Ancient Scottish Poetry, ii. 267, there is a poem addressed to Miss Maitland, and taken from one of the Maitland MSS., in which one of the lines ends with—'quho list thy vers to *scand*.' It rimes with *land*. The date of the poem is 1586. [85; 1.]

Scavenger. It is shown, in my Dictionary, that *scavenger* answers to the A. F. *scavager* or *scawager*, from the A. F. *scawage*; Liber Albus, pp. 225–6. And I proposed to derive this from the A. S. *scēawian*, whence Mod. E. *show*.

In a letter to The Athenæum, Nov. 18, 1899, p. 668, Mr. J. H. Round pointed out that the original sense of *scawager* was 'inspector'; and of *scawage*, 'inspection.' He also pointed out that the derivation is from the O. F. *escauwer*, to examine. This is quite correct, as far as it goes; but we must add that the O. F. *escauwer* is, according to Godefroy, of Flemish origin; from the O. Sax. *skawōn*, to behold, cognate with G. *schauen* and Mod. E. *show*. This is why the M. E. *schawinge* is used as an equivalent term to *scavage*, which it translates. Godefroy gives an A. F. form *eschawinge* which is merely the A. F. spelling of the M. E. word. [1900.]

Scorch. In the Comedy of Errors, v. 183, we are told that one of the twin brothers, being greatly enraged against his wife, threatens 'to *scorch* [her] face and to disfigure' [her]. Schmidt enters this under the ordinary verb *to scorch*, but

Gollancz explains it by 'excoriate,' which is nearer the mark. The right sense is given in Stratmann, where we find this entry:—'*scorchen*, verb, from *scoren*, [to] score, cut, Babees' Book, p. 80.' Referring to the Babees' Book, we find the quotation to run thus:—'With knyfe *scortche* not the boorde,' i. e. do not score the table with your knife. A still earlier example (not given in Stratmann) is in Wyclif, 3 Kings v. 18, where the Lat. *dolaverunt* (A.V. did hew) is translated by *han overscorchide*. The derivation from *score* is not wholly satisfactory, because it does not quite account for the final *ch*; though it is analogous to *smut-ch* from *smut*, and to *smir-ch* from *smear*. I think it is perfectly clear that we have here an example of what is really rather common in so copious a language as English—formed as it is by a fusion of Romance and Teutonic elements—viz. the evolution of a new word which has resulted from the confusion of two others.

The ordinary verb *to scorch*, though it usually means to parch, meant originally to excoriate, or rather *to excorticate*; it is derived from the O. F. *escorcher*, to strip off bark, to excorticate, from a Lat. type **excorticāre*. By confusion of this with the word *score*, to make an incision, a new verb *scorch* was formed, with the sense of to make an incision on the surface only, to cut with shallow incisions, to scratch with a knife. And this it is which Antipholus of Ephesus threatened to do. He did not want to excoriate or flay his wife's face, but merely to scratch it so as to spoil her beauty. We can now proceed a step further; for this new verb *to scorch*, being really distinct from the original one, was frequently subjected to a more rapid pronunciation, and is better known under the form *to scotch*, which has precisely the same sense. This is best seen by help of the famous passage in Macbeth, iii. 2. 13, 'we have *scotched* the snake,' which is really a 'correction' made by Theobald; for, as a matter of fact, the reading in the folios is *scorched*. That is to say, the folios are perfectly correct, as is not unfrequently the case, and the

editorial correction was needless. The sense is, of course, we have scored or scratched the snake, we have given him wounds upon the surface only. The ordinary sense of *scorch* will not help us here.

The shortening of *scorch* to *scotch* is proved, however, by two considerations; (1) the passage in Cor. iv. 5. 198: 'he *scotched* him and notched him like a carbonado,' where the riming of the words *scotched* and *notched* is evidently intentional, whilst at the same time these words are equivalent in sense; and (2) by the compound word *hop-scotch*, which means a game in which children hop over *scotches* or slight marks upon the ground, as it is correctly explained in the New E. Dictionary. And further, since Shakespeare uses the form *scorch* in the Com. Errors and in Macbeth, but the later form *scotch* in Coriolanus, it ought to follow that Coriolanus is a later play than the others; a result which is generally admitted.

The quotation from Wyclif, 3 Kings v. 18, is: 'The greet stoonus . . . the whiche the masouns of Salomon and the masouns of Yram han ouerscorchide'; A. V. 'did hew.' The Vulgate has: 'lapides . . . quos dolauerunt caementarii Salomonis et caementarii Hiram.' [1900.]

Scotch; see the explanation under **Scorch**.

Scour, to run hastily over; in the phrase '*scour* the country.' I think this is quite distinct from the common verb *to scour*, though the Dictionaries confuse them. The phrase is old. Jamieson refers us to Blind Harry's Wallace, vii. 795–7: 'The spy he send, the entre for to se; Apon the moss a *scurrour* sone fand he; To *scour* the land Makfadzane had him send.' Jamieson dismisses the right etymology in favour of the common one, which connects it with the ordinary verb *scour*. But the use of the sb. *scurrour*, as the name of the person who *scours*, gives us the right clue at once; and there is no difficulty. It is from the O. F. *escorre*, *escourre*, to run; Lat. *excurrere*, to run out, to make

excursions. For the sense, cf. Lat. *excursor*, a scout, spy; the precise sense of *scurrour* [Ital. *scorridore*]. Hence, in Pope's famous line—'Not so, when swift Camilla *scours* the plain'—my belief is that the lady merely made a swift excursion, and that there is no reference whatever to her use of a scrubbing-brush. I may add that there are two O. F. verbs spelt *escourre*; Cotgrave gives the other one, from Lat. *excutere*. [89; 17.] See **Scur**; p. 264.

Scraggy. In my Dictionary, I have connected this word with Norw. *skrekka*, to shrink; which does not appear to be correct. Björkman, in his essay on Scandinavian Loan-words, p. 130, quotes forms which are more closely related. Of these, Rietz gives *skragger*, one who walks with difficulty, a weak old man, from the vb. *skragga*, to walk with difficulty. Other forms, not given by Rietz or Aasen, are the following: Swed. dial. *skragg*, sb., something haggard, old, or torn; *skragget*, adj., old and torn, lean, Magnússon, Svenska Landsmålen, ii. 2. p. 63; and Norw. dial. *skragg*, sb., a shrivelled, wretched person, a lean horse, *skraggen*, adj., quoted from Ross. Besides these, I think we may further consider prov. E. *scrag*, a forked branch, lean person, and *scrog*, a stunted bush. Cf. also North Fries. *skrog*, a thin, lean person, a poor skinny creature; Dan. *skrog*, a carcase, *et stakkels skrog*, a poor wretch; Icel. *skröggs-ligr* (base *skragg-*), scraggy, gaunt, and ugly. The evidence clearly shows the word to be of Scand. origin. [1900.]

Screes. In Dickinson's Cumb. Glossary, I find the entry: 'Scree, the running *débris* on the side of a mountain.' I submit that this form has been wrongly evolved from the pl. form *screes*, which is, notoriously, the form commonly in use... I believe that the right form of the singular is really *scrith*, whence the pl. form *scriths*. Then the voiced *th* must have been dropped, in consequence of vowel-lengthening; whence *screes*, the form in use.

The etymology is from Icel. *skriða*, a landslip on a hill-side;

also used of the black streaks on a mountain-side due to old slips, and frequent in local names (Vigfusson). Cf. Icel. *skriðr*, a sliding motion, *skreiðask*, to slink along; all from the strong vb. *skrīða*, to creep, glide, cognate with Dan. *skride*, G. *schreiten*. See **Scriddan.** [See reference below.]

Scriddan, a mountain-torrent; Ross-shire. See Jamieson, who also quotes: 'When the rain falling on the side of a hill, tears the surface, and precipitates a large quantity of stones and gravel into the plain below, we call it a *scridan*.' Corresponding to Icel. *skrīða*, f., a landslip, we may suppose a cognate A. S. form **scride*, f., pl. *scridan*, the gen., dat., and acc. sing. being also *scridan*. Cf. also A. S. *scriðe*, a course; and *scrid* (gen. *scrides*), a litter or cart, probably a sledge. See **Screes.** [This note, as well as that on *screes*, first appeared in the Camb. Phil. Soc. Proceedings, 1888; p. 10.]

Scroyles, scabby fellows, rascals. (F.—L.) In King John, ii. 1. 373; and used twice by Ben Jonson; see Nares.—O. F. pl. *escroelles* (see *écrouelle* in Littré), later *escrouelles*, which Cotgrave explains by 'the King's evil.' The term in Shakespeare has obtained the force of the pp. *escroellé*, i. e. afflicted with scrofula; people are not very particular in their use of terms of reproach. Jamieson gives Sc. *cruels*, scrofula; but Michel, in his Critical Inquiry into the Scottish Language, p. 157, says that it is written *escrolles* in the Continuation of J. Melvill's Diary, p. 657. Diez derives the O. F. *escroelles* from a Late Lat. **scrofellae*, pl. dimin. of *scrofula* (see *Scrofula* in my Dictionary). Scheler remarks upon the extreme rarity of the disappearance of an *f* between two vowels, and therefore proposes an etymology from the Late Lat. **scrobellae*, dimin. of *scrobs*, a dike or ditch, with supposed reference to the wounds on the skin made by the disease. The former view, if it be possible, is more satisfactory, and is adopted by Littré. Indeed, Scheler himself instances *Étienne* and *antienne* from *Stephanus* and *antiphon*, but says these are not precisely

similar examples, being due rather to assimilation than syncope. He quite forgets that he himself gives the usual derivation of *bias* (F. *biais*) from Lat. *bifacem*, without making any difficulty about the matter. [85; 11.]

Scur, Skirr, to run rapidly over. Shak. has '*skirr* the country round,' i.e. run rapidly round the country; see Schmidt on Macb. v. 3. 35. Beaumont and Fletcher spell it *scur*, in the phrase '*scur* o'er the fields of corn'; Bonduca, Act i. sc. 1. Webster [ed. 1864] refers us to the verb *to scour*, correctly; but he mixes up the two verbs of this form, and then, to add to the confusion, gives two etymologies. For *scour*, in the sense to run rapidly, he refers us to the Low G. *schüren*, and there is also an E. Fries. *scheren* with much the same sense. But both these references are useless. The word is not Teutonic at all, but French, and I have explained it above (p. 261). The verb *to scur* plainly goes with the sb. *scurrour*, a scout, in Blind Harry, spelt *scurrer* in Berners; see *Scur* in Richardson. The frequentative form is *scurry*, used in North's Plutarch, p. 862 (Richardson). I suggest that the *ou* in *scour* is long, as representing the O.F. verb *escourre*; whilst the *u* in *scur* is short, as being associated with the M.E. *scurrour* above. See **Scour**. [89; 17.]—Adopted in Webster, ed. 1890.

Scutch, to beat flax. The etymology in the Century Dict. is unsatisfactory. The verb is formed from the sb. *scutch*, a swingle for beating flax; a word borrowed from O.F. *escouche*, *eschuche*, a swingle (Godefroy). The O.F. word is probably of Norse origin; cf. Norweg. *skoka*, *skuku*, a swingle. [1900.]

Sennet, a signal-call played on a trumpet. This word does not occur in the *text* of Shakespeare, and I fail to find it in Schmidt's Lexicon. But it is common in the Stage directions; occurring in Henry VIII. ii. 4; Julius Caesar, i. 2; Ant. and Cleop. ii. 7; Coriol. ii. 1; 2 Hen. VI. iii. 1. Mr. Wright has a note on it, in his notes to King Lear,

iii. 1. 23, showing that it occurs in various forms, such as *cynet*, *sinet*, *synnet*, *signate*, &c. In Marlowe's Faustus, ed. Dyce, p. 91, it is printed *sonnet*, by that frequent confusion of *o* with *e* of which there are numerous examples in Middle English MSS. Steevens absurdly derives it from Ital. *sonata*; others say that the etymology is unknown. In 1605, the First Part of Jeronimo begins with the words 'Sound a *signate*,' printed *signet* by Hazlitt. In 1602, Decker's Satiromastix has: 'Trumpets sound a flourish, and then a *sennet*.' It thus appears that it is different from a flourish, and, as Mr. Wright says, 'it appears to have been a particular set of notes . . . which marked the entrance or exit of a procession'; i. e. it was a signal call, answering to a modern bugle-call. First of all, several trumpets would play a general flourish, and then a single trumpet or cornet would play a signal-call, to rouse the particular attention of the audience at the moment when the actors filed in or out. To me the etymology is obvious. It is plainly the O. F. *sinet*, given in Littré as an O. F. spelling of *signet*, which is merely the dimin. of *signe*, explained by Cotgrave as 'a signe, mark, token, or note.' It comes to much the same as our *signal*; and is a doublet of our *signet*. The *sennet* was the signal for entrance or exit, and that is all. The spelling *signate* is due to putting a Late Lat. form *signātum* in place of *signētum*, a very natural mistake. Cf. Ital. *segnetto*, 'a seale, a signet, a small marke, signe, or token'; Florio. The spelling *sennet* (with *e*) is due to this Italian form; cf. also M. F. *seigner* for *signer* in Cotgrave; Ital. *segnale*, Span. *señal*, for *signal*, &c. The proper spelling is *sinet*, of which *cynet*, *synnet* are mere variations; *signate* is a Latinised form, due to a misconception; *sennet* and *senet* are, practically, Italianised forms; and *sonnet* is a mere blunder. Thus the sense and all the forms are accounted for. It has nothing to do with either *sonata* or *sonnet*; which are quite different things, and from a

different root. The word from *sonāre* is *sonance*, as in *tucket-sonance*, Hen. V. iv. 2. 35. [85; 11.]—Adopted in Webster, ed. 1890.

Sequin. I have given the usual derivation, which takes the word back to the Arab. *sikkah*, a die for coins. It is worth just noting that this is the very word which occurs in the phrase *sicca rupee*, i.e. 'coined rupee'; which see in Yule's Hobson-Jobson. [88; 10.]

Sere, withered. The account in my Dict. is fairly correct. For further information see Brugmann's Comp. Gramm., tr. by Wright, pp. 95, 161; §§ 100, 185. The A.S. *sēar* answers to a common Teut. **sauso-*, which is cognate with Lith. *sausas*, O. Bulg. *suchu*, dry (Russ. *sykhoi*); allied to Skt. *çosha*, a drying up, *çush*, to become dry or withered. The form of the root is SEUS. The Lith. form, which I had not mentioned, is important. [88; 10.] See Brugmann, ed. 1897, i. § 213 (4).

Serif, Seriph, Ceriph, a fine cross-stroke at the top and bottom of letters; a printer's term. Spelt *serif* in the Cent. Dict.; *seriph*, *ceriph* in Webster; and *ceriph* in the N.E.D. Origin obscure; but the suggestion in N.E.D., quoted from N. and Q., May 8, 1869, is obviously right, and had occurred to me independently. *Serif* is a way of writing the Du. *schreef*, a stroke, dash, line. The peculiar spelling is due to the difficulty of representing the sound of the Du. *sch* before *r*. [99.]

Service-tree, a kind of wild pear-tree. (L. *and* E.) The *service-tree* is a name given to the *Pyrus domestica*. A better known tree of a similar kind is the mountain-ash or *Pyrus aucuparia*, sometimes called the fowler's *service-tree*. It is well explained in Ogilvie's Dictionary, where the remark is hazarded, that the name is corrupted from the Latin *sorbus*. This idea is, in the main, correct, but it demands a closer investigation, since the connexion in form between *service* and *sorbus* is, at first sight, very slight. It can,

however, be traced, as follows. The Lat. *sorbus* took, in A. S., the form *syrf* or *syrfe*; for I assume that this A. S. *syrfe* is merely the Latin word in an English spelling, rather than consider the Latin and E. words as cognate. The change of *o* to *y* is common in A. S. words, when due to an *i* in the following syllable; it may have taken place, in the present case, by analogy with other instances. The final *f* in A. S. *syrf* is curious; but we find *f* used to represent a Latin *v*, as in *fers*, a verse; and the use of it for a Latin *b*, especially at the end of a word, is not surprising. We may also compare E. *salve*, A. S. *sealf*, with the Gothic *salbon*, to anoint. The A. S. Dictionaries [before 1885] do not give the word, with the exception of Leo's Glossary, where it is explained wrongly; but it is given, with references, in the Glossary to Cockayne's Leechdoms. Cockayne gives it as *syrfe*, fem. sb., gen. *syrfan*, a service-tree, also *syrf-trēow* as a compound sb., and explains it by 'Lat. *sorbus*, *pirus domestica*, very rare in England, and *pirus aucuparia*, very common.' One reference is to Kemble's Codex Diplomaticus, vol. vi. p. 234, No. 430, where we find, in a list of boundaries, the expression 'ðonon on ðā *syrfan*,' thence to the service-trees. The M. E. form was *serf* or *serue* in the singular (which does not occur), and *serues* or *serves* in the plural. The word is extremely rare, and is omitted in the Glossary to Palladius on Husbandry, but it occurs, nevertheless, in the text; see the E. E. T. S. edition, p. 52, bk. ii. st. 33, l. 227.

> 'In Jane, in Feveryere, and Marche in cold
> Erthe, October and November in hoote
> Erthe, is settyng of *serves* noble holde,' &c.

I. e. it is considered a good plan to plant *serves* in cold ground in January, February, and March, but in hot ground in October and November. It follows that *serves*, or in the Northern dialect *servis*, is really a disyllabic plural; and a *service-tree* is really a tree bearing *serves*. In precisely

the same manner there was a fruit called a *quin*, and the tree which bore it was called either a *quin-tree* or a *quins-tree*; here, also, the plural form prevailed, and the tree is now always called a *quince-tree*, the substitution of *ce* for *s* being due to ignorance of the meaning of the word combined with a laudable desire to achieve a phonetic spelling. In Tudor-English, the spellings *servis-tree* and *service-tree* were convertible; they occur in different parts of the same book. In Holland's translation of Pliny, bk. xvi. c. 18, we have remarks on 'the servis-tree': in bk. xv, the title of ch. 21 is: 'Of *services*, four kinds,' where *services* = *serves-es* is a double plural, like *quinc-es* = *quin-s-es*. Mr. Palmer, in his Folk-Etymology, suggests the derivation from *sorbus*, but fails to explain the spelling. He supplies, however, a capital quotation from Burton's Anat. of Melancholy, Democritus to the Reader, p. 69: 'Crato utterly forbids all manner of fruits, as peares, apples, plumms, cherries, strawberries, nuts, medlers, *serves*, &c.' I think it is now clear that a *service-tree* is a *serves-tree*, i.e. a tree bearing *serves*, where *serves* is the plural of a word which appears in A.S. as *syrfe*, or, in composition, as *syrf*. And I further consider this A.S. *syrfe* to be merely a slightly disguised form of the Lat. *sorbus*. I think we may now entirely reject the derivation suggested by Dr. Prior, that *service* is a corruption of the Latin *cervisia*, beer, because beer was made from its berries. Every Englishman knows what *beer* is, and he could easily have called a tree a *beer-tree*, if he wished to be understood by others. Besides, we now know that the very fruit of the tree was called *serves*, and we cannot suppose that the beer grew ready made. I may add that, in Latin, the fruit was called *sorbum*, whilst the tree itself was *sorbus*. Bailey's Dictionary has: '*Service*, a sort of fruit, called also a *sorb-apple*'; showing that the word *sorb* was again borrowed from Latin at a later period. [85; 1.]

Set. When we speak of a *set* of tea-things, the word *set* is only a peculiar use of the Latin *secta*, which we also have in English in the form of *sept*, with the sense of 'following' or 'clan.' This I have already said. I now find some excellent examples of the Latin *secta* in this sense. In the York Wills, ed. Raine, ii. 102, we find a testator leaving a goblet which was one of a set of six: 'lego j. goblet unde sunt vj. de *secta*.' He also leaves a flat 'piece,' i. e. silver cup, which had been one of a *set* of five: 'lego . . . j. flat peciam unde fuerunt quinque de *secta*.' I believe this use of *secta* is very common. The date of the will is 1444. I do not know how old the word *set* is in this sense; if it be not of great antiquity, it may have been borrowed immediately from the Ital. *setta* (Late Lat. *secta*). [85; 1.]

Shaddock. In Stedman's Expedition to Surinam (1796), i. 22, is the remark: 'I was particularly struck with the *shaddock* and awara; the former of these, which is of a very agreeable flavour, between a sweet and an acid, is produced from a tree supposed to be transplanted from the coast of Guinea, by a Captain *Shaddock*, whose name it still retains throughout the English West India islands, but is called *pompelmoose* in Surinam.' Guinea may be an error for China, as that seems to be the real home of the tree. See **Pompelmoose.** I have enquired in Notes and Queries for the date at which Captain Shaddock lived, but the only answer was, that he is mentioned, in connexion with the fruit, in Sir Hans Sloane's Hist. of Jamaica, 1709–25. [89; 17.] *Add*—Sir H. Sloane mentions the *shaddock-tree* in his Catalogus Plantarum; 1696.

Shah, the king of Persia. To my article on this word, I can now add that *shāh* is abbreviated from the O. Pers. *khsāyathiya*, the usual word for 'king' in the Cuneiform inscriptions. The root is the Idg. KSI, Skt. *kshi*, to rule; and the sense is 'ruler.' The particular form

is explained as being formed with the suffix *-ya* from a sb. *khsāyathi*, which is supposed to have meant 'dominion.' See Schleicher, Indogermanische Chrestomathie, 1869, p. 153; Fick, i. 305. [85; 11.] *Add*—And see Brugmann, 2nd ed. i. § 920.

Share, the fork of the legs. A provincial word; see Nares and Halliwell. The A. S. form is *scearu*, not in Bosworth's Dictionary; but at p. lxxii of Cockayne's Leechdoms, vol. i, we find Lat. *inguinam* (*sic*), glossed by *þa sceare*. At p. lxxiv, l. 30, it occurs again, spelt *scare*. [89; 17.] *Add*—It is duly given by Toller.

Shatter. This is merely a variant of *scatter* [or rather, *scatter* is the Northern form of the E. *shatter*]. I note here that it is still in use in Kent in the old sense; as, 'the wind *shatters* the leaves'; cf. Milton's Lycidas, l. 5. [88; 1.]

Shire. The usual connexion of this word with the verb *to shear* must be given up. The *i* was originally long; cf. 'procuratio, *sciir*'; Corpus Gloss., 1625. There are, also, two forms; viz. *scīr*, fem., gen. *scīre*, which is the usual form, and the weak fem. *scīre*, gen. *scīran*. There is a good account of these in Schmid's ed. of the A. S. Laws; Gloss., p. 651. The earliest occurrence of the word is in the [Corpus Gloss., 1625—'Procuratio, *sciir*.' And see the] A. S. Chron. s. v. 709, where the pl. *biscop-scīra* means 'bishop-provinces,' i. e. dioceses. The word *scīr* also means 'care' or 'business'; we even find *āgif þīne scīre*, give an account of thy stewardship, and the compound *tūn-scīre*, lit. 'town-business,' i. e. business of the farm, both in Luke xvi. 2. The Northumbrian text has *groefscire* as a gloss to *uilicationis*, and the verb *gescira* as a gloss to *uilicare*. The corresponding O. H. G. word is *scira*, care, employment; see Schade. The A. S. *scirian* is to distribute, impart, appoint, allot; it is given by Grein under *scerian*, a spelling which does not occur amongst his eight examples. All the evidence leads us away from the verb *to shear*, and suggests a base of the form

SKEIR, meaning perhaps to appoint or allot. It is remarkable that the G. *Schirrmeister* sometimes has the sense of 'steward.' This word is related to G. *Geschirr*, implements, harness, gear; an obscure word. [89; 17.]

Sigh-clout. This word occurs in the Percy Fol. MS. ii. 323; see note 5. It is explained by Dyce in a note at p. lxix as a clout for straining milk; from *sie*, to strain. Dr. Furnivall remarks that he only knows *sile* in this sense. But *sie*, to strain milk, is given in Halliwell, who, curiously enough, quotes the very passage here in dispute, and refers us to Palsgrave, who has: 'I sye mylke, or clense.' It is a particular sense of A. S. *sīgan*, M. E. *sīzen*, to sink. [92; 12.]

Skellum, a cheat. (Dutch.) In Halliwell's additions to Nares, the phrase 'a Dutch *skelum*' is quoted from Coryat's Crudities, 1611. This is an excellent example of the introduction of a Dutch word into English. From Du. *schelm*, 'a rogue, a villaine,' Hexham. Kluge says the Du. word was borrowed from G. *schelm*, a rogue. This is the O. H. G. *scalmo*, *scelmo*, originally a pestilence, with the later meaning of carrion; hence a worthless fellow, rogue, as a term of abuse. [85; 11.]

Skirr; see **Scur.**

Skirret, Skerret, a plant closely allied to the water-parsnep. Britten (Plant-names) says it is the *Sium sisarum*, often called *water-parsnep*, though the latter is the *Sium latifolium* or *angustifolium*. M. E. *skyrwyt*; in Wright's Vocab. 567. 31 and 41, and 580. 38. Webster considers this word to be a contraction of *sugar-root* [ed. 1890, *sugar-wort*], which I believe to be wrong. The form *skir-wort*, occurring in Gerarde's Herbal, is probably due to a popular etymology of the *cray-fish* character, which delights in putting a sense into *half* the word, irrespective of the other half. The M. E. form *skyrwyt* goes to show that this is so. We do, indeed, find that the Dutch for 'skirret' is *suiker-wortel*,

the German *zucker-wurzel*, and the Swedish *socker-rot*, but I suppose that these forms arose from a popular etymology, or else have nothing to do with *skirret*. The change from Du. *suiker-wortel* to M. E. *skyrwyt* is too violent, and we should never have taken it from Swedish. Much more likely, the M. E. *skyrwyt* was a bad adaptation of the O. F. name for it; the form *eschervis* is given by Godefroy. The Mod. F. form is *chervis*, and Cotgrave has: '*Chervis*, the root *skirret* or *skirwicke*.' The M. F. *eschervis* may have been taken from the Span. *chirivia*, and both from the Arab. *karawia*, the identical word which has also produced F. *carvi* and E. *caraway*. This is the opinion of Scheler and Devic, s. v. *chervis*. The fact of an Arabic origin accounts for the strange forms which the word assumed. Moreover, the plant is foreign, being a native of China, Corea, Japan, &c. [89; 17.] In the Prompt. Parv., the spelling is *skyrwyt*. But the latter syllable should be *whyt*. The older spelling is *skirwhit*, as in Sinonima Bartolomei, ed. Mowat, p. 20, l. 4; cf. '*Pastinaca*, skirwhite' in the same, p. 33, l. 25. This form was suggested by the Icel. *skīr hvītr*, pure white, all white; to distinguish it from the carrot, the root of which is all red. At the same time, I much suspect that this curious form *skir-whit* arose from a popular etymology, which substituted it for the Old French name for the plant, which was somewhat like it. This is a matter which I have already expounded, in a paper which I read to the Society in 1889, in the form printed above. [1900.]

Slammerkin, a slatternly woman, a trollop; given in Johnson's Dictionary. There is a parallel Low G. *slammutje*, with the same sense, given in the Bremen Wörterbuch, p. 800; and the editor, writing in 1770, notes that the E. word is *slammaukin*. It is worth notice that this suggests a very simple etymology, viz. that the E. *slammaukin* is a compound of *slam* (Low G. *slam*, G. *schlamm*, Swed. *slam*), mud, mire, dirt, and the E. *maukin*, a kitchen-wench, explained in my

notes to P. Plowman as short for *Maud-kin*, i. e. a diminutive of *Maud* or *Matilda*. The strong emphasis on the first syllable rendered the latter part of the word obscure; and hence the corruption to *slamkin* (Todd) on the one hand, and to a pseudo-participial adjective *slammocking* on the other. The latter even produced a verb *to slammock*, to walk in a slovenly way (Halliwell). The etymology of *slammutje* is given in the Brem. Wört., s. v. *mudde*. It is from *slam*, dirt, and *mulje*, or *mudje*, a sow that wallows in mud, also a slattern, from *mudde*, mud. [1900.]

Sleigh. M. E. *scleye*, Mandeville's Trav. ed. Halliwell, p. 130. This answers to an O. F. **escleie*, which would be regularly formed from Low G. *slede*, whence E. *sled*, *sledge*. Cf. E. Friesic *slede*, commonly shortened to *slē* (Koolman). But Dr. Murray tells me that our present *sleigh* is modern, being in 1806–9 an American word, borrowed from Dutch colonists; i. e. from *slee*, short form of *slede*. The spelling imitates that of *neigh*. [91; 3.]

Snore. This is usually derived from A. S. *snora* (Bosworth). But there is no such word. The A. S. word is really *fnora*. '*Sternutatio*, fnora'; Wright's Vocab. 48. 14; 200. 9; 213. 21; 277. 26. This became *snore* because its root-verb *fnēosan* became *sneeze*; perhaps, too, it was associated with *snort*. In Chaucer, C. T., B. 790, the MSS. have *snoreth*, *fnorteth*, *snorteth*, and even *fronteth* (!). [91; 3.]

Soak. I note, in my Dict., that the A. S. form should be *socian*, and that it is unauthorised. But it occurs in Cockayne's Leechdoms twice, in the phrase 'lǣt socian,' i. e. let it soak; ii. 240; iii. 14. [91; 3.] It is given in Toller's Bosworth.

Soam. *Soam*, a horse-load, is the Northern equivalent of E. *seam*, A. S. *sēam*; from Low Lat. *sauma*, *sagma*, Gk. *σάγμα*. See *Seam* (2) in my Concise Dictionary.—N. and Q., 9 S. iv. 277 (1899).

Sophister; see p. 168, s. v. **Listre**.

Sophy, a title of the Shah of Persia. This word occurs

in Shakespeare thrice; see Wright's note to Twelfth Nt. ii. 5. 164 (Globe ed. 197), which is correct. A common explanation, as in Webster [ed. 1864], is, that it is the same as the word also spelt *sufi*, from the Arab. *sūfī* or *sūfiy*, which in Richardson's Dict., p. 946, is explained by 'wise, intelligent, pious, devout, spiritual; a religious man of the order of the Sufi'; though Mr. Robertson Smith tells me it is best to explain it only as 'the term used to designate adherents to a peculiar mystic philosophy.' Richardson adds: 'hence the surname of the kings of Persia.' But Devic points out that *sophy*, as applied to the Shah, has nothing whatever to do with the order of the Sufi, or the Arab. and Pers. *sūfī*; though the words were easily and early confused. As applied to the Shah, the right word is *sefewī*, *safiy*, an adjective formed from the proper name *Sefī*, or *Safī*, who was the founder of the dynasty to which the kings called *sophy* belonged. This is clearly given also in Richardson's Dict., p. 938, who on that page distinguishes between this word and *sūfī*, quite plainly, and gives the correct account; showing that his other statement refers to an incorrect usage. His account is: '*Safī*, the surname of a dynasty of Persian kings (1500–1736), so named from Ismael Safi, the first monarch of this house. The origin of the elevation of this family, however, must be traced to a private ancestor of that prince, called *Safīyu'd'dīn* (the purity of religion), who was contemporary with Tamerlane.' He then gives the whole story about this man. Hence the term *sophy* in Shakespeare is clearly from the Arab. *safiy*, pure; and this is quite a distinct word from *sūfī* above. In one word the former vowel is short; and in the other long. Both begin with the same kind of *s*, viz. *sād*. A more exact date for the dynasty of *Sophies* is 1505–1725; see Stokvis, Man. d'Histoire, Leyden, 1888, p. 140. [88; 10.] So in Webster, ed. 1890.

Sounder, a herd of wild swine; see Nares. Neither

Webster nor Ogilvie gives the etymology. The fact is, that the word is slightly disguised by the insertion of an excrescent *d* (as in *sound* from F. *son*). The Old Northumbrian form is *sunor*; see Luke viii. 32 in the Lindisfarne MS., where it translates Lat. *grex*; cf. O. Mercian *suner*, Matt. viii. 32, in the Rushworth MS. The word even found its way, from English, into Anglo-French. I find 'un *sundre* de pors,' a sounder of pigs, in the A. F. version of Horn, l. 4658. [89; 17.]

Souse, **Sowse**, to plunge down upon suddenly. I find I have made a mistake in connecting this word with the sb. *souse*, meaning 'pickle,' which is a mere doublet of *sauce*, and which I explain, I believe, correctly. It is probable that the words were sometimes confused, but they are of totally different origin. When Pope says (Second Satire of the Second Book of Horace, l. 60) that certain folks '*Souse* the cabbage with a bounteous heart,' he employs a verb which is a mere derivative from the sb. *souse*, pickle. But in another passage (Epilogue to Satires, Dial. ii. 15) he says:

> 'Come on, then, Satire! general, unconfined,
> Spread thy broad wing, and *souse* on all mankind;'

and here he employs the same word as Shakespeare does in King John, v. 2. 150:

> 'And, like an eagle o'er his aery, towers
> To *souse* annoyance that comes near his nest.'

Mr. Wright correctly says, with respect to this verb—'to swoop upon or strike, is a term of falconry,' and he illustrates it by an apt quotation from Spenser, F. Q. i. 5. 8. But he does not give the etymology. Webster [ed. 1864], E. Müller, and others correctly separate the two words, but all they can think of is to ask us to compare the German *sausen*, to rush or bluster as the wind does, with which the verb *to souse* has nothing whatever to do. We did not borrow

our terms of falconry from High German, but from French. The true 'source' is, without a pun, the very word *source* itself, strange as this may appear, and past all guessing. Our word *source* is the F. *source*, O. F. *sorse*, the fem. pp. of the verb which arose from the Lat. *surgere*. As applied to a river, it means the 'rise' or 'spring' of it; but as applied in falconry, it meant the upward spring or swoop of a bird of prey, and is so used by Chaucer, C. T. 7520, and House of Fame, ii. 36:

> 'Therefore, right as an hawke upon a *sours*
> Upspringeth into th' aire;'

and again:

> 'Me fleeing, at a swappe he [the eagle] hente,
> And with his *sours* again up wente.'

The original sense of '*upward* spring' or '*upward* swoop' was easily lost, whilst the notion of 'swoop' remained; hence, the sense of direction being lost sight of, the word easily took the more useful sense of '*downward* swoop,' simply because the *downward* swoop of a hawk was of more consequence and was more closely watched than his *upward* swoop, which was of no special consequence to the hawker. At least, such is my belief, but I want more evidence. Besides this, the *r* was dropped; and this point I can prove. For, in the Book of St. Albans, fol. d1, back, we find: 'Iff your hawke nym the fowle a-lofte, ye shall say, she toke it *at the mount* or *at the souce*.' From this it is an easy step to the use of the word in Drayton's Polyolbion, Song 20, where birds are described as trying to dive to escape from the hawks, but the fowlers make them leave the water, and then the hawks secure them:

> 'But when the falconers take their hawking-poles in hand,
> And, crossing of the brook, do put it [*the prey*] over land,
> The hawk gives it a *souse*, that makes it to rebound
> Well near the height of man, or more, above the ground.'

To work out the word thoroughly would require a large number of quotations, but I think I have adduced enough to show how the M.E. *sours* took a new form and a new sense. I should like to add that this view is entirely new, as far as I know at present; but I suppose the same thing will be said to me as was said when I discovered the etymology of the verb *to surround* [p. 286], viz. that, in the first place, it is not true; and secondly, as shown by our Dictionary-slips, though it is quite right, we knew it before. [88; 1.] Adopted in Webster, ed. 1890.

Soy. This word is rightly said to be Japanese; and some say it is the name of the bean from which this kind of sauce is made. It is rather the name of the sauce itself. In attempting to verify this, I found the following entry in the Japanese-French Dictionary by M. Léon-Pagés, printed at Paris in 1868. '*Chŏyou*, liqueur qui répond au vinaigre, mais qui est salée, et sert à assaisonner les mets. On l'appelle aussi *soutate*.' Richardson refers us, for the English form *soy*, to Dampier's Voyages, but gives no reference. The right reference is to A New Voyage, by W. Dampier, ed. 1699, vol. ii. pt. i. p. 28. Further information is to be found in an English-Japanese Dictionary by E. M. Satow and I. Masakata, published by Trübner & Co. in 1876. Two of the entries are as follows. 'Soy, n. *shôyu*.' 'Soy-bean, n. *daidzu*.' Hence it is quite clear that *soy* is properly the sauce itself, made from the bean called *daidzu*. The bean has since received the scientific name of *Dolichos soja*, where the Latinised form *soja* has been transferred from the sauce to the bean itself; thus introducing some confusion. It may be observed that the F. spelling *chŏyou* corresponds, with fair exactitude, to the E. spelling *shôyu*. [85; 6.] See further in N. and Q., 9 S. iv. 475.

Spancel. A *spancel* is a kind of tether. In the Century Dict., it is derived from the M. Du. *span-zeel*, which Hexham

explains by 'horse-fetters or shackles'; cf. mod. Du. *spansel* [though this may differ]. And of course, the Du. *zeel*, a rope, is cognate with A. S. *sāl*, a rope; as is duly noted. But *spancel* is a good old North-Country word, as noted by Ray in 1691. So I see no reason why it may not be a native word, though rather of Norse than of Wessex origin. Perhaps the true components are rather to be seen in the Icel. *spönn* (stem *spann-*), a span; and *seil*, a rope (with voiceless *s*, not voiced *z*). If so, the sense may be a rope a span long, i.e. a very short rope indeed, as it was used for fastening the two hind-legs of a cow or horse together. I believe the sense 'stretched rope,' as given in the Century Dict., is unoriginal; [but this is doubtful]. The point is that the rope was short and unyielding. The heraldic use is somewhat different, and [I suppose] later. A 'horse spancelled' has a fore-leg and a hind-leg joined by a wooden clog having a short chain at each end.—N. and Q., 9 S. iv. 7 (1899). Or it may be a hybrid word, from E. *span*, to fasten, and Icel. *seil*.

Sparver, the canopy or tester of a bed; Nares. Nares could not find it in any Dictionary; it may now be found in Godefroy's O. F. Dict., s. v. *espervier*. [89; 17.]

Spree, a frolic. I have said that this word is modern, and of Celtic origin; cf. Irish *spre*, Gael. *spraic*, vigour, animation. I have since met with the suggestion that it is from the F. *esprit*, spirit. This I believe to be a pure guess, and to be wrong. The word was formerly pronounced *spray*, which entirely upsets this notion. I should not be surprised if it should turn out that we owe this word to Sir W. Scott. Jamieson gives a quotation for the spelling *spree* from St. Ronan's Well, which was written in 1825. But he does not notice a very material fact, that in the Introduction to the Legend of Montrose, written six years earlier, Scott introduces the word with the spelling *sprays*, and in an apologetic way. Sergeant McAlpin used to

indulge in occasional drinking-bouts, after receiving his dividends. 'After such *sprays*, as he called them, were over, and his temper once more cool, he seldom failed to thank God, and the Duke of York, who had made it much more difficult for an old soldier to ruin himself by his folly, than had been the case in his younger days.' Jamieson derives *spree* both from Gaelic *and* from the F. *esprit*; it did not occur to him that the two derivations are wholly inconsistent with each other. [85; 11.] *Add*—Cf. Gael. *spracadh*, sprightliness, derived by Macbain from Icel. *sprækr*, sprightly.

Sprint. From M. E. *sprenten*, to leap, dart, run fast. The word is certainly English, because the corresponding O. Norse word exhibits assimilation, appearing as *spretta*, a strong verb, with pt. t. *spratt*, and pp. *sprottinn*. The E. *spurt*, on the other hand, answers to **sprutt-*, the weak grade of the Norse verb. Hence *sprint* and *spurt* are practically doublets. [1900.]

Spruce. I have shown that *spruce* is the same as *pruce*, i.e. Prussian. I now find that, in the York Wills, ed. Raine, the words *pruce kist* and *pruce cofer*, i.e. Prussian chest and Prussian coffer, occur repeatedly, and that *pruce* is very often replaced by *spruce*. Examples abound. There is a striking example in vol. ii. pp. 194, 195, where, in one and the same will, dated 1445, we find 'j. cistam vocatam a pruce kyste,' and just below, 'j. pruce coffre'; and again, 'j. cistam vocatam sprusse coffre,' in the last line. [85; 1.]

Stalk, verb. The [old] A. S. Dictionaries ignore this verb. It is therefore well to note that the compound *be-stælcian* occurs in Sweet's A. S. Primer, p. 83, l. 37. This compound is not in Bosworth. [85–7; 20.] Toller gives it s. v. *stealcian*; cf. *stealcung* in the same.

Stalwart. Formerly *stalworth*. The solution of A. S. *stælwyrð* is given by Sievers, O. E. Grammar, ed. 1887, § 202 (3), note 2, p. 106. The *æ* has been shortened before

the following *lw*, as in *Acton* from A. S. *āc-tūn*; and *stāl* is a contraction for *staðel*, *staðol*, a foundation. Cf. *gestālan* in Grein, short for *gestaðelian*, to found, establish. So also M. E. *melen*, to speak, answers to A. S. *mālan*, which may be short for *mæðlan*. *Stalwart* means, accordingly, 'foundation-worthy,' i. e. firm, steadfast. [89; 17.]

Stammer. The [old] Dictionaries do not give us the A. S. form of this verb, which is *stomrian*. 'Me thinceth thæt me sio tunge *stomrige*,' it seems to me that my tongue stammers; Cockayne's Shrine, p. 42, l. 3 from bottom. [89; 17.] Also *stamerian*; Toller gives both this form and the above quotation.

Staniel, a kind of hawk. (E.) It is the same bird as the kestrel or wind-hover, the *Falco tinnunculus* of Linnæus. Nares quotes it from Lady Alimony, an old play dated 1659; see Hazlitt's Dodsley, xiv. 284. It does not really occur in Twelfth Night, ii. 5, but is probably the right word; the first folio has *stallion*. In Wright's Vocabularies we find: '*Aluctus*, Anglice a stamel'; where *stamel* is a misprint for *staniel*; for Halliwell quotes the same MS. correctly. Tracing the word still further back, we find: 'Pellicanus, *stangella*,' in an A. S. vocabulary of the eleventh century; in Wright's Vocab., ed. Wülker, col. 287, l. 10. In Spelman's edition of the A. S. Psalter, Ps. ci. 7 (Ps. cii. 6 in the E. version), we find *pellicano* glossed by *stangillan* in two MSS.; this is the dat. case from a nom. *stangilla*. Our ancestors did not clearly know what a pelican was like. In the Vespasian Psalter, the same word appears with the older spelling *stanegella*, the sense of which is obvious, viz. 'the yeller from the rock.' Professor Newton kindly tells me that the *staniel* has 'the same kind of metallic ringing voice as other hawks; it also frequents rocks where there are such, and makes its nest in or on them.' The phonological changes are perfectly regular. The syllable *stān* is shortened by stress, precisely as in *Stan-ford*, *Stan-ton*, *Stan-ley* (all from A. S. *stān*).

Gella or *gilla* is the agential substantive from the verb *gellan* or *gillan*, the mod. E. *yell*; hence *stāngella* became *stan-yell*, or, with a slight weakening of the latter syllable (due to lack of accentual stress), precisely *staniel*. At a later time it was further shortened to *stannel*, just as *Daniel* is sometimes *Dan'el*. Even this is not the end, for sometimes the former syllable was translated by the form *stone*, and thus the bird was called the *stone-gall*. Both *stannel* and *stonegall* occur in Merrett's Pinax Rerum, 1667, p. 170. In Swainson's Provincial Names of British Birds, E. D. S., p. 140, we find the bird called *stannel*, *stannel-hawk*, *stanchel*, and even *stand-hawk*. Another name was the *wind-hover*, from its hovering in the wind, a habit (Prof. Newton tells me) possessed by no other common English bird. Taking advantage of this name, the guessing etymologists resolved the word into *stand-in-gale* or *stand-gale*, which they pretended to be the original of *staniel*; but this clumsy fiction is easily detected by observing that *gale* has a hard *g* (before *a*) which will not pass into the sound of *y*. Fortunately also there is a cognate G. word *stein-gall*, answering to the A. S. form all the way through; for the G. *stein* is the A. S. *stān*; and the G. suffix *-gall* is the same as the suffix in *nachtigall*, a nightingale. This G. *gall* is the O. H. G. *gala*, a singer, from the stem of the past tense of the strong verb *gellan*, and therefore having precisely the same sense as the A. S. suffix *-gella*, though differing in the vowel according to the ordinary stem-gradation. The A. S. *gellan* was applied particularly to hawks; as in [*ic*] *gielle swā hafoc*, I yell like a hawk; Riddle 25, l. 3 (Exeter Book). It is also used of the chirping of crickets, as being a shrill sound. How the G. *steingall* is to be derived from *stand-in-gale*, when German does not possess the word *gale* at all, we are not likely to be informed. I may add that, in the form *stone-gall*, the suffix is not quite the same as before, but is the same as the *-gale* in *nightingale*. The M. E. *galen*, to sing, is a secondary weak verb derived from the stem *gal*.

which is the past singular stem of the strong verb *gellan*. [88; 1.] So in Webster, ed. 1890.

Stele. In the Allit. Poems, C. 513, the author laments that some people don't know the difference between their right hand and their left, nor yet between 'the stele and the stayre.' Among these we have to include, very possibly, William of Shoreham; and neither Morris nor Stratmann has seen any difference. They explain both words as meaning the step or rung of a ladder. I believe this will suit some passages, and that the senses of the words were confused (as our author hints) even in the fourteenth century. The *stayre* is really the stair or step of a ladder. But the *steles* are the two uprights, the handles by which the climber holds; called by Chaucer the *stalkes*. *Steel* in prov. E. still means a long upright handle, as of a besom or of a pitchfork. Stratmann (s.v. *stale*, which, though differing in form, has the same senses) obligingly refers us to the very passage in the Ancren Riwle which settles the question; there was no ambiguity at that date. At p. 354 we are told that ignominy and pain are the two stales of the ladder (the two *leddre-stalen*) that are upright to the heaven; and between those stales (*stalen*) are fixed the *tindes*, steps, or stairs. [92; 12.]

Steward. I have given **stigweard* as the theoretical A. S. form. But I have now found it, viz. in Birch's Cartularium Saxonicum, iii. 75. In the Middle Eng. translation of the same charter, iii. 77, the form is *styward*. [88; 1.] Given in Toller, with several examples of A. S. *stīweard*.

Stivour. (Not in Stratmann.) In Weber's King Alisaunder, 2571, we have: 'Mury is the blast of the *stivour*.' Weber explains it as 'an ancient wind-instrument,' but it certainly means the player on such an instrument, just as, in the next line, *harpour* means a player on a harp. Otherwise, his note is correct; the instrument was called *estive*, and is mentioned in the Roman de la Rose, 21308; see my note to House of

Fame, 1218. See *Estive* in Godefroy. Cf. Lat. *stipula*, in Vergil, Ecl. iii. 27. [92; 12.]

Stockade. The correct etymology of this word is given in the Stanford Dictionary, ed. Dr. Fennell. It is not an early form. Richardson shows that it occurs in Mason's English Garden, Bk. ii; where it will be found in l. 293. This 'Book ii' was published separately, in 1777.

The form is incorrect, and due to confusion with the commoner word *stoccado* or *stoccata*, meaning a thrust in fencing. A better spelling would be *stacade* or *stakade*. We find in Cotgrave the F. *estacade*, 'a list, or place railed in for a combate'; but, as a matter of fact, the word was borrowed from Spanish, for we find it used as a verb at an earlier date, viz. in Dampier's Voyages, ii. 1. 100:—'that part is *stockadoed* round with great trees set up on end.' I am indebted for this to the Century Dictionary. The true source is the Span. *estacada*, explained by Minsheu, in his Span. Dict. (1623), as 'a place full of stocks to graffe on, or lists to fight in'; from Span. *estaca*, 'a stake, a stocke to graffe on, a pale.' This is obviously a word of Teut. origin, borrowed from the Low G. *stake*, cognate with E. *stake*. See *-ade*, *-ado* in the N. E. D. [99.]

Stodge. From O. F. *estochier*, to stab, to stop; cf. Walloon *astokier*, to fix, fill. Of Germanic origin; cf. G. *stecken*. See *estochier* or *estoquier* in Godefroy. Cf. M. E. *stoken*, to stab, in Chaucer, C. T., A. 2546. A Mid. E. form *stochen* seems to be established by Halliwell, who gives: '*Stoche*, a stab'; Yorkshire. [91; 3.]

Stook, a shock of corn. As mod. E. *oo* corresponds to G. *u*, this is the same word as Low G. *stuke*, a heap, also applied to a collected heap of six turves, or to shocks of buckwheat set up to dry. Cf. also Swed. dial. *stuke*, 'a stook or collection of sheaves,' especially one of twenty sheaves; it is also mentioned by Kok as occurring in Danish dialects. As E. *oo* (A. S. *ō*) is connected by gradation with *a*, it is

closely related to E. *stack*. The Devonshire form is *stitch* (Halliwell); this may answer to A. S. *stycce*, a piece. All may be derived from the Teut. base *stek-*, graded to *stak-*, *stōk-*, *stuk-*. For the *ō*, cf. **Brook**, above; p. 20. [99.]

Stop. Some Dictionaries give an A. S. *forstoppian* or *forstoppan*, but without a reference. The imp. s. *forstoppa*, stop up, occurs in Cockayne's Leechdoms, ii. 42. It is, however, of Lat. origin. The legal word *estop* is from A. F. *estoper*, also from Latin; see Gloss. to Britton. [89; 17.] Noted by Toller, s. v. *stoppian*.

Stoup, **Stoop**, a cup. Not from A. S. *stēap*, as given in my Dictionary, but [perhaps] from Icel. *staup*, as pointed out by Zupitza in his article on *loose*; Anglia, vii. 152. See **Loose**; p. 173. [85; 6.] Or from M. Du. *stoop* (Kilian).

Stour, a conflict. This is M. E. *stour*, occurring in Chaucer's Monk's Tale, C. T., Group B, 3560; and still earlier, ab. 1330, in Specimens of English, part 2, p. 91, l. 55. From A. F. *estur*, O. F. *estour*, a conflict, combat, attack; also spelt *estor*, and earlier *estorn*. The form *estorn* is altered from **estorm*; cf. Ital. *stormo*, 'a noise, a storme, an vprore, an hurlyburly, a broile, a quoil,' Florio. See also *estour* in Cotgrave, who gives as one sense 'an insult upon a town,' which is a sense found also in E. *storm*. Hence the derivation is from a Germanic form *storm*, as seen in A. S. and O. S. *storm*, Icel. *stormr*, a storm, also, a conflict. See *Sturm* in Kluge and Schade, and *stormo* in Diez. The loss of *m* after *r* in French, at the end of a word, is regular; thus the Lat. *uermem* gives Ital. *verme*, F. *ver*, a worm; see Schwan, Gram. des Altfr., p. 62, § 219. In the A. F. Romance of Horn, l. 1624, we have *lestur*, the conflict; and, in l. 1572, *la uile est esturmie*, the town is stormed. [89; 17.]

Stub. I have given the A. S. form as *styb*. But there is also *stub*, masc., dat. *stubbe*. I find *on þone ellen-stub* and *of þam ellen-stubbe*; Cartularium Saxonicum, ed. Birch, i. 316. [85; 11.]

Subdue. All the Dictionaries seem to agree in deriving the English verb *to subdue* from the Lat. *subdūcere*, oblivious of the fact that this solution is impossible as regards the form, and hopeless as regards the sense. The Lat. *subdūcere* can give us *subduce* and *subduct*, but not *subdue*; neither can we evolve *subdue* out of an O. French form *souduire*, which has, moreover, quite a different sense. I wish first of all to note that a large number of English verbs, including most verbs in *-ate* (such as *create* and *illustrate*), first appeared in our literature as past participles. An excellent example is in Chaucer's use of *confus* in the sense of *confused*; *confuse* is now a verb, but it began life as a past participle, and does not formally represent the infinitive, but the pp. *confūsus*. I find, in like manner, that all the early examples of the word now in question appear in such forms as *sodewed* or *subdued*, where the *-ed* is an English addition, made in order to give the word a participial form. And just as in the case of *confus-ed*, where the *-ed* is gratuitously added, the word *subdue*, like *confus*, is a pp. already. I have discovered the origin of it, in the Anglo-French form *subdut*; the pl. of which, viz. *subduz* (where the A. F. $z = ts$), occurs with the precise sense of 'subdued,' in the Statutes of the Realm, vol. i. p. 339; under the date 1353. This form *subdut* stands to the Lat. *subditus* in the same relation that the F. *perdu* and Ital. *perduto* do to the Lat. *perditus*; and the Lat. *subditus* means precisely 'subdued' or subjected. I have been told that an objection lies in the fact that the Italian for 'subdued' is not *sudduto*, but *suddito*; so that there is no authority for imagining a Late Lat. **subdutus* as a by-form of *subditus*; but the objection is of no weight whatever to any student who has ever studied Anglo-French, and observed for himself that it was a living language, with habits of its own. We might just as well object to the etymology of *duty*, from the Anglo-French *duetee*, which answers to nothing that is known in continental French, and represents a Late Latin form

**dēbitatātem*, which is not a little barbarous. And if an Act of Parliament cannot make an Anglo-French word genuine, one asks in amazement what power can do so? Besides, these past participles in *-utus* for *-itus* or *-tus* are really very common; surely the following are good French, viz. *perdu*, *venu*, *pendu*, *rompu*, and all the rest. And it does not follow that, because the pp. of *rompre*, to break, is *rompu* in French, that it must therefore be *romputo* in Italian; indeed, the Ital. pp. in use is actually *rotto*, directly from Lat. *ruptus*. I conclude that *subdue* is from A. F. *subdut*, representing a Lat. **subdutus*, by-form of *subditus*, and pp. of *sub-dere*; from *sub*, under, and *-dere*, to put. The quotation for A. F. *subdut* is:—'Si ne volons mie que les gentz et marchantz de la dite terre soient sodainement subduz . . . par cause de la dite debate'; i.e. we desire not that the people and merchants of the said land be suddenly subdued . . . because of the said dispute; Statutes of the Realm, vol. i. p. 339. [1900.]

Surround. The etymology of *surround* is probably less obvious than it seems to be. I find that Mahn, like myself, derives it from the prefix *sur-* and the adj. *round*. Johnson derives it from the Fr. *surronder*, which seems to be a fiction, there being no such word in French. A moment's reflection, will show that *sur-round* is a very extraordinary compound; it would be difficult to assign any intelligible meaning to such a Latin word as *super-rotundāre*, and I believe that *sur-round*, as it stands, is utter nonsense.

The history of the word I cannot fully trace, though perhaps the 'Dictionary' slips might help us. But I may remark that the word is rather late, occurring neither in Shakespeare nor in the Bible. The earliest examples given in the dictionaries are all from Milton. Milton uses the word seven times in his poems, and I have little doubt of two facts: (1) that Milton is the chief author whose example has made the present use of the word common; and (2) that Milton misunderstood the word, and has misled all his

followers. He speaks of 'These yelling monsters, that with ceaseless cry *Surround* me, as thou seest,' P. L. ii. 795. The other examples are not worth quoting, as they all show precisely the same use; the references are: P. L. i. 346, iii. 46; Comus, 403; Ode on the Nativity, 199; Psalm v. 39; and Psalm vii. 26. The word is not given in Blount's Glossographia, 1674; but in Coles's Dictionary of 1684, published ten years after Milton's death, we find '*Surround*, to compass about.' I submit that he took this from Milton, and of course we find the same explanation in Phillips, who was Milton's nephew, and in every English Dictionary, I suppose, of a later date.

But if we try to find traces of the word earlier than Milton, we find at least two that are very remarkable. Minsheu, in 1627, notices the word, but does not explain it. He merely says: 'SURROUND; *vide* to OUERFLOW.' Sherwood's index to Cotgrave gives: '*Surround*, or overflow, *oultre couler*.' Cotgrave himself gives: '*Oultre couler*, to surround, or overflow.' Now this suggests quite a different idea, and throws us back upon the notion of a Late Lat. *superundāre*, and *sur-ound* with one *r*; we are all well accustomed to the syllable *-ound* from its occurrence in the compound *ab-ound*. *Super-undāre* is merely a Late Latin equivalent of Lat. *ex-undāre*, to overflow; so that a new history of the word is thus opened out to us. Now although the Fr. *surronder*, with two *r*'s, as in Johnson's Dictionary, is (as I think) a false form, a Fr. *suronder*, with one *r*, is real enough. It is entirely obsolete in modern French, but that is of no consequence. It is duly recorded by the faithful Cotgrave, who gives '*suronder*, to float upon the waves,' clearly the same word, with a somewhat different meaning, easily evolved out of *super-undāre*. But the sense given by Cotgrave does not seem to have been the old one, nor the sense most usual. Burguy gives *soronder*, to overflow; Roquefort gives *soronder*, to overflow, also to abound, with an example from Rutebuef

in which *soronde* means 'abounds'; and in my list of English words found in Anglo-French, I give three examples of the verb *surounder* or *surunder*, to overflow. I give these under the heading 'Surround,' by way of suggesting a connexion between the English and the French words. One of the examples is remarkable, occurring in the Vie de St. Auban, ed. Atkinson, l. 1029. We there find: 'Fort est a cunbatre a flot qu'est *surundé*,' which the editor explains by 'it is difficult to fight against a body of water which is risen high in waves,' or, as we might say, 'a surging wave.' Now it seems to me that this is just where the confusion of ideas comes in. A man on a projecting portion of land finds himself cut off by the tide; he finds it difficult to contend with the 'flot qu'est surundé,' i.e. with the advancing waves. They overflow his small territory on all sides, and, in fact, *surround* him.

I think I have shown cause for supposing that, when the F. word *suronder*, to overflow, was adopted into English, it was at first used in its true sense. A *surrounding* wave was, at first, an *overflowing* wave; but the word was frequently spelt with two *r*'s, with the inevitable result that a new sense of '*round* about' was imported into the word, so that before long 'a *surrounding* wave' was regarded as an *encircling* or *encompassing* wave. Milton was one of those who misunderstood the word, and his authority settled its use for many succeeding generations. To restore its true sense is now impossible; but we have here a good example of the power of English to change the sense of imported words. I may add that the doubling of the *r* seems to have been originally merely pseudo-phonetic, as it occurs in Cotgrave and Minsheu before any change took place in the sense. Such doubling is very common after a short accented vowel, as in *marry*, *carry*, *berry*, *cherry*, *morrow*, *borrow*, and the like. Perhaps it was influenced by the spelling of *surrender*.

I may remark that the word is not noticed at all by

Mr. Wedgwood[1]. [82; 6.] Add—The following early quotation is important. 'In dyuerse partyes of this reame [realm] . . . by thencrease of waters, dyuers londes and tenementes . . . ben *surounded* and destroyed'; (1489) *Statutes of Henry VII*, fol. c7.

Swan-hopping. Under the heading *swan-upping*, Halliwell tells us that it means taking up the swans for the purpose of marking them; and adds—'*Upping* the swans was formerly a favourite amusement, and the modern term *swan-hopping* is merely a corruption from it.' It was not exactly an amusement, but an annual custom which was considered necessary; but it afforded amusement to those engaged in it. The statement, that *swan-hopping* was originally *swan-upping*, is constantly repeated, but those who affirm this very carefully avoid giving any reason for their belief. The proof is practically given in Hone's Every-day Book, vol. ii. coll. 958–962, where Hone cites a tract dated 1570. In this tract, there is mention of 'the *vpping-daies*' in sect. 8. In sect. 15, we find—'that the swan-herdes . . . shall *vp* no swannes'; in sect. 14, 'that no person *take vp* any cignet unmarked' . . . and in sect. 28, 'that the maister of the swannes is to have for every white swanne and gray *vpping*, a penny'; &c. Hence this oft-repeated statement is, fortunately, not an invention (as such statements often are), but true. *Vp*=take up, is here used as a verb. [85; 11.]

Syllable; see p. 170, s.v. **Listre**.

Talle ne in tuch. In Allit. Poems, ed. Morris, B. 48, we read that a ragged man would be turned out of a nobleman's hall, and forbidden to enter again, on pain of being set in the stocks, 'thagh neuer in talle ne in tuch he trespas more.' I take this to mean: 'though he should never again

[1] I have left this paper in its original form, as read before the Society. The notes in the Phil. Soc. Proceedings, at p. xvi, show that it requires correction in many points of detail. I still think that Dr. Johnson's and Bailey's Fr. *surronder* was a mere guess, or else they would have known its meaning. Cf. *souronder* in Godefroy.—W. W. S.

do wrong either in tale or in touch,' i. e. by word or deed. I see no difficulty, especially when we notice the curious uses of *touch* in Sir Gawain and the Grene Knight, by the same author, and further note that, in that poem, the words *tale* and *touch* are alliterated, l. 1301. Dr. Morris explains *tuch* by 'cloth,' from the G. *Tuch*; but I decline to equate the Eng. *ch* with the Ger. *ch* in this way; the M. E. for 'cloth' was *touk*, i. e. if it be related to M. E. *touker*, a fuller (Stratmann, s. v. *tuken*). The editor further explains *talle* by *tuly*, which means scarlet. This I cannot accept either. The spelling *talle* for *tale* is like the spelling *walle* for *wale*, to choose, B. 921. [92; 12.]

Tankard. The E. *tankard* is borrowed from the M. F. *tanquard*, given by Cotgrave, who notes that it occurs in Rabelais. The etymology of this F. word is unknown; but it is clear that *-ard* is a mere suffix, and it is most likely of Teut. origin. My suggestion is that it has dropped an initial *s*, in which case it is easy to derive it from Swed. *stånka*, explained by Widegren as 'a large wooden can,' and by Öman as 'a large wooden can, a tankard.' Moreover, this is a true native Swed. word, and is explained by Rietz, p. 669, as being a diminutive of Swed. dial. *stånna*, 'a tun, a wooden tub,' of which an older spelling was *ståndа*, derived from *stånd*, 'a station,' or from the verb *stå*, 'to stand'; with reference to the steadiness with which a large tankard or a great tub rests upon the table or the ground. It is most interesting to find that the very similar word *standard* was once used in English in the precise sense of *tankard* or large bowl. This is in Greene's play of 'A Looking-glass for London,' ed. Dyce, p. 141; 'Frolic, my lords, let all the *standards* walk.' Dyce's note says, 'let the standing-bowls go round.' Shak. has *standing-bowl*, Pericles, ii. 3. 65; it is said to mean a bowl with a foot to it, I know not on what authority. Of course, the loss of initial *s* in such a combination as *st* is unusual; but we have at least one similar example in

the F. *pâmer*, 'to swoon,' where the Ital. form is *spasimare*. Cf. M. Du. *tanckaerd* (Kilian); Norw. *tankar*. [99.]

Tare. The use of *tares* in our Bibles is perhaps due to Wyclif, who translated the Lat. *zizania* by 'taris'; Matt. xiii. 25. Chaucer has the phrase—'but ther-of sette the miller nat a *tare*'; C. T., A. 4000. No satisfactory etymology has ever been given in English, but it is pointed out by Franck, in his Etym. Du. Dict. He suggests, rightly, that it is the equivalent of the Du. *tarwe*, fem., wheat; M. Du. *terwe*. It seems that there were *two* Teutonic words for wheat, viz. *wheat* and *tare*. Of these, *wheat* was adopted in all the Germanic languages, whilst *tare* was confined to English and Dutch. In Dutch, *tarwe* and *weit* are both explained as 'wheat,' and the use of the two words seems to be a luxury. In English, it is tolerably clear that they were differentiated, *wheat* being reserved to express the true corn, and *tare* that which grew up along with it in the same field. At a later time, the compound *tare-vetch* was formed to signify 'wheat-vetch,' or *vetch* found in wheat-fields. This occurs in Palsgrave, spelt *tarefytche*; he has: 'Tarefytche, a corne, *lupyn*.' By dropping the latter syllable, the resulting form *tare* was used in precisely the same sense of 'vetch,' which is the common usage at the present day. This is easily seen from another entry in Palsgrave, who has, further: '*Taare*, a corne lyke a pease, *lupin*.' This explains at once why the modern sense of *tare* is so different from the old one. Thus Britten's Dict. of Plant-names has *Tar-fitch*, *Tare-vetch*, *Tar-grass*, and *Tares*, as names of various vetches. In a curious Dict. of the Du. dialect as spoken at Groningen, by H. Molema (1888), we find, at p. 233, that our English *couch-grass* or *quitch-grass* (*Triticum repens*) is there called *kweek*, or *kweek-gras*, which is further explained to mean *tarwegras* or *kruipende tarwe*, i. e. tar-grass or creeping tare; and here again *tarwe* is equivalent to Lat. *triticum*. Fitzherbert, in his Book on Husbandry, has the spelling *terre*. This spelling,

together with the M. Du. *terwe*, suggests a Teutonic type **terwā*, feminine, as the original form. It is remarkably like the form for *tar*, Teut. type **terwom*; but the latter is neuter. [99.]

Tartan. There is a note on this word, too full to be neglected, in Michel's Critical Inquiry into the Scottish Language, p. 75; where references are given. He gives the O. F. form as *tirtaine*. The *ir* must have passed into *er*, as in the common word *her* (M. E. *hire*), after which the change of *er* to *ar* is in accordance with the almost universal rule. The word is at least as old as 1471. [85; 11.] *Add*—The right O. F. form is *tiretaine*; from Span. *tiritaña*, a kind of slight silk.

Tassel (1). I have shown that *tassell* must have been derived from the O. F. *tassel*, Lat. *taxillus*, orig. a small die. The O. F. *tassel* is not found, as far as I am aware, in the sense of die; but the etymology is singularly confirmed by the entry '*Tessera*, tasul,' in the Corpus Glossary of the eighth century. [85; 6.] See *Tassel* in Godefroy.

Tatter-demallion, a ragged rogue. The word is spelt *tatterdimallian* in Howell's Instructions for Forraine Travell, ed. Arber, sect. 6, p. 37, where he speaks of 'poore French *tatterdimallians*.' F. J. V., in Notes and Queries, 5 S. vi. 306, quotes a passage from Green's Tu Quoque [1599], as printed in The Ancient British Drama, ii. 566—'Pah! the Italian fashion! the *tattered-demallian* fashion he means.' This earlier quotation exhibits *tattered* as a past participle, which was easily turned into *tatter* because *demallian* began with a *d*. I conclude that *tattered* is used adjectivally, and therefore *demallian* is a substantive. The etymology in Mahn's Webster is, I suspect, wrong. He derives it from E. *tatter*, rag, and F. *de maillon*, said to mean 'of a rag.' Now I am quite clear that we could not have borrowed the whole phrase from French, because *tatter* never was a French word; nor would it have made any sense to borrow such a phrase as *de maillon*, because a man could not have been

called in French a *de maillon*, any more than we should call a street Arab an *of-a-rag*. Besides, the authority for *maillon* is Roquefort, a very unsafe guide; and he only gives it as an equivalent of F. *maillot*, a swaddling clout. Cotgrave gives *maillon* another meaning, from another root. I suggest, therefore, that *demallian* was a substantive, prob. of French origin, coined from the verb *desmailler* (mod. F. *démailler*), to hack to pieces a coat of mail, and secondly, as Godefroy shows, simply to tear or rend. This verb occurs also in Spanish as *desmallar*, and in Florio's Ital. Dict. as *desmagliare* and *smagliare*. It is derived from the prefix *des-* = Lat. *dis-*, apart; and F. *maille* = Lat. *macula*, a net, a mesh, also a coat of mail. The mod. F. *mailleton*, swaddling clothes, is from the same source as *maille*, as shown by Littré. Moreover, Godefroy gives an O. F. verb *desmailloler*, with the same sense as mod. F. *démailloter*, to unswathe, undo out of swaddling clothes. I cannot explain the exact formation of *demallion*, but I strongly suspect that it is, as I said, to be referred to these verbs, viz. *démailler*, to undo the meshes of a thing or to rend; and *démailloter*, to unswathe. I should conclude that a *demallion* meant a person with rent clothes, or with clothes torn off him, and so nearly bare. This agrees with the quotation in Todd's Johnson from L'Estrange, viz. 'As a poor fellow was trudging on a bitter cold morning *with never a rag*, a spark that was warm clad called to this *tatterdemallion*, how he could endure this cold weather?' . . . I see great difficulty in taking the *de* to be the French preposition. To conclude, Captain Smith, in 1629, uses the strange spelling *tattertimallion*; Works, ed. Arber, p. 864. [85–7; 20.] Cf. *dismail* in N. E. D.

Tattoo. In addition to what I have already said as to this word, I may add the following references. '*Tattowing*, or puncturing the skin,' Cook, Voyages, 1777, i. 218; 'Punctured, or curiously *tattowed*,' id. i. 308. In a Table of Languages at the end of vol. ii we find: 'Puncturation'

is expressed by '*Tatoo*' in the language of Otaheite; and we are directed to sound the *a* as Ital. *a*, and the *oo* as *oo* in *good*. In vol. i. p. 75, we have a story which I suppose illustrates the word. 'Mr. Hodges made drawings of most of them [i.e. the New Zealanders]: this occasioned them to give him the name of *Toe-toe*, which word, we supposed, signifies marking or painting.'

According to a New Zealand Dictionary by W. Williams, 1852, pp. 148, 304, the word *ta* means to tattoo; and is also now used in the sense 'to print.' [85; 6.]

Taut. Spelt *taught* in Phillips, 1706. M.E. *toht* in Stratmann, also spelt *toght* in Chaucer, C. T., D. 2267. Pp. of *toghen*, from Icel. *toga*, to draw, draw together; a secondary verb from *tjūga*, to draw, cognate with G. *ziehen*. Cf. E. *tow*, verb; practically, a doublet of *towed*. [91; 3.]

Taw. The word *taw* does not seem to have meant, at the outset, a marble, but the name of a game. We find it in The Tatler, No. 112, dated Dec. 27, 1709:—'Augustus, indeed, had no play-fellows of his own begetting, but is said to have passed many of his hours with little Moorish boys, at a game of marbles not unlike our modern *taw*.' The italics are in the original.

Richardson quotes from Churchill, The Candidate:—'To whip a top, to knuckle down at taw'; see Eng. Poets, ed. Chalmers, xiv. 358, col. 1. Churchill died in 1764. Johnson gives a quotation from Swift, but I cannot find it.

However, there is another sense of the word, which I suspect to be the original one. This is, 'a line or mark from which the players begin a game of marbles,' colloquial in the United States; see Webster.

As no reasonable guess at the origin of the word has yet been given, I proceed to offer one. If it is wrong, I hope it will be disproved.

I compare it with *tee*, which properly means the same thing, viz. a mark to start from.

When we played at prisoners' base, our first proceeding was to mark a T on the ground. One stroke divided the parties, and the cross-stroke gave the starting line. So in any other game, if you want to mark an exact spot to start from, a T on the ground will show the spot where the two strokes meet. It seems to me that *taw* is the same thing as *tee*, but with the Anglo-Greek pronunciation. All schoolboys know enough Greek for that.—N. and Q., 9 S. ii. 385. (1898.)

Tawdry. The usual account of this word is that *tawdry* stands for *St. Awdry*, and that *Awdry* means *Etheldreda*, as she is usually called. I am here concerned only with the etymology of this name, which is wrongly explained in my Dictionary from a form *Æþeldryht*, occurring in the A. S. Chronicle. This form is incorrect; so also are the forms *Æþeldryð* as used in Ælfred's translation of Beda, and *Æþeldriþ* in the Laud MS. of the Chronicle; but they are very nearly right. The right form is *Æþelþrȳð*, of which *Æþeldryð* and *Æþeldriþ* are easy corruptions. This occurs in the Parker MS. of the A. S. Chronicle. 'Anno 679. Her Ælfwine wæs ofslægen, and Sancte Æþelþryþ forþferde.' Cf. 'Æðelðryð regina,' occurring A.D. 714, in Kemble, Codex Diplomaticus, No. 999. The sense is 'noble strength.' Grein gives *þryð*, *þryðu*, strength; Sievers (A. S. Gramm. § 269) marks the *ȳ* as long. This seems to be right; see the articles on *þrūðr* in Vigfusson and in Schade. We have the same suffix in *Ger-trude*, i. e. 'spear-strength,' a name not of E., but of O. H. G. origin. [85; 1.]

Tayt. In Allit. Poems, ed. Morris, B. 889, the word *tayt* means 'joy.' The glossary says 'fear,' but see Stratmann. [92; 12.]

Ted, to spread hay. (Scand.) I have a few words to say in reply to Mr. Wedgwood's criticisms on my derivation of *ted* from the Icel. *teðja*, to spread manure. His argument is that *teðja* simply meant to manure, without any idea of

spreading. I might reply that manure is, as a fact, only applied to the earth by spreading it. But I would rather draw attention to facts which he has entirely overlooked, and upon which I did not enlarge because it seemed to me unnecessary. If Mr. Wedgwood will consult the Icelandic Dictionary once more, he will find that, in the closest possible connexion with *tað*, manure, is the Icel. *taða*, 'hay from the well-manured home-field,' as Vigfusson explains it. Such is, of course, the true sense of *taða*, but Mr. Magnússon informs me that it also simply means 'hay' (but not 'growing grass' when uncut). In fact, Vigfusson at once proceeds to give the derivative *töðu-verk*, 'the making hay in the infield,' which of course carries with it the sense of making hay in general, and is simply *ted-work*. Again, the Norweg. *töda* means (1) manure, (2) manured land, (3) hay, and even aftermath; the verb *tedja* not only means simply to manure, but to spread manure over, or (as Aasen says) *sprede gjödsel paa*. The connexion of the verb *to ted* with the Icel. *taða*, hay, is surely obvious; and if we connect it with *taða*, we must needs connect it with *tað*. The idea that the original sense of *tað*, manure, was 'that which is scattered,' is not mine, but Fick's; see his Wörterbuch, iii. 113; and every field testifies that such is the actual condition in which manure is found. Moreover, the Icel. *tað* appears in provincial English as *tad*, *tath*, or *teathe*, manure. The derivative verb is *teðja*, used in Icelandic only in the particular sense of spreading manure, prov. E. *tathe*, Lowl. Sc. *taid*; but, if it had been wished to express the sense of spreading hay (Icel. *taða*), the verb would have taken the same form as before; and the fact of the word occurring in prov. E. as *ted* is quite enough to show that it could sometimes have that sense. All the help that Wedgwood gives us is to quote the cognate High German forms, such as M. H. G. *zetten*, to spread, strew. But these are precisely the forms which I have quoted already, and there can be no

doubt that the German philologists are satisfied of two facts. The first is, that *ted* is a Low German form; and the second is, that the M. H. German *zetten* is precisely the Icel. *teðja*; see Fick, iii. 113; Schmeller, Bayerisches Wörterbuch, ii. 1159; Schade, s. v. *zatjan*. Another allied word is G. *Zettel*, the warp of a web, derived by Kluge from M. H. G. *zetten*, to spread out, to strew; and, although Kluge does not explain the root, he has no hesitation in taking the Teutonic form of the root to be TAD. The prov. E. *ted* is now used also with reference to the spreading of flax; but the extracts already given from Palsgrave and Fitzherbert show that it was formerly used of hay. [85; 11.]

Teetotum. The etymology is clearly from the fact that the winning side of the toy was marked T, signifying *totum*. Another side of the toy was marked N, meaning *nihil*. I have to add that I have lately found an allusion to it in Dunbar's Address 'to the king,' st. 15, l. 4: 'He playis with *totum*, and I with *nichell*.' Sibbald has a note on the word, and refers us to Rabelais, bk. i. c. 22. [85; 1.]

Teneling. This word, in the glos. to the Grene Knight, is an error for *teueling*; see Stratmann, s. v. *teveling*, i. e. sport. This word is entered in Stratmann under *tavelin*, and is easily missed. [92; 12.]

Ternes. In Rich. Coer de Lion, 2009, is the line: '*Ternes* and *quernes* he gave him there.' Weber's Glossary indulges in a bad shot as to the sense: '*Ternes and quernes*, thrusts in fencing, or blows with the broadsword.' The context shows that both senses are impossible; for King Richard, who dealt these blows, had nothing in his hand but a truncheon, which is neither a broadsword nor suitable for thrusting. The fact is, these are terms in dice-play. *Ternes* means double three, and *quernes* means double four; neither is in Cotgrave, but he gives '*Quines*, two cinks, or fives, on the Dice.' Littré, s. v. *terne*, quotes from Villon; the passage shows that *ambesas* (E. *ames ace*)

meant double ace, and *ternes* double three. The passage is jocular. King Richard, with his truncheon, gave his enemy a double three, and after that a double four. The fourteen blows near finished him; 'he thought he should be dead.' He could not have survived fourteen blows with a broadsword, delivered by the Richard Coer de Lion of romance. [92; 12.]

Terrier, a kind of auger. This word is cited from Howell in Halliwell's Dictionary. It is the same word as *tarrier*, a word which, as I learn, is still used in the city of London as the name of an instrument used for extracting *shives*, or wooden bungs, out of barrels of turpentine; and is commonly made of three tapering 'corkscrews' united at the larger ends, and disposed star-wise at an inclination of 120 degrees to each other. Thus two of them form a sort of handle whereby to twist the third round. Borrowed from O. F. *tarière*, a kind of gimlet; cf. Late Lat. *taratrum*, Gk. τέρετρον, related to Lat. *terebrum*, from *terere*. [99.]

Teueling; see **Teneling** (above); p. 297.

Thacces. In the glossary to the Allit. Poems, we find '*Thacce*, a blow, C. 325.' This is due to a most curious misconception. The alliteration shows that the word should begin with a vowel; and, in fact, *thacces* is merely the two words *the acces* run together. Hence *thacces* must disappear from under *th*, and take its place under *a*. The line is—'For when thacces of anguych wacz hid in my sawle'; i.e. when the attack of anguish penetrated to my very soul. [92; 12.]

Theorbo, a large lute. Used by Drayton (1612) in Polyolbion, song 4. Better spelt *theorba*, as in Blount (1681) and in Torriano's translation of the Ital. word (1688). Phillips again has *theorbo* (1706). The *th* was originally sounded as *t*, and was due to the F. spelling *théorbe*. Both F. and E. words are from Ital. *tiorba*, 'a

kinde of musicall instrument vsed among countrie people'; Florio. Stappers, in his F. Etym. Dict., says that *Tiorba* was the name of the inventor. [88; 10.] *Add*—Tommases says it was invented at Florence, about 1575.

Thief in a candle. So called because it steals away and wastes the grease. So also in the Walloon dialect, we have: '*Larron*, s. m., partie de mêche d'une chandelle non mouchée qui tombe enflammée sur le suif et le fait couler'; Sigart. [99.]

Thistle. If Fick be right in giving the orig. Teut. form as **thinstila* from the Teut. root THINS, to tear, then the *i* in the A. S. *þīstel* must have been originally long. Kluge (Eng. Studien, xi. 512) points out that this fact is proved by the Somersetshire form, which Mr. Elworthy spells *duy·sl* (Dial. of W. Somersetshire, p. 74, l. 4). The author explains that this *uy* answers to the literary Eng. long *i*, as in *mind* (p. 28). See also *dashle* [glossic daash·l, dús·l, duy·shl, duy·sl], a thistle, in Mr. Elworthy's Somersetsh. Glossary, p. 184. [88; 10.]

Threshold. Sievers has an important note on this word in his article on the Noun-suffix *-tra*, pr. in Paul and Braune, Beiträge, v. 530. The gist of it is as follows: 'Teut. **þresko-ðlo-*, O. Icel. *þresk-oldr*, A. S. *ðresc-old, ðersc-old* (see Grimm's Gram. ii. 232, Kuhn's Zeitschrift, xxiii. 381, Fick, iii. 341). The word, being misunderstood, was altered by popular etymology into various forms, such as O. Icel. *þreskjoldr*, Icel. *þreskjöldr*, A. S. *ðersc-wold, ðersc-wald*.' Thus Sievers takes the suffix to be nothing but the Teut. *-ðlo-*, used for *-ðro-*, Idg. *-tra*. One interesting result is that, if this be right, the mod. E. *thresh-old* is the correct form after all. Compare note on **Build**; p. 21. [85; 11.]

Thulged. In Gawain and the Grene Knight, 1859, we read: 'Thonne he *thulged* with hir threpe, and tholed hir to speak.' *Thulged* is not in Stratmann; and the glossary says: '*thulged* = *tholged* = *tholed*, endured.' This cannot be

right, because *tholed* occurs in the same line properly spelt; and we cannot thus account for the spelling *thulged*. The fact is, that *ge* represents a *j*-sound, resulting from a palatalized *d*; cf. the frequent pronunciation of *dew* as *Jew*. *Thulgen* represents A. S. *thyldgian*, to bear patiently, from the same root as *tholian*. See *gethyldigean* in Bosworth's Dict. [92; 12.]

Tiny. The word *tiny* has never been satisfactorily explained. I believe I have made three discoveries about it, of which only the last has hitherto been noticed.

1. It was originally never spelt with a final *-y*, but only with a final *-e*.

2. It was originally a substantive.

3. It is seldom (if ever) used in any old writer without the word *little* preceding it. That is, the correct old phrase was 'a little tine,' the word *tinè* being properly disyllabic, as at present, though it was sometimes actually treated as a monosyllable.

It occurs four times in Shakespeare. In each instance it is spelt with a final *e* in the edition of 1623; but it is used as an adjective. The four references are: 'A little tine boy,' Twelfth Night, v. 1. 398; 'any pretty little tine kickshaws,' 2 Henry IV, v. 1. 29; 'my little tyne thief,' id. v. 3. 60; 'a little tyne wit, King Lear, iii. 2. 274.

In the two following instances it is also an adjective: 'Littell tine child' and 'littell tyne child,' in a Coventry pageant printed by Sharp; see note to Coventry Mysteries, ed. Halliwell, p. 414. So also in 'a litill tyne egg,' Wars of Alexander, ed. Skeat, l. 507.

But the following examples show that it was once a *substantive*. In the first instance the spelling is late and incorrect:

> 'Thou hast striken the Lord of Learne
> A litle tinye aboue the knee.'
> Percy Folio MS., i. 192, l. 272.

'He was constreynd
A lytyll tyne abak to make a bew retret.'
Lydgate, Assembly of the Gods, l. 1063.

'A lytyll tyne his ey castyng hym besyde.'
The same, l. 1283.

'Sir, I pray you a lytyll tyne stande backe.'
Skelton, Garlande of Laurell, l. 505.

'For when prouender prickt them a little tine.'
Heywood, Dialogues, &c., sig. D in Works, ed. 1598.

Heywood certainly considered it as a monosyllable, for he rhymes it with *fine* (as quoted in the last edition of Nares):

'Freendes, I perceyve the ants tale (more false then fine)
Makth you your owne shadowes to dread, as it weare,
To prosede in war; but stey a litle tine.'
Heywood, Spider and Flie (1556).

This is enough to show that the correct old phrase was 'a little tine,' with the sense 'a little bit'; and that the word *tine* was originally a substantive, as well as originally dissyllabic, and should in modern English have been represented by *tinee*, not by *tiny*. For the adjectival use we have the exact parallel in 'a bit bread' or 'a bit paper'; in 'his wee bit ingle' in Burns; and in 'the bit callant' in Scott. See the New English Dictionary, under 'Bit,' § 9.

As to the suffix *-ee*, it is tolerably common, as in *feoffee*, *guarantee*, *patentee*, *committee*, and the rest; it invariably represents the French pp. masculine suffix *-é* or the feminine suffix *-ée*. Hence it is certain that *tinee* is a word of French origin.

Only one such word is known, viz. the Old French *tinee*, feminine, meaning 'the content of a vessel called a *tine*.' Mistral's Provençal Dictionary gives *tinado*, translated by 'cuvée'; and it must be remembered that this *tinado* is feminine, and represents a Late Latin form *tināta*.

Properly speaking, a *tine* was a huge vat of vast dimen-

sions, but its size varied almost indefinitely. The nearest English equivalent to *tinee* is 'tubful'; but tubs are of all sizes. Thus Torriano, in his Italian dictionary, prudently defines *tina* as 'any great tun, stand, wooden vat, tub, tray, or bowl'; so that, after all, it might come down to the size 'a bowl.' But the very fact that a *tine* was usually a large tub, and a *tinee* was a large tubful, made it necessary, when the size intended was small, to prefix the word *little*. This was safe, because *a little tinee* was necessarily the contents of a small tine, and meant no more than a little quantity or a little bit. It easily became vague, because the substantive *tine* (used once by Chaucer) was little understood. [Reprinted from The Athenæum, July 21, 1900; p. 88.]

Tipen, to overturn; cf. mod. E. *tip up*. Stratmann only gives *tippen*, with short *i*. But the word should rather be *tīpen*, with a long *i*. In the only example quoted there is but one *p*, and the vowel is written *y*. '*Type* doun yonder toun,' i. e. overthrow that town; Allit. Poems, iii. 506. So again in the Percy Folio MS., Death and Life, 194 (vol. iii. p. 64):— 'Trees tremble for feare, and *tipen* to the ground.' Cf. Lincolnshire *type* or *tipe*, to tip up, in Peacock's Glossary, and *tipe*, in Halliwell. These point to a lost Germanic strong verb, **tīpan*. [92; 12.]

Tit-tat-to. This well-known game is described in Cassell's Book of Sports and Pastimes, p. 829, among the Slate-games.

In the Cent. Dict. the derivation is given from *tit-tat-to*, 'three meaningless words' used in counting.

However, the East Friesic name (see Koolman) is *tik-tak-tuk*, evidently a more original form. In this name, the word *tik* has the same sense as E. *tick*, a mark, in allusion to the mark made by the player on the slate; while *tak*, *tuk* are variants of the same theme, made on the principle of altering the vowel, as in Germanic verbs of the third strong conjugation, such as *sing*, *sang*, *sung*.

Hence the name is not meaningless, but has an obvious reference to the three *ticks*, or marks, made by the players; and the word is three-fold, instead of reduplicated, because the object of the player is to make *three ticks* in a row.—N. and Q., 9 S. ii. 26 (1898).

Topsy-turvy. I have already shown that this word is almost certainly connected with the M.E. *torvien*, to throw, and *terve*, to fall down. This view is strongly confirmed by the occurrence of the Lowland Scotch verb *our-tyrve*, to turn upside down, of which Jamieson gives a capital example from Wyntoun. I now find another example in the Buke of the Houlate, st. lxv. l. 837, written about 1483. We are told that the Cuckoo had a fight with a Lapwing (Sc. *tuchet*) and that he 'Tit the Tuchet by the tope, *ourtirvit* his head, Flang him flat in the fyre, fetheris and all'; i.e. seized him by the topknot, and turned him topsy-turvy. [85; 11.]

Tornado. The usual derivation is from Span. *tornar*, 'to turn'; but this is very unsatisfactory, as *tornar* properly means merely 'to return,' and the sb. *tornada* is 'a return from a journey.' I have no hesitation in accepting Dr. Fennell's explanation in the Stanford Dict., viz. that it is an English blunder for the Span. *tronada*, 'a thunderstorm.' This sb. is derivative of *tronar*, 'to thunder,' from L. *tonāre*; with the remarkable insertion of an unoriginal *r*, as in E. *treasure*. Dampier has the expression, 'tornadoes or thunder-showers,' as quoted in the Cent. Dict.; showing that the earliest sense of E. *tornado* was precisely 'thunder-storm.' [99.]

Totez. In Allit. Poems, ed. Morris, B. 41, a ragged man is described as having 'his tabard to-torne, and his *totez* oute.' Dr. Morris says that *totez* is merely a form of 'toes,' which I cannot accept. Stratmann gives *tote*, sb. ? toe; *totez*, pple., A.P. ii. 41. Of course the plural of 'toe' cannot be a past participle; 'pple' is probably a misprint for pl. (plural). The word is surely the Low G. *tote*, a peak.

Hexham has; '*een Tote*, a teat; *de Tote van een schoen*, the beak or lap of a shoe; *een Tote-pot*, a pot with eares,' &c. Cf. M.E. *toten*, to peep out; *his ton toteden out*, his toes peeped out, Piers Pl. Crede, 425. I translate *tote* by extremity or end; the sense is, 'the ends (probably of his toes) peeped out.' It is a mere coincidence that *toe* begins in the same way. A.S. *tōtian*, to peep, is quite distinct from *tā*, toe. *Again-tote*, a peeping behind one, occurs in this same poem, B. 931. [92; 12.]

Tout. The following passage is, I think, of value in two respects. First, it establishes the fact that *tout* was formerly pronounced *toot*, thus identifying it with A.S. *tōtian*, to project, hence to help out; and secondly, it gives a hint as to when and where the modern use of the word arose. 'Sown pease or beans, when they first appear above ground, are said in Derbyshire, to *toot*; and to *tout*, in the Canting Dictionary [1], signifies *to look up sharp*. Hence, I presume, comes *tooting* at Tunbridge Wells, when the servants at the inns go in the evening *to look out* for the company coming to the Wells, and to get their custom to their masters' houses. [See] Byrom's Poems [2], p. 5. The word is used by Spenser [Shep. Kal. March, 66] in the sense of *to pry*, or *peep*.'—S. Pegge, Anonymiana, ed. 1818, cent. vii. § 64. [85; 6.]

Transom. I have suggested that E. *transom* is a corruption of Lat. *transtrum*. This is verified by the following entries in Florio (1598): '*Transtri*, crosse or over-thwart beames, *transtroms*.' And again—'*Trasti* . . . Also a *transome* or beame going crosse a house.' Torriano, s.v. *transtri*, gives the spelling *transom*. [89; 17.]

Tranter, a carrier. Given as a dialect-word in Halliwell; it occurs in Hardy's novels. I think it refers to the old time when carriers' carts went at a foot-pace, and the carrier walked slowly beside the horse; or (as Dr. Murray suggests) to a still older time when *tranters* trudged along, carrying

[1] Published about 1699. [2] Published in 1773.

their packs on their own shoulders. See *trant*, *tranten*, in Stratmann. Hexham's Du. Dict. has: '*trantelen*, or *tranten*, to goe lazely, softly, or a soft pace.' Also: '*een Trant*, a march, a pace, or a step.' Cf. *tramp*. Ultimately allied to E. *trend*, *trundle*. [91; 3.]

Trashes. In Allit. Poems, ed. Morris, B. 40, is the line—'With rent cokrez at the kne and his clutte trasches.' 'Rent cokrez' are rent cockers or leggings. *Clutte* means clouted, patched, as explained in the New E. Dict., s. v. *Clouted*. *Trasches* is explained, with a query, by Morris and Stratmann, to mean *trousers*. Surely the words cannot possibly be identified. *Trashes* is the plural of *trash*, still in use; and one sense of *trash* is rags. Cf. Swedish *trasa*, a rag, a tatter; *slita i trasor*, to tear to tatters; *hans kläder äro utsletne i trasor*, his cloaths are worn out to rags or tatters (Widegren). [92; 12.]

Travertine, a kind of white limestone. (Ital.—L.) *Travertine* is a recognised term in geology, used by Sir C. Lyell and other writers. It is merely borrowed from the mod. Ital. *travertino* (Meadows), whence also F. *travertin*, given by Littré. But this Ital. form is itself corrupt, and is philologically interesting for having an inserted *r*. The former *r* is inserted, by anticipation of the *r* in the second syllable. Florio gives the word in the form *tivertino*, explained in the edition of 1598 as 'a kind of stone to build withall'; and Torriano, ed. 1688, gives the same form, with the sense of 'a kind of building marble.' Littré, s. v. *travertin*, also notices its use for building. This older form *Tivertino* represents the Lat. *Tiburtīnus*, an adj. formed from the place-name *Tibur*, which is the modern *Tivoli*, with a like change of *b* to *v*; and this place is situated, as is well known, not far from Rome, on the river *Teverone*, an affluent of the river *Tiber*. Mahn's Webster gives the correct etymology, but with insufficient detail; and, as usual, without any references. [85–7; 20.] So in the Cent. Dictionary.

Trayeres. This word occurs in Rich. Coer de Lion, 4785; in Weber's Met. Rom. ii. 188. The line is—'Berges, schoutes, *trayeres* fele.' The Glossary has: '*Trayeres*, long boats, resembling trays or troughs.' This is all pure invention. But it is copied in Halliwell, who has: '*Trayeres*, long boats: Weber.' But the fact is, it is a ghost-word. By the ordinary mistake of *t* for *c*, it is a misprint for *crayeres*, a well-known word, already discussed; see **Crayer** above, p. 49. [91; 3.]

Treacle; see p. 170, s.v. **Listre.**

Treasure; see p. 169, s.v. **Listre.**

Treieted. Not in Stratmann in the sense required. It occurs in Gawain and the Grene Knight, 960. The *i* stands for *j*; the sense is 'variegated'; see Burguy, s. v. *tresgeter.* In the glossary it is misprinted *treleted*; but the sense given, 'adorned,' is correct. [92; 12.]

Troched. Both in Allit. Poems, B. 1383, and in Gawain and the Grene Knight, 795, some well-built towers are described as *trochet.* The glossary tells us that this is an architectural term of uncertain meaning; Stratmann suggests 'ornamented.' The word occurs frequently in the Venery de Twety, in Reliq. Antiquæ, i. 151, where it is applied to a hart who has thrown out tines from the tips of his antlers. The divisions of the antler are given in this sentence: 'whan an hert hath *fourched*, and then *auntlere ryall* and *surryall*, and *forched* one the one syde, and *trochet* on that other syde, than is he an hert of .X. and the more.' The engraving of an antler in the Century Dictionary helps us here. The *fourches*, or forks, are the long projections on the one side of the horn, and the *troches* are the clustered and shorter projections on the other, near the tip. If we now turn to Cotgrave, we find: '*Teste de cerf trochée*, trocheted, or whose top is divided into three or four small branches.' And again: '*Trocheure*, the troching on the top of a deer's head, or the top trocheted.' Hence *trochet*, as applied to a stag's horn,

means tufted at the tip with small tines. It is a term of the chase, and of French origin. I do not suppose it was a term in architecture, but was applied to a tower poetically. The sense is, clearly, 'adorned with small pointed pinnacles.' [92 ; 12.]

Troth. I give no earlier quotation than one from Shakespeare, and explain it as a variant of *truth*. But the M. E. form occurs in the Ormulum, spelt *trowwþe*, l. 1350; whilst the same poem has the verb *trowwenn*, to trow, in the preceding line. It is therefore obvious that *troth* (=*trow-th*) is formed directly from the verb *to trow*. Again, I give *trow* as derived from A. S. *getrēowian*, *getrēowan*, to trust; but the form may be Scandinavian. Cf. O. Swed. *troa* (Ihre), Dan. *troe*, Icel. *trūa*. [85–7 ; 20.]

Truck, vb., to barter. From F. *troquer*, to barter; cf. M. F. *troq*, 'an exchange of one thing for another'; Cot. Cf. Norm. dial. *faire la troque*, to effect a barter (Moisy). The origin is much disputed, but it is probably from W. Flemish *trokken*, which as De Bo notes, was a strong verb borrowed from Du. *trekken*, having a new infinitive with a form due to the Du. pp. *getrokken*. He notes that it has all the senses of Du. *trekken*. But the peculiar F. use seems to have been due to the derived W. Flemish sb. *trok*, which was peculiarly used with respect to the sale of goods; thus *in trok zijn* signifies (with regard to goods) to be in vogue, to be in demand; like Du. *in trek zijn*. The transition in sense from 'demand for goods' to 'exchange of goods' is not difficult; and, if this be right, a problem of long standing has been solved.

I add the following illustrations from Sewel's Du. Dict.: '*Trek in koopmanschap*, quick sale or vent of merchandise; *Daar is geen trek in die waren*, there's no selling of those goods; *Spanje trekt nu niet van die waren*, in Spain there's no vent, or selling, now of those commodities; *Die waaren worden veel getrokken*, these commodities sell (or go off) very

well.' Of course the W. Flem. *trok* and *getrokken* were used in the same way. The Norm. dial. *troque* is from W. Flemish. The Span. *trocar* may have been borrowed from the Netherlands. [1900.]

Tucker, a fuller. (F.—O. Low G.) M. E. *touker*; spelt *towkere* in a various reading of Wyclif's translation of Mark ix. 2, where the text has *fullere*. In Wright's Vocab., ed. Wülcker, p. 629, l. 2, the Lat. *fullo* is glossed by *towkere*. In Piers Plowman, A. prol. 100, the text has *tokkeris*, and the various readings are *tokkeres*, *towkers*, and *toucheris*. The word is really French, and simply means 'beater'; being derived from the verb now spelt *toquer*, given by Littré; Cotgrave has '*toquer*, to clap, knock, or hit against.' It is still preserved in E. *tocsin*, which I have duly explained. This verb is a mere variant, in fact an older form, of F. *toucher*, to touch; see further, in my Dictionary, s. v. *touch* and *tucket*. I quote the Anglo-French *toukier*, to touch, in my Supplement, s. v. *touch*. This at once accounts for *toucheris* in P. Plowman, in the sense of *tuckers*. I have only given *tucket* in the sense of 'a flourish on a trumpet'; I might have added the phrase '*tuck* of drum,' i. e. beat of drum. Jamieson gives some good examples of *tuck of drum* under the spelling *touk*, *tuck*, to beat; he quotes—'Trumpets sound, and drums *tuck*.' Sir W. Scott writes it *touk of drum*, Heart of Mid Lothian, c. xii. In Douglas's Virgil, Aen. bk. viii, 'a mychty *touk*' means a heavy blow or stroke; ed. Small, iii. 166. 29. The Ital. *toccare* means both to strike and to touch.

It is usual to derive the F. *toucher* from the O. H. G. *zucchen*. It would seem, however, better to derive it from the cognate Low G. *tukken*, to beat, to touch. See this form in E. Friesic and in M. Dutch. In the special case of *tucker*, it can hardly be doubted that the word is ultimately of Walloon or Flemish origin, and came to us from the Flemish weavers in the time of Edward III. [Cf. Walloon

toquer, to beat.] I bring forward this word because the Dictionaries say little about it. Wedgwood assigns it a Celtic origin; but a Flemish one is far more likely. [85; 11.]

Tufa, a kind of soft or porous stone. (Ital.—L.) This is a common term in modern geology, but is a false form. The correct spelling would be *tufo*, and the word is masculine; but English pays no regard to gender, and it has obviously been confused with Lat. *tufa*, a tuft, with which it has no connexion. It was borrowed directly from Ital. *tufo*, a soft or sandy stone; which is itself derived from the Lat. *tofus*, with the same sense, a word used both by Vergil and Ovid. *Tofus* is sometimes spelt *tophus*; and the *o* is long. Liddell and Scott give the Gk. form as τόφος, but without any reference; and here the *o* is short. The origin of the Lat. *tōfus* and Gk. τόφος is unknown; it is probable that they are alike of foreign origin, and not indigenous in either language. [85–7; 20.]

Tuly. Halliwell gives *tuly* as 'a red or scarlet colour,' and adds a quotation which speaks of *tuly* silk. The etymology is easy. It is from the O. F. *tieulé*, which (as Godefroy tells us) meant 'of the colour of a tile'; adding that it also meant a stuff of that colour. *Tieulé* is the L. *tēgulātus*, from *tēgula*, a tile; so that *tuly* merely means 'tile-coloured'; and tiles are red. It thus appears that *tuly* is a near relation of the Tuileries.—N. and Q., 8 S. xii. 46 (1897).

Tutty. According to Webster's Dictionary, this is a name given to an impure protoxide of zinc, said to be found native in Persia. It is in Johnson, and occurs in No. 266 of the Tatler: 'near it a phial of rose-water and powder of *tutty*.' It was used by ladies, and was thought to be good for the eyes. It is the F. *tutie*, which, according to Devic, is from the Arab. *tūtiyā*, with the same sense. But it is really Persian; Richardson's Dict. gives Pers. *tūtiyā*, tutty, whence

are derivatives meaning 'a collyrium or medicine for the eyes,' and 'green vitriol' respectively. The native Arab. lexicons recognise it as a foreign word, and say that the best species came from India. Its Aryan origin is seen by comparing it with Skt. *tuttha*, 'blue vitriol,' in Benfey's Dictionary. Cotgrave has M. F. *tuthie*, explained by 'tutie,' which he describes, so that the word is old in English. It is spelt both as *tuty* and *tutty* in Phillips (1706). [88; 10.]

Twill. I am able to give early quotations for *twill*, which was introduced into England from the Netherlands, probably in the time of Edward III. In an inventory written about the year 1400, printed in the Third Series of Collectanea of the Oxford Historical Society, at p. 44, is the entry: 'Item, i manutergium *tweyld* pro principalibus.' Again, in a similar list, dated 1456, at p. 52, we find: 'Item, unum manutergium *tweld* pro principalibus.'—N. and Q., 8 S. xi. 46 (1897).

Twitch. Somner gives no reference for the A. S. *twiccian*: we find, however, the pt. pl. *twiccedan*, in the Shrine, ed. Cockayne, p. 41, l. 2. Also the pr. s. *twiccað*, in Wright's Voc., ed. Wülcker, 533. 37. [89; 17.] See Toller.

Tybalt, prince of cats (Shakespeare). The allusion is to *Tybert* or *Tibert*, the name of the cat in Reynard the Fox. I take *Tybalt* to be a shorter form of *Theobald*, which again is short for *Theodbald*. The variant *Thetbald* occurs as the author of *Physiologus*, of which the English Bestiary is a translation. The A. S. form is *Thēodbald*, which occurs in Beda, Hist. Eccl., bk. i. c. 34. It is spelt *Teodbald* in the A. S. Chron. an. 1140. Bardsley's English Surnames gives the old spellings *Thebold*, *Thebald*, *Tebald*, *Tebaud*, *Tibaud*, *Tibot*, and the modern *Tibbald*, *Tibbat*, *Tebbot*, &c. [89; 17.]

Typhoon. The old spelling (before the Greek etymology was thought of) was either *touffon*, as in Hakluyt's Voyages, ii. 239, 240; or *tuffoon*, as in Dampier's Voyages, vol. ii. pt. 3, p. 71. Dampier says: 'I know no difference between

a *Hurricane* among the Carribee Islands in the W. Indies, and a *Tuffoon* on the Coast of China in the E. Indies, but only the name.' In vol. ii. pt. 1, p. 35, Dampier again speaks of the violent storms called '*Tuffoons*,' but adds (*Typhones*) within marks of parenthesis. The account in Hakluyt is said to be translated from Italian. Torriano gives the Ital. form as *thiphone*. [85; 11.] *Add*—Not derived from Gk. τυφῶν *directly*, but at second-hand, through Arabic; see Yule.

Unkek. This word occurs in the Seven Sages, ed. Weber, 955. By comparison with l. 2251, it is seen to be an error for *unlek*, i.e. unlocked, opened. Weber explains it by 'unopened,' whereas it means precisely the contrary, as the context shows. The spelling with *k* is due to anticipation. Similarly we find *sikerklik* for *sikerlik*, in the same, 1373. [92; 12.]

Vade, to fade. The form *vaded*, for *faded*, occurs in 'The Passionate Pilgrim,' 131; and *vadeth* for *fadeth* in the same, 170. The N. E. D., s.v. *fade*, adj., has the following note: 'No O. F. **vade* has been found; if it existed, it would explain the E. *vade*, variant of *fade*, vb., which is otherwise difficult to account for, as the Eng. dialects that have *v* for *f* usually retain *f* in Romanic words.' This statement is correct; nevertheless, the form *vade* is easily accounted for in another way altogether. It was in the later Tudor period that so many words were introduced from Dutch; and *vade* is merely borrowed from M. Du. *vadden*, 'to fade'; whilst the Dutch word was merely borrowed from the O. F. *fader*, 'to fade.' This explains at once why the form *vade* only occurs just at one particular period, and was never common. Hexham duly gives '*Vadden*, to fade, or to wither'; and the O. F. *fader* is noted by Palsgrave, at p. 542. [99.]

Vagrant. I have already pointed out that this word is spelt *vagarant* in Hakluyt's Voyages, i. 490. I have also suggested that it was formed from the verb *to vagary*, used

by Cotgrave and Florio in the sense 'to wander,' which seems to be directly borrowed from the Lat. *uagārī*. But I have grave doubts about this matter; I now suspect that the verb *to vagary*, i.e. to wander, was merely influenced in form by this Lat. verb, and I even go so far as to question the reality of the Latin origin of these words. I now believe that the verb *to vagary* was formed, under the influence of the Lat. *uagārī*, from the adj. *vagarant*, which may be a correct spelling. It is, at any rate, clear that this *vagarant* precisely represents the Anglo-French *wakerant*, which I have lately found. In Le Livere de Reis de Angleterre, ed. Glover (Rolls Series), p. 126, l. 28, is the sentence—'Deus pelerins . . . perdirunt . . . lour dreit chemin, e alerunt *wakerant* ca e la,' i.e. two pilgrims lost their right way, and went wandering or rambling here and there. It is impossible not to be struck with the singular resemblance in form between Hakluyt's *vagarant*, in the phrase 'a *vagarant* and wilde kinde of life,' and the Anglo-French word. *Vagarant* and *wakerant* have both the exact sense of 'rambling,' and the forms are practically identical, as the French *w* easily passed into *v*, and the *k* could be weakened to *g* in such a position. Now this Anglo-French *wakerant* occurs in French also. Roquefort gives two references for it; he says that *wakeraunt* is used to translate the Lat. *uaga*, fem., wandering, in an old translation of Proverbs, vii. 10; and, again, in Jeremiah, xxxi. 22. . . . I may add that I have found a third example of the O. F. word, in the phrase 'le laissent li diu aler *waucrant*,' i.e. the gods allow the world to go wandering about, paying no heed to it. See Chrestomathie de l'Ancien Français, by L. Constans. The Glossary has: '*waucrer* [marked as a non-Latin word], errer à l'aventure, proprement errer sur mer.'

Yet again, in Britton, ed. Nichols, i. 181, I find the expression 'de *wakerours* par pays,' which Nichols translates 'of *vagrants* through the country.' And again—'longuement

waucrant ca et la,' i.e. wandering long here and there; Wavrin's Chronicles, ed. Hardy, i. 33. Ducange gives two examples, both from Froissart, of the infinitive *vaucrer*, under the heading *Vaxare* (though this may be a different word). It is to be noticed that the present participle of the verb seems to have been used as a sb. I do not see how the Latin forms can explain the *r* in the E. word *vagrant*. . . . There is no *r* in the Lat. acc. *uagantem*. [85–7; 20.]

I add to my former note on this word the remark that the original O. F. form of the verb which I cite as *wakrer* or *waucrer* was *walcrer*, answering to M. H. G. *welkern*, a frequentative of the verb which appears in A. S. *wealcan*, E. *walk*. See Suchier's edition of the *Reimpredigt*, 1879, p. 78. [88; 1.]

I once suggested that *vagrant* is a corruption of the A. F. *wakerant*, wandering. I now find that this A. F. word is the very word used to denote *vagrants*, in the Liber Albus, ed. Riley, p. 275, in the Statute 'De *Wakerauntz* par Noet,' i.e. concerning vagrants by night. [89; 17.] *Add*—Godefroy, s. v. *Walcrer*, has the forms *wacrant*, *waucrant*, *vacrant*, *vaucrant*. The new Webster adopts this etymology.

Valance. I wish to make a note here that Florio's Italian Dict. has, '*Valenzana*, a kind of saye, serge, or stuffe to make curteins for beds with'; and again, '*Valenzana del letto*, the valances of a bed.' This proves that the E. *valance* is from the same origin; and I adhere to the opinion that the place whence the stuff came from was *Valence* in France, in agreement with Chaucer's expression 'kerchief of *Valence*'; see my Dictionary. *Valenza* in Piedmont is quite an insignificant place in comparison with the former. [99.]

Vambrace. The etymology of this word, from the F. *avant-bras*, is well known. It appears from Cotgrave, who gives: '*avantbras*, a vambrace, armour for an arm; also, the part of the arm that extends from the elbow to the wrist.' Properly, a *vambrace* is the armour on the lower part of the

arm. The companion word is *rere-brace*, i.e. armour for the upper part of the arm, answering to an O. F. *arere-bras*, which I do not find; and I suspect that *rere-brace* is Anglo-French only. I find a good example of these words in the Testamenta Eboracensia, i. 171—'unam loricam, unum bonum par cerotecarum [*gloves*] de plate, cum *vambrace* et *rerebrace*.' The will is dated 1392. A similar word is *vamplate*, which see in Nares. [85; 11.]

Veranda, **Verandah**, a covered balcony. There is a most instructive article on the word in Yule's Glossary of Anglo-Indian terms. It is sometimes said to be Persian, but this derivation is challenged. There is a Skt. *varanda*, a portico; but this appears to be quite a late word. The evidence shows that the word is really Portuguese, the Port. word being *varanda*, a balcony. This is the same word as the O. Span. *varanda*, explained by Pedro de Alcala, in 1505, as meaning 'a stair-railing, fireguard, balcony.' The early occurrence of the word in Spanish proves that the word is certainly European. Minsheu, in 1623, gives Span. *baranda*, *varanda*, 'railes to leane the breast on'; which shows that the term is properly applied to a railing breast-high, such as a stair-railing.

Col. Yule is content to show that the word is European. I think we may go a little further, and connect it with Span. *vara*, a rod, twig, staff, pole, Port. *vara*, a rod. The suffix *-anda* is adjectival, and answers to the Lat. *-endus*, originally the suffix of the fut. pass. participle. See Diez, Gramm. der Romanischen Sprachen, 1858, ii. 352, where he actually instances the Span. *baranda*, railings, as exhibiting this suffix. I think the original sense of *baranda* was 'railing,' from *bara* or *vara*, a rod, in the sense of 'rail.' Moreover, I think the Span. *vara* may fairly be derived from Lat. *uara*, a forked pole. [85–7; 20.]

Vewter. In Sir Gawain and the Grene Knight, l. 1146, the word *vewters* occurs; it is explained in the Glossary by

'men who tracked deer by the *fewte* or odour.' To this there are two obvious objections; (1) men are not usually educated up to such keenness of scent; and (2) *fewte* does not necessarily mean odour. I deal with this second objection under the heading **Fewte**; p. 96.

The fact is, that *f* never becomes *v* in this poem, as far as I know; the West-Midland Dialect hardly admits of it. Hence I take *vewters*, if correct, to mean a kind of dog, which in O. F. was *veutre*, and in Cotgrave is *vaultre*, and in Dante appears as *veltro*. But the context suggests that *vewters* refers rather to men, in which case it is a mere corruption of *vewtrers*; cf. Late Lat. *veltrārius*, a man in charge of *veuters*. I have fully explained all about this in my article on **Feuterer** (p. 94). But we may go further; *vewter* is no error, but simply a corrupt form of *vewtrer*, the former *r* being dropped. This will account for the entry, '*Vewter*, a keeper of hounds,' in Halliwell, given, unfortunately, without a reference. This shows that the right explanation might have been found in Halliwell. Moreover, I can supply a reference. It occurs in the Glossary to Dr. Furnivall's edition of the Babees' Book, with a note on the word, which is correct throughout. We can now explain the passage: 'To trystors *vewters* yod, Couples huntes of kest'; i. e. Men with greyhounds went to stand beside the *tristors*, or men who kept the stations, and the hunters then cast off the couples, i. e. removed the leashes from the dogs. [91; 3.]

Vole. This is an absurd substitution for *vole-mouse*, which is a Scottish form, and came originally from the Orkney Islands. See Jamieson, who quotes from the Edin. Maga., July, 1819, p. 305; and from Barry's Orkney, p. 314. Lowndes gives 1805 and 1808 as the dates of the first and second editions of the latter book.

The word, then, was originally *vole-mouse*, and came from the Orkney Islands. I find, accordingly, that in Edmondston's Glossary of Shetland and Orkney words *vole-mouse* is duly

entered, and is said to be known both in Orkney and Shetland. Edmondston was probably familiar with the word, and points out that *vole* corresponds to the Swed. *vall*, Icel. *völlr*, a plain. It is really, however, neither Swedish nor Icelandic, but Norwegian; the Norwegian form is *voll*. And it may further be remarked that the corresponding English word is *wold*, as Jamieson in fact observes.

When it is once realised that *vole-mouse* is merely the Norwegian equivalent of the E. name *field-mouse*, the absurdity of reducing it to *vole* becomes apparent. For a *water-vole* is a 'water-field,' a *field-vole* is a 'field-field,' and a *bank-vole* is a 'bank-field.' It is just as if we should call a coach-horse a coach.

I have failed to find a quotation for *vole-mouse* earlier than 1805. *Vole* appears to be later still. The naturalists of the eighteenth century seem not to have known the term at all.

The Encyclopædia Britannica derives it from the G. *wühl-maus*; but I suspect that the derivation is the other way. [*Wühl-maus* may be the E. *vole-mouse*, popularly derived from *wühlen*, to root up; much as Hood used to talk about the *gnaw-way* (for Norway) rat.]—N. and Q., 9 S. iv. 222 (1899).

Wall-eyed. The derivation of this word from the Icel. *vald-eygðr*, as given in my Dictionary, is proved by the occurrence of the very spelling *wald-eyed* in the Wars of Alexander, l. 608. Its further connexion with the more correct Icel. form *vagl-eygðr* is proved by the occurrence of the spelling *wawil-eyid* and *waugle-eghed* in the same, l. 1706. [85–7; 20.]

Wallop, to castigate. This is merely the causal use of the M. E. *walopen*, to gallop. We speak of *galloping* a horse, i. e. making him gallop; and the way to ensure his doing so is to use the whip freely. The verb *to wallop* is also used with reference to the boiling of a pot; this likewise is only a particular use of the same M. E. *walopen*, to gallop. The rapid boiling of the pot is compared to the galloping of

a horse. Hence also *pot-walloper*, one who boils a pot. For the true etymology, see my note on **Gallop**, at p. 108. In further illustration of the above, observe the Norm. F. dial. phrase *donner un galop*, to reprimand severely, lit. to give a gallop; in the Glossary by Duméril. In the same Glossary, I find both *veloper*, to beat, and *floper*, to beat, used as equivalent terms. Both of these seem to be mere corruptions of the O.F. *waloper*, to gallop.

Another (and unmistakable) form of the word is the Picard *garloper*, to boil noisily; used when a ragoût is being made to boil too fast; for which see Corblet's Picard Glossary. It is obviously a corruption of *galoper*. There is an excellent illustration of the word in Golding's Ovid, fol. 82; where he uses the phrase 'seething *a-wallop*' to express 'boiling at the gallop,' i.e. boiling fast. The N.E.D. omits this quotation, though it gives the word; the only reference being to Will. of Palerne, l. 1770, where two bears are said to run along *a-wallop*, i.e. on the gallop. The quotation from Golding may well be added in the future Supplement. [1900.]

Watchet, light blue. It seems to be generally agreed that *watchet* means a kind of light blue. Nares gives examples of it from Browne, Lily, Drayton, and Taylor; Richardson, from Beaumont and Fletcher, Hakluyt, Spenser, Ben Jonson, and Chaucer. Levins has *wachet*, which Mr. Wheatley explains by dapple-gray. Phillips says *watchet* is 'a kind of blew colour.' Todd's Johnson cites from Milton's Hist. of Muscovia, c. 5, the phrase '*watchet* or sky-coloured cloth'; also the line, 'Who stares, in Germany, at *watchet* eyes'; tr. of Juvenal, Sat. xiii, which he attributes to Dryden, though that satire was not really translated by Dryden himself. The most important quotation is that from Chaucer, which is probably the oldest. It occurs in the Milleres Tale, Group A., l. 3321, where the Lansdowne MS. has—'Al in a kertell of a liht *wachett*.' The Cambridge MS. has *vachet*; the Harl. MS. has *wachet*; the rest have the weakened form

waget or *wagett*. Tyrwhitt derives it from the town of *Watchet*, in Somersetshire, for which there is no evidence nor discoverable reason. The only other etymologies yet offered are those which originated with Skinner; the first is, from A. S. *wād*, woad, with a suffix *-chet*; the other is, from the A. S. *wǣced*, make weak (or pale), which would have turned into *weached*. All three suggestions are so bad that I venture to make a fourth. My belief is that the word is French, because we have the variant *waget*; because *-et* is a French suffix; and because the spelling in the Cambridge MS. is *vachet*, with *v*. . . . [85; 11.] *Add*—See '*Wachet*, s. m., sorte d'étoffe'; and '*Wache*, *Wasce*, s. f., sorte d'étoffe'; Godefroy.

Wave. The A. S. for 'to wave' is supposed to be *wafian*, but no example is given in which *wafian* has this precise sense. It occurs, however, in Ælfric's Lives of the Saints, ed. Skeat, § xxvii. l. 151: 'þeah þe man *wafige* wundorlice mid handa, ne bið hit þeah bletsung buta he wyrce tacn þære halgan rode,' i. e. though a man wave about wonderfully with his hand, it is not a (real) blessing (of himself) unless he form the sign of the holy cross. [88; 10.] So in Toller.

Weak. In a pamphlet by E. Björkman, entitled 'Zur dialectischen Provenienz der nordischen Lehnwörter im Englischen,' at p. 11, there is an excellent note upon the E. adj. *weak*. He points out that the usual explanation, from the Icel. *veikr*, 'weak,' is wrong; because that form would have given a mod. E. *waik*, just as Icel. *beita* gives the Mod. E. *bait*. It is also clear that the A. S. *wāc* would have given a Mod. E. *woak* or *woke*, just as *āc* gives *oak*. The right solution is that the adjective is wholly obsolete, and that the modern word is really of verbal origin, as in the word *to weaken*. It is not of Scandinavian, but of native origin, viz. from the verb *wǣcan*, 'to weaken.' If it be objected that this might rather have produced a modern English form *weach*, just as *tǣcan* has given *teach*, the

explanation is ready to hand, viz. that the *k*-sound was preserved by constant association with the M. E. adjectives *wōk* and *waik*, and with the M. E. verb *wōken*, which took the place of the A. S. *wācian*. [99.]

Wearish. This word occurs in Nares; the right sense seems to be 'pimpled.' Cf. '*Callus*, wear'; Wright's Vocab. 363. 30; '*Callos*, wearras, ilas'; id. 363. 5; '*Callosi*, wearrihte'; id. 374. 22, &c. '*Wear*, a hard pimple on the face'; Cockayne, A. S. Leechdoms, ii. 409. [91; 3.]

Wheedle, to coax. The spelling is due to Blount, who says: '*Wheadle* [meaning W. *chwedl*] in the British tongue signifies a story, whence probably our late word of fancy; and signifies to draw one in by fair words or subtil insinuation to act anything of disadvantage or reproof; to tell a pleasant story and thereby work one's own ends.' But, on his own showing, W. *chwedl* is a sb., meaning a story; and the E. word is a verb, meaning to coax or entice. It is more likely that it ought to be spelt *weadle*, which would exactly represent the A. S. *wǣdlian*, 'to beg,' once a common word; it occurs in Luke xvi. 3; xviii. 35; John ix. 8; &c. [99.]

Whicche. See **Hutch** (above).

Whimbrel, a bird, a sort of curlew; *Numenius phæopus*. (E.) Willughby says the bird was described to him under this name by Mr. Johnson of Brignal (N. Riding of Yorkshire). See also Swainson's Provincial Bird-names, E. D. S., p. 199. It is easily analysed as being for *whim-b-r-el*; where *b* is excrescent after *m*, *r* is frequentative, *-el* is the suffix of the agent, and *whim* (allied to *whine*) is imitative. It is therefore the bird that keeps on uttering a cry imitated by *whim*; cf. Lowl. Sc. *whimmer*, E. *whimper* and *whine*, G. *wimmern*. See **Whinyard** below. [88; 1.]

Whinyard, a sword. (Scand.?) Nares, following Minsheu, explains *whinyard* as a hanger, i.e. a kind of sword. It is not an old word, so far as I can trace it. Minsheu, in 1627, spells it *whinneard*; but it is usually *whinyard*, as in the play

of Edward III, i. 2. 33 (pr. in the Leopold Shakespeare); and in Ram Alley, 1611, pr. in Hazlitt's Dodsley, x. 363. The etymologies hitherto proposed are futile, excepting that in Wedgwood, with which I practically agree. He takes it to be a corruption of *whinger*, from the verb *whinge*, allied to *whine*. The difficulty mostly resides in the suffix. If we may take *yard* to be the usual E. sb. *yard*, then it is best to derive it rather from the primary *whine* than from the secondary *whinge*. The word *yard* is so often used in the sense of rod, that I do not see why it may not, in composition, have been used for a weapon also; the only variation is Minsheu's *whinneard*, which gives precisely the same sound, and may be a phonetic spelling. Cotgrave explains M. F. *braquemar* as 'a woodknife, hanger, *whineyard*.'

Much light is thrown on the former part of the word by the Icel. *hvinr*, a crackling, whizzing, whistling, as of a whip or missile, especially used of the sound of arrows or of a blow, and (according to Rietz) of a sword. The Icel. *hvīna* does not mean to *whine* (as in English), but to give a whizzing sound, as the pinions of a bird, an arrow, shaft, gust of wind, or the like. The Swed. verb *hvina* is used of the whistling of the wind, and Dan. *hvine* is to whistle. In English, we have the related word *whinny*, said of a horse. We may therefore explain *whin-yard* as a rod or yard that whizzes or whistles through the air. It is rather Scand. than E.

The word *whinger* also means a weapon; for this, Wedgwood cites Moor's Suffolk Glossary. I can find no old example of it. Jamieson has it; and in his earliest instance, relating to the reign of James V, it is spelt *whinger*. This is from the verb *whinge*, to whine, which no doubt also meant to whiz. *Whinge* is an extension of *whine*, probably Scandinavian, as it may be traced in Swed. dial. *hvinka*, *kvinka*, to wail, Norweg. *kvinke*, to whine, wail, Icel. *kveinka*, to complain. This explains its appearance in East Anglia

and Scotland particularly. Of course it is quite possible to consider *whinyard* as formed from a shorter *whinyar*; this leads back to the form *whinny-er*, substituted for or equivalent to *whinger*. Here, no doubt, the Dictionary-slips will help us out.

Nares's proposal, incautiously accepted by Ogilvie, to derive *whinyard* from A. S. *winnan*, to fight, cannot possibly be right. This verb and its derivative *winn*, battle, quite lost their primitive meaning in the Middle English period. Neither is there any reason for supposing that the initial *wh* is in this instance a mere *w*. [85; 11.]

Whisky. This word is spelt *whisquy-beath* in Sinclair's Statistical Account of Scotland (1791–99), iii. 525. The passage is quoted in Brand's Antiquities, ed. Ellis, ii. 286. This is a very early instance, and gives the word in its full form; Gael. *uisge-beatha*, water of life, i. e. *aqua vitæ*, *eau de vie*. [85; 11.]

Wigwam. Said to be an Algonquin word. I have copied the account given in Webster; but I find a simpler explanation in the Lexique de la langue Algonquine, by Cuoq, published at Montréal in 1886. At p. 438 I find: '*Wikiwam*, maison'; with a note that it is the same word as *mikiwam*. At p. 221 I find: '*Mikiwam*, logis, habitation, cabane, maison.' [88; 10.]

Windlass. There are two words of this form. I first consider the *windlass* used with a rope. It is explained in my Dictionary as having an intrusive *l*. This is not the right explanation. It is the M. E. *wyndelas*, shorter form *wyndlas*; both these forms occur in the Prompt. Parv., p. 529; and on the same page we have *wyndas* also. Both *wyndel-as* and *wynd-as* are legitimate formations. The latter represents Icel. *vind-āss*, a beam that turns round, from *vinda*, to wind, and *āss*, a beam. The former represents an Icel. *vindil-āss*, not given in Vigfusson, but (as Mr. Magnússon informs me) still in common use in Iceland; where *vindil-* is

the stem of the sb. *vindill*, a winder. This *windel* not only occurs in Swed. dialects, being defined by Rietz as the name given to the stick used for turning round a quern or handmill, but even occurs in the M. E. *yarn-windel*, a reel for yarn, in Wright's Vocabularies and in the Prompt. Parv., p. 188. The A. S. word is, however, *gearn-winde*. We hence see that *windlass* is simply short for *windel-ass*, where *windel* is a 'winder,' and *-ass* = Icel. *áss*, a beam. The suffix *-el* denotes the implement, as in *spin-d-le*, A. S. *spin-l*, from *spin*. Now that this *windlass* is thus seen to be as old as A.D. 1440, it is not improbable that the Tudor-English *windlass*, a circuitous track, is nothing but an adaptation of the same word, due to a popular etymology which resolved the word into *wind* and *lace*. If, on the other hand, it be an independent formation, there is still no great difficulty in actually deriving it (as above) from *wind* and *lace*, the old sense of *lace* being a noose or snare (F. *laqs* in Cotgrave, Lat. *laqueus*). [85–7; 20.]

Windren, to paint up or trim the eyebrows. In the Rom. of the Rose, 1018, we read: 'No *wyntred* browis hadde she.' This is one of the words which Tyrwhitt does not explain; nor is it in Morris or Stratmann. Only two lines below the infin. mood occurs as *wyndre*, 'It neded nought To *wyndre* hir or to peynte hir ought.' And this seems the better form. This verb *to windre* represents *guignier* in the F. text, of which an older form must have been **wignier*; and it is probable that the E. word is merely the O. F. **wignier* done into English, and treated with an excrescent *d*, after *n*, just as the F. *son* has become E. *sound*. We thus get the sense at the same time; for *guignier* meant to disguise or paint or trim up, and is usually joined with *farder*, to paint, with a like sense. Hence the passage means that the damsel did not paint or trim her eyebrows, because it was needless for her to do so; they were not capable of improvement. [92; 12.]

Wishy-washy. Perhaps it is worth while to note that

this form is not peculiar to English. Koolman quotes the East-Friesic *wisjewasje*, in the sense of stupid chatter; from the verb *waschen* in the sense 'to prattle.' The G *waschen* means both to wash and to chatter. Hence G. *wäscherei*, chatter; *waschhaft*, loquacious, *gewäsch*, idle talk. The G. *wäscherin* means (1) a washerwoman, (2) a gossip. One sense of *wishy-washy* seems to have been twaddling.—N. and Q., 9 S. ii. 64 (1898).

Writhe. I wish to draw attention to a passage in Chaucer's Boethius, bk. i. met. 4, where both the best MSS. are wrong. The reference is to Mount Vesuvius, that (according to MS. C., printed by Furnivall) '*writith* owtthorw his brokene chymynees smokynge fyres.' Furnivall's index explains *writith* by 'worketh,' which is impossible, and was obviously suggested by the reading *wircheth* in the MS. printed by Morris. In this case, as in other places, the black-letter editions by Caxton and Thynne have an older reading, viz. *writheth*, which is perfectly correct. The reading *writith* is due to the mere omission of an *h*; the reading *wircheth* is due to the transposition of *r*, thus giving *wirtheth*, with the usual confusion of *t* and *c*, thus giving *wircheth*. The sense is that Mount Vesuvius writhes or twists its smoking fires out of its broken chimneys, which is very expressive. How Ch. came to use *writheth* is obvious when we refer to the Latin original: '*Torquet* fumificos Vesevus ignes.' It is, perhaps, worth while noticing that Chaucer again uses *writhen away* to translate Lat. *detorqueri*; bk. v. pr. 3; l. 4452 in Morris's edition. I have lately found that MS. Ii. 1. 38, in the Camb. Univ. Library, likewise has the correct reading *wrythith*. [92; 12.]

Yam. I have had a great deal of trouble in trying to locate this word. It occurs in 1689; in Arber's Eng. Garner, vii. 367, and in Cook's Voyages, ed. 1777, i. p. 146. I have quoted the account in Littré, that it was an African word, borrowed by the Portuguese, who spelt it *inhame*. I

find it spelt *ñames* in Minsheu's Span. Dict., 1623, who defines it 'a kinde of fruit in the kingdome of China.' The fact is that the name originally came from Benin, on the W. African coast. This is settled by a passage in Hakluyt's Voyages (1599), vol. ii. pt. 2, p. 129. In a description of a voyage made to Benin in 1588, we there find: 'Their bread is a kind of roots; they call it *inamia*; and when it is well sodden I would leaue our bread to eat of it; it is pleasant in eating, and light of digestion; the roote thereof is as bigge as a mans arme.' It is said that the Portuguese carried the name to Malacca. This is why we find mention of 'the fruite called *inani*, like to our turneps, but very sweet and good to eat,' in connexion with an account of a voyage to Malacca in Hakluyt's Voyages (1599), vol. ii. pt. 1, p. 227. And this is why Minsheu talks of its coming from China, which he confuses with Malacca, unless the Portuguese also gave the name to a fruit from thence. [88; 10.]

Yankee. Considering the known difficulty of this word, I think it ought not to be lost sight of that *Yanky* was in use as a surname more than two centuries since. 'Captain Yanky' is mentioned several times by Dampier, who, in his Voyages, ed. 1699, vol. i. pp. 38, 39, tells us that Captain Yanky joined his [Dampier's] party, because he 'had no commission, and was afraid the French would take away his Bark.' With reference to the verb *to yank*, mentioned in my Dictionary, a correspondent kindly sends me a story of an Oxford scholar, who went angling 'out West,' with expensive fishing apparatus, including a costly artificial bait; to whom a native thus spake: 'I'm amazed, stranger, to see you slinging a dollar bug at the end of a ten-dollar pole, when you might *yank* 'em out with a wum [worm] and a stick.' [85; 6.]

Yaw. The etymology of the verb *to yaw*, as in Hamlet, v. ii. 120, has never yet been correctly given. It is Scandinavian; from Icel. *jaga*; cf. E. *awe*, from Icel. *agi*. The

Dan. *jage*, Swed. *jaga*, G. and Du. *jagen*, all mean 'to hunt'; but the Icel. verb has the peculiar sense of to move to and fro, to be unsteady, to *yaw*.—N. and Q., 8 S. xi. 6 (1897).

Yuly. Halliwell notes the wonderful word '*yuly*, handsome,' as given by Ritson; but thinks it is an error for *ynly*. There is no doubt about it; *inly* often means 'closely' or 'narrowly'; the line is—'He behelde *ynly* hur face'; Erl. of Tolous, 337. The sense 'handsome' is wrong. [91; 3.]

THE LANGUAGE OF MEXICO

(Read at a Meeting of the Philological Society, November 2, 1888, and reprinted from the Transactions of the Philological Society, 1888–90, pp. 137–149.)

It is difficult to get accurate information about the ancient language of Mexico, but I find that a book was published at Paris in 1885 which is much more satisfactory than anything I have previously met with.

The title is, Dictionnaire de la Langue Nahuatl ou Mexicaine, par Rémi Siméon; and it is a handsome quarto volume.

The sounds are not very well explained; the usual vagueness comes over the author when he attempts to deal with phonetics. Still, the following seem to be some of the more interesting facts about this curious language.

The word *nahuatl* or *nauatl* is properly an adjective, meaning well-sounding, sensible, suitable, neat. Used substantively, it means the harmonious language, i. e. Mexican. It is from the root *naua*, to move in cadence.

The language came to be written in the Roman alphabet borrowed from the Old Spanish. The letters used were the following: *a*, *c*, *ç*, *e*, *h*, *i*, *l*, *m*, *n*, *o*, *p*, *qu*, *t*, *u*, *x*, *y*, *z*. The number of these letters is only seventeen, and even of these symbols, some are superfluous. *C* and *qu* both had the sound of *k* before *a*, *o*, and *u*; whilst *c* and *z* meant the same thing. *C* before *e* and *i* had the sound of Eng. *s* in *sin*, just as in the French *ce*, *ci*. There was also no particular

difference between *e* and *i*, nor between *o* and *u*. Where some people said *ocelotl*, others said *ucelutl*[1].

Diphthongs are: *auh, ei* or *ey, uei, ia* and *ya, yo* or *yu, ue, ui*. The old texts follow the rules of the Spanish alphabet.

The number of consonants is surprisingly small. There are no such letters as *b, d, f, g, j, r*, or *v*. There is but *one* labial, viz. *p*, which had to do duty, in words taken from Spanish, for *b* and *f* as well. Thus the name *Felix* became *Pelix*.

There is but *one* dental, viz. *t*; hence the Spanish *Diaz* became *Tiaz* in Mexican.

We should notice that Mexican adopted the three voiceless checks, *k, t*, and *p*, but rejected all the related voiced sounds, viz. *g, d*, and *b*. This peculiarity is very striking.

There is no *r*; hence *l* had to take its place, and the Spanish *Martin* became, in Mexican, *Maltin*. We find, however, the Spanish name *Pedro*.

The most surprising thing is the treatment of *l, m*, and *n*. *L*, though one of the commonest sounds in the language, especially in the curious combination *tl*, could not be used *initially*. Hence the Spanish *Lorenzo* became, in Mexican, *Olenzo*. The double *l*, or *ll*, was sounded as two distinct *l*'s, much as in the Ital. *cabal-lo;* never as in modern Spanish.

Initial *m* became so weak that it practically disappeared in pronunciation; hence the word *milli*, a field, was often pronounced *il-li*. Hence, to our astonishment, we learn that *Mexico* was often pronounced without the initial *m*, viz. as *Exico*. We shall see presently that this peculiarity was mainly confined to the city of Mexico itself.

Similarly, the final *n* was frequently suppressed; just as, in modern English, our infinitive mood *sing* is from the M. E. *sing-en*. *N* was always suppressed before a following *c, x, i* (or *y*), *tz*, or *u*.

[1] So Olmos, p. 198. (See p. 328.)

I have also found another book which gives much further help. This is the 'Grammaire de la Langue Nahuatl, ou Mexicaine,' composed by a Franciscan named Olmos in 1547, and edited at Paris by the same editor as before, viz. Rémi Siméon, in 1875. This book is written in Spanish, and forms a Mexican Grammar; the Introduction and Notes are in French, by the editor. There is an account of the orthography in ch. 6, p. 196, but it says very little about the pronunciation. However, Olmos explains that the pronunciation varied in different parts of the empire. Hence it was that the people of the city of Mexico dropped the initial *m* of *Mexico*, which was pronounced in other places. Again, he notes that, though there is properly no *v*-sound in the language, the women often used this sound in place of *u* in some combinations, but it was considered bad. I strongly suspect that the symbol *u* sometimes stood for E. *w*, and that it was this sound of *w* which the women turned into *v*; reminding us of the Cockney *vine* for *wine*. A larger number of words begin with *ua*, *ue*, or *ui*; the *u* was here probably a *w*. He is quite explicit as to the sound of *x*, viz. that it was precisely the E. *x*; his example is the Lat. *dixi*, and he says that $x = c + s$. In the Mexican Dict. this is left vague[1].

The explanations in the Dictionary are sometimes doubtful; but, if we compare them with the excellent account of Spanish pronunciation in Förster's Spanische Sprachlehre (Berlin, 1880), we can make out that the symbols *ç* and *z* both represented the sound of the French and English *z* in *zone*. The choice of which symbol was to be used depended, apparently, upon the position of the sound in the word; the *ç* being mostly initial, and the *z* final.

There were three compound consonantal symbols, viz.

[1] The author of the Dictionary says it is like the Portuguese *x* in *Alexandro* (*Alexandre*?); which Vieyra, in his Port. Grammar, p. 8, likens to the English *gz*.

tl, *ch*, and *tz*. The *tl* seems to have been the common E. *tl* in *battle*. The *ch* is the E. *ch* in *much*, or the equivalent mod. Span. *ch*. The sound of *tz* is unintelligibly described; it is said to have an affinity with *ch*. If it was the voiced *ch*, it was just our English *j*; for which Spanish has no symbol.

The aspirate *h*, only used before or after *u*, had the pronunciation of 'the guttural *g*,' whatever that may mean. It was also used as equivalent to the Span. *j*. This statement, compared with remarks in Förster, indicates that *h* resembled the mod. Span. *j* or the G. *ch*.

Examples of *tl* occur in *atl*, water; *letl*, fire; *tlalli*, earth; *tepetl*, a mountain; *tetl*, a stone. The E. *ch* occurs in *chantli*, a house, &c. The Mexican spelling of Montezuma is given as *Moteuhçoma*.

Compound words are very common, and may be of considerable length. In forming compounds, part of the termination of the initial word is dropped; especially final *tl*. Thus from *teotl*, a god, and *calli*, a house, was formed *teocalli*, a temple; a word used several times by Prescott. From *atl*, water, and *otli*, a road, was formed *aotl*, a canal. From *quauitl*, a tree, *necutli*, honey, and *çayolli*, a fly, was formed *quauhnecuçayolli*, a bee that lives on trees; much as if we should put the words *tree*, *honey* and *fly* together, and thence evolve the compound *trunfly*. However, Mexican was not content with merely shortening the component words. The shortened form was sometimes modified as well. Thus the word *totoli*, a hen, joined with *tetl*, a stone, produced the compound *totolh-tetl*, not *totol-tetl*; in accordance with the rule that final *l* (except in *tl*) becomes *lh* unless a vowel follows (Olmos, p. 200). *Ltl* becomes *ll*. Verbal roots end in vowels, and are not truncated. A 'hen-stone,' by the way, means 'an egg.'

Of course, it is interesting to see what light is thrown upon the pronunciation of Spanish by Mexican. I think

we may safely conclude that, at the time when Mexican was first written down by Spaniards, especially by the Franciscan Olmos between the years 1528 and 1547, the Spanish *ç* and *z* both had the sound of our *z* in *zone*. *C* and *qu* were both like *k* in *king*. *C* before *e* and *i* had the sound of *s* in *sin*. *Ll* probably had the mod. Italian, not the mod. Spanish sound. *X* was still like our *x* in *mix*. *Ch* was our *ch* in *much*, as it is still. *H* and *j* both resembled the mod. Spanish *j*.

It is not necessary to say anything of the grammar; the student has only to consult Olmos. But I note just a few things of interest.

Plurals may be formed in several ways. The Spanish word *angelo*, an angel, was borrowed, with a plural in *-tin* or *-me*; i. e. either *angelo-tin* or *angelo-me*. But the most interesting point is the formation of plurals by reduplication. Thus the plural of *tlatolli*, a discourse, was *tlatlatolli*, discourses (Olmos, pp. 32, 33).

Some descriptive adjectives end in *-atl*. Thus from *Mexico* was formed *Mexicatl*, a Mexican (pl. *Mexica*, by dropping the *tl*); id., p. 35. The E. agential suffix *-er* answers to Mexican *-ni*; thus from *tlaqua*, he eats, was formed *tlaqua-ni*, an eater, p. 43. A favourite diminutive is *-tzin*; as *Pedro*, Peter, *Pedrotzin*, Peterkin, p. 59.

The verbal conjugations are intricate. The standard form is the third pers. sing. of the pres. indicative, to which *ni* (I) is prefixed for the first person, and *ti* (thou) for the second. Thus we have *tlaqua*, he eats; *ni-tlaqua*, I eat; *ti-tlaqua*, thou eatest. All verbal bases end in one of the vowels *a*, *i*, or *o*; p. 78.

There are numerous prefixes and suffixes: and compound words are often of great length.

A few Mexican words.

It has been already noted that, in forming compound words, such a sound as *tl* is dropped, medially. Thus *teo-calli*, a temple, is for *teotl-calli*, lit. god-house. I see no way of accounting for our *cacao* except by help of this principle.

Cacao is merely the Spanish spelling of the Mexican word; and there is not, exactly, any such word in Mexican. The right word is *cacahuatl* or *cacauatl*, the name of the cacao-tree. Now when this word is compounded with *atl*, water, the compound becomes *cacaua-atl*, i. e. *cacauatl*-water, a drink made from cacao. Perhaps the Spaniards analysed this, in their *own* way, as representing *cacaua* followed by *atl*, and thus evolved a form *cacaua* (Span. *cacao*), which had no existence in the original language. Indeed the peculiar form *cacao* suggests that they probably did even worse, and got their *cacao* out of the original word *cacauatl* itself, by assuming that *atl* meant water, and so might be dropped. Either way, they dropped an essential part of the word, and adopted only a *part* of it.

It thus appears that the right word for *cacao*, in Mexican, is *cacauatl*, which is a simple original word, according to the above-named Dictionary. In Murray's Dictionary it is resolved into *caca-uatl*, explained by '*caca*-tree.' The Mexican Dictionary recognises no *uatl*, but gives the word for 'tree' as *quauitl*, which in composition becomes *quauh*, whether it precede or succeed the word with which it is compounded. Examples are: *no-quauh*, my stick (lit. my bit of tree); *quauh-ticpac*, upon a tree; so that I have failed to verify this so far, and I doubt if it is right.

The word for *chocolate* presents no difficulty. The Mexican word for 'chocolate' is *chocolatl*, explained as 'aliment fait, en portions égales, avec les graines de cacao et celles de l'arbre

appelé *pochotl*[1].' *Chocolatl* cannot be further analysed; it has *no* connexion with *cacao*, as is usually so recklessly asserted.

Of other Mexican words in English, the chief are *chilli*, *copal*, *jalap*, *ocelot*, *tomato*; rarer words are *axolotl*, *chinampa*, and *coyote*; [to which we may add *mazame*].

Chilli, less correctly *chili*, is a name given to the pod or seed of *capsicum*. In Pineda's Span. Dict., ed. 1740, s. v. *Axi*, we are told that '*Axi* [is] the natural pepper of the West Indies, generally so called by the Spaniards, because this was the name of the islands where it was first discovered; for in the language of *Cuzco* in *Peru* they call it *Uchu*, and in *Mexico Chili*.' *Chilli* is merely the Mexican word for pepper.

The Mexican *copalli* is the name of a tree; and secondarily the name of the resin, or the varnish made from it. In Spanish it was shortened to *copal*. A certain northern province of Mexico was called *Copalla*, i. e. abounding in copal-trees; from *copalli*, the tree, and *tla*, abounding in.

Jalap took its name from the town where it was found. The Spanish spelling of this town is *Jalapa* or *Xalapa*. The Mexican name was *Xalapan*, lit. 'sand beside the water,' from *xalli*, sand; *atl*, water; and *pan*, a postfix meaning 'upon.' These three words, in composition, became *xal-a-pan*, by the method already illustrated. Cf. Olmos, Grammar, p. 63.

Ocelot is the Mexican *ocelotl*, a tiger; see the note from Clavigero, in my Etym. Dict. *Ocelot* is the French spelling of Buffon. He conveniently dropped the *l*, for though the final *tl* is common in English (as in *battle*), it must be puzzling to a Frenchman. This is amusingly shown by the author of the Mexican Dictionary, who tries to give an idea of the sound to French readers by comparing it with the

[1] *Pochotl*, a fine tree, the *Bombax ceiba*; the drink made from it is called *pochote*; and the juice from the roots is a febrifuge.

English *castle*, but remarks that it has a 'more explosive' sound. He evidently thinks that the *t* in *castle* is sounded in English; it was an unlucky example, because *battle*, *cattle*, *metal*, and numerous other words were at hand.

Tomato is the Mexican *tomatl*, a tomato; in Spanish it was called *tomate*, substituting *e* for *l*. In English it became *tomato*, doubtless because we thought that Spanish words have an inherent *right* to a final *o*. Yet Spanish possesses such words as *fuente*, *gente*, from Lat. *fontem*, *gentem*. Most languages blunder when they borrow.

Axolotl is the name of a curious reptile found in the lake of Tezcuco. It is duly given in Murray, who says that it is the Aztec name. But we can find out its etymology. It is derived from *atl*, water, and *xolotl*, a page, servant, slave. It means, literally, 'water-servant.' The name is connected with Mexican mythology. A being called *Xolotl*, lit. 'servant,' contrived to become a divinity by escaping death. This he did by taking to flight. He first changed himself into a kind of maguey or aloe, thereby becoming a *mexolotl*, or servant of the maguey (derived from *metl*, maguey, and *xolotl*), and secondly into an *axolotl*, or servant of the water. He thus eluded Death, and became immortal.

Chinampa, 'the native name of the floating gardens once common on the Mexican lakes. They were carefully constructed rafts on which plants were cultivated.'—Ogilvie's Dictionary. This is quite right. The Mexican *chinampa* meant, first of all, a raft; and secondly, a floating garden on a raft. It is derived from *chinamitl*, an enclosure, especially an enclosure among reeds, and the suffix *pa*, signifying 'towards' or 'for'; hence, a thing fitted for an enclosure among reeds, a raft. *Chinamitl*, in composition, drops *tl*, as noted above; hence the form *chinam*(*i*)*pa*.

Coyote is a name for the American prairie-wolf, *Lyciscus latrans*; but is properly the Mexican wolf, *Canis ochropus*. The Mexican name is *coyotl*.

[*Mazame* is the name given by Buffon to a goat-antelope, viz. the *Antilocapra americana*, or N. American pronghorn. The *z*, as said above, is equivalent to *ç*, with the sound of *z* in *zone*; but the form is wrong. The word intended is the Mexican *maçatl*, a stag, or an animal of the stag kind. *Mazame* is really a *plural* form, signifying 'stags,' and is therefore inapplicable; and it may be added that the older plural form was *mamaça*.]

Popocatepetl is the well-known name of a volcano in Mexico, which usually amuses people by its odd look. Yet its etymology is simplicity itself. It merely means 'smoking mountain,' and is compounded of the verb *popoca*, he smokes, hence, to smoke, and *tepetl*, a mountain; the compounded words being unaltered in composition.

Prescott mentions the *maguey*, and the *pulque*, or drink made from it. The Mexican word for the maguey is *metl*. Pineda, in his Spanish Dictionary, refers us to Acosta, Nat. Hist. W. Ind., lib. 4, ch. 23. In the index to Oviedo, the name *maguey* is said to be Cuban. Neither *maguey* nor *pulque* appears in the Mexican dictionary. Of course *maguey* cannot be Mexican, since Mexican has neither *g* nor *gu*.

Azteca is a plural substantive, meaning the people called by us *Aztecs*. It is derived from *Aztlan*, the name of the place which they at first occupied.

Anahuac is the name of the province in which Mexico was situated. It means the country of lakes, lit. 'beside the water'; from *atl*, water, and *nauac*, near.

The Spanish word *petate* denotes a kind of mat. It is borrowed from the Mexican *petlatl*, a mat on which the Indians used to sit or recline.

WORDS OF BRAZILIAN ORIGIN

(From a paper read by the President at the Annual Meeting of the Philological Society, May 25, 1885; and published in the Transactions, 1885–7, Art. vi. p. 89. With some additions in 1900, which are distinguished by being enclosed within square brackets.)

I HAVE received some excellent notes on certain Brazilian words from Professor Alexander, of Rio de Janeiro. He says: 'My authorities are Cabral, an amanuensis of the Public Library, who had access to the notes of our late great Guarani scholar Baptista Caetano; Amaro Cavalcanti, the author of a little work, in English, on Tupi-Guarani; and General Henrique Beaurepaire, who has a practical knowledge of Brazilian.' Mr. Amaro Cavalcanti has also very kindly sent me a copy of his Grammar of the Brazilian Language, printed at Rio Janeiro, in 1883[1].

[As many Brazilian words are names of animals, a most useful book to consult is the Historia Naturalis Brasiliae, in two parts (separately paged) but in one volume; written by Piso, Marcgraf, and de Laet; Amsterdam, 1648; which is cited below as 'Hist. Bras.' A valuable help is the Vocabulario Rioplatense Razonado, por D. D. Granada; Montevideo, 1890; cited as 'Granada.']

[**Acajou**, a tree; called in English *cashew*.—F. *acajou*.—Brazil. *acaju* (Yule, s. v. *Cashew*) or *acaiú* (Hist. Bras. ii. 94), which is the fruit of the tree named *acaiaba*, which Littré writes *acajaba*, not *acajoba*, as printed in N. E. D.]

[1] [The alphabet has no *f*, *v*, *l*, or *z*; and the symbol *j* properly represents the English *y* in *you*; thus *jaguar*, &c. should be *yaguar*.]

[**Acouchi, Acouchy**, the Surinam rabbit, the native name in Guiana.—N. E. D. It is spelt *akouchi* in a tr. of Buffon, London, 1792; i. 348.]

[**Agouti, Aguti**, a rodent mammal. *Agouti* is the French spelling, whilst *aguti* is said to be Spanish. The Stanford Dict. quotes the spelling *acuti* from Purchas's Pilgrims (1625, vol. iv. p. 1301). The Historia Naturalis Brasiliae has '*aguti* vel *acuti*'; ii. 224. All the authorities call it S. American, but usually refrain from locating it more exactly.]

[**Ai**, the three-toed sloth; Brazil. *ai*.—N. E. D.; Hist. Bras. ii. 221.]

[**Ananas**, the pine-apple; Brazilian. See p. 4 (above).]

[**Boiguacu** (with *c* as *s*), the boa-constrictor. From Tupi *boi*, *boya*, serpent, and *guaçú*, *goaçu*, big.—N. E. D.; *Boi guacu*, Hist. Bras. ii. 239. Cavalcanti (p. 155) has *boia-uassú*, great serpent; *uassú*, *uasú*, *guaçu*, large, are equivalent forms.]

[**Buccaneer**; of Brazilian origin; see N. E. D.]

[**Capibara, Capybara**, a rodent quadruped. The native name in Brazil.—N. E. D. '*Capy-bara* . . . Porcus est fluviatilis'; Hist. Nat. Brasiliae, 1648; ii. 230.]

[**Cashew**; see **Acajou**.]

[**Coaita**, the red-faced spider-monkey. Tupi *coatá*, *cuatá*, *coaitá*. Distinct from *coati*.—N. E. D.]

[**Coati-mondi**, or **Coati**, a carnivorous mammal. From Tupi *coati*, *coatim*, *cuati(m)*; from *cua*, cincture, and *tim*, nose; *mondi* is said to mean 'solitary.'—N. E. D. The Hist. Bras. ii. 228 has *coati*, a sort of fox; Granada has *cuatí*.]

[**Copaiba, Copaiva**, a balsam. Span. and Port. *copaiba* (*copayva* in Pineda).—Brazil. *cupauba*; N. E. D.; *copaiba*, Hist. Bras. ii. 230.]

[**Cougar, Couguar**, a name of the puma. F. *couguar*; from Marcgraf's name *cuguacu ara*, representing the Guarani *guaçu ara* or *guaza ara*.—N. E. D. But Marcgraf (Hist. Bras. ii. 235) has *cuguacuarana* (*sic*). Cf. **Boiguacu**.]

[**Curucui**, a bird. From the native name in Brazil and

Guiana.—N. E. D. Hist. Bras. ii. 211 has *curucui*, a bird of the size of a magpie.]

[**Cushew-bird.** For *cashew-bird*; from the likeness of the blue knot on its forehead to the cashew-nut.—N. E. D.] See **Cashew.**

[**Iguana**, a lizard. According to Granada, the form *iguana* is Guarani. The Hayti name is similar. Hist. Bras. ii. 236 has: '*Senembi* Brasiliensibus, nobis *iguana*.']

Ipecacuanha. This is a Portuguese spelling of a Brazilian word [with Port. *nh* = *ny*]. I have quoted in my supplement the statement that the Brazilian name is said to be *i-pe-caa-guen*, or, 'smaller-roadside-sickmaking plant.' This is not far wrong; for the word is solved by Cavalcanti as follows. He says: '*ipecacuanha* should be *ipe-kaa-guéna*, as it is spelt in old books. *Ipe* = *ipeb*, low, creeping; *kaa*, herb, plant; *guéna*, to vomit, i. e. a creeping plant that causes vomit.' In his Grammar, he remarks that letters are often dropped in composition, which accounts for the shortening of *ipeb* to *ipe*. After making further search in his Grammar, I find, at p. 34, that the prefix *i* may be euphonic, as in *imura* for *mura*, wood, such euphonic prefixes being in common use. The former explanation was that *i* means smaller; but I doubt if this can be right, since Cavalcanti says again, at p. 43, that *ĩ*, meaning 'small,' is a suffix[1], and that diminutives are expressed by suffixes only. At p. 139, he gives *peb*, flat, low; from which I should conclude that *ipeb* is merely the euphonic form of *peb*. At p. 137, he gives '*kaá*, wood, leaves of tree; cf. *ipéka-kuãnha* or *pekaá-guãna*, medicinal herb; (*pé* = *peb*, flat, low; *kaá*, herb; *guãna*, to vomit).' This clearly shows that the initial *i* is merely euphonic, and can be dropped at pleasure. Hence the word may be regarded as fully solved. The varying spellings of these Guarani words, such as we observe above,

[1] [As in *tamandua-ĩ*, the little ant-eater; see **Tamandua** below.]

where the same person writes *kuãnha*, *guãna*, and *guéna*, to denote the same word, is simply due to the difficulty of writing down the words at all. The spoken sounds are constantly changing, and considerable alterations have taken place in these dialects since the time when they were first observed.

[**Jabiru**, a bird. Braz. *Iabiru*; Hist. Bras. ii. 200.]

[**Jacamar**, a bird. Said, in the Cent. Dict., to be S. American. Cf. *Iacamaciri*, a bird of the size of a lark; Hist. Bras. ii. 202.]

[**Jacana**, a bird. Braz. *Iacana*, explained as *water-hun*, i. e. Du. *water-hoen*, water-hen, water-fowl; Hist. Bras. ii. 190.]

Jaguar. Cabral says: 'The animal that eats people, or perhaps a modification of Guarani *tahar* = *yahar*, that which seizes: the ounce, the dog. A generic name for all animals of the genus *Felis*. With the addition of a prefix or suffix it may form the name of many carnivorous animals, even those of birds, fishes, and insects.' Cavalcanti says: '*Jagoar* is the name given by the Indians to animals of the genus *Felis*, and is used also in composition with other qualifying words. Any carnivorous animal.' (It should be written *yagoar*, for there is no *j* in Tupi-Guarani.) The radical part of the word is *ya*, a root found in many names of animals; *g* is a mere connecting letter, and *-ar* denotes the agent or possessor. The doubt as to the exact sense of the word is limited to *ya*, which may mean either the seizing of prey, or the eating of flesh[1].

Beaurepaire says: 'The Indians of Brazil give the name of *jaguára* to the dog, and of *jaguara-eté* or *jaguáreté* to the *Felis onça* (jaguar). Even now in the province of St. Paul's, a dog that is worthless for the chase is called by the present

[1] This is Cavalcanti's [first] opinion, evidently founded on Caetano's notes. In his Grammar, p. 64, he thinks that *iáu-ara*, a dog, means 'one who barks,' and that *iáu* is an imitative word. [The suffix *-ara* has the same force as E. *-er*; Grammar, pp. 46, 50.]

inhabitants a *jaguara*. The word *jaguar* was taken by the French from the Tupi, the name generally adopted in Portuguese Brazil being *onça pintada* (painted ounce).' [Cf. *Iaguara*, tigris; also *iaguarete*; Hist. Bras. ii. 235.]

I think we may safely conclude that a more correct spelling of the word is *yagoar* or *yahoar*. It seems to be clearly a word of general meaning, not necessarily restricted to the animal known to us by that name; and it means either 'eater' or 'seizer' [or perhaps 'barker']. In Cavalcanti's Grammar, p. 159, I observe that he tells a story in Brazilian, with a translation, one sentence meaning, 'the basket became transformed into a panther.' For *panther*, he writes *iáuára-eté* in Brazilian, showing that the letter *g* in *yagoar* can hardly have the hard sound which we give it in English; and again, at p. 123, he gives *yáuára*, a dog. I may add that *Tupi* and *Guarani* are the most important of the native Brazilian dialects, and are very closely related to each other. By the expression *Tupi-Guarani* I suppose we are to understand that a word so denoted is common to both dialects.

[**Manioc**, better **Mandioc**, the root of the cassava-plant.—Port. *mandioca* (Span. *mandiocha* in Pineda); from the Brazilian name. In the Hist. Bras. ii. 65, we read—'*mandiiba*, *maniiba*, cujus radix *mandioca* vocatur'; spelt *mandihoca*, i. 52. Granada gives the Guarani form as *mandióg*.]

[**Margay**, a tiger-cat.—F. *margay* (Buffon). Said to be Brazilian; Cent. Dict. Hist. Bras. has: '*maraguao* sive *maracaia* est felis silvestris'; ii. 233.]

[**Paca**, the spotted cavy.—Span. *paca*; which (according to the Cent. Dict.) is from the Braz. *pak*, or *paq*. The Hist. Bras. has *paca*; ii. 224.]

[**Pacu**, a river-fish.—Guarani *pacú* (Granada).]

[**Peccary**; see p. 209 (above).]

[**Petunia**, a flower.—F. *petun*, an old name for tobacco. Said to be the Brazilian name for the same; which may be

doubted. Cavalcanti gives the form *petima*, 'tabaco'; p. 25. The word *pitúna* (in compound words) means 'black' or 'night'; pp. 27, 121.]

[**Tamandua**, the ant-eater.—Brazil. *tamandua*; of which there are two kinds, *tamandua guacu* (*c* = *s*), the great ant-eater, and *tamandua-í*, the little ant-eater; Hist. Bras. ii. 225. Littré quotes Burton, Highlands of Brazil, i. 23, who resolves *tamandua* into *taixi*, ant, and *mondé*, a trap. Cavalcanti (p. 46) gives *mondé* as meaning 'a prison.' Granada gives the Guarani form as *tamànduá*, in which the *à* is nasal.]

Tapioca. My explanation of this word, wholly copied from Littré, seems to be fairly correct. Beaurepaire says that in some provinces of Portuguese Brazil the word *tipióca* is still used in its original source. Cavalcanti gives a very satisfactory etymology of the word. He says: '*tipióca* or *tipiáca* is from *tipi*, residue, dregs, essence + *óca* or *áca*, to draw or take from by force. Hence *tipióca* means "a residue-essence extracted by force or pressure."' In his Grammar, at p. 139, he gives, as one of the root-words of the language, the following: '*og* = *ók*, to take by force, to pull, to pluck off; and also, [that] which is squeezed out or sprung forth [extracted] from one [i. e. a] thing squeezed.' [Cf. *tipioja*, *tipiaca*; Hist. Bras. ii. 67.]

Tapir. Cabral says: 'The largest American pachyderm. This name is also given by the Indians to cattle, but under the form *tapiirã* = tapiro similis (like the tapir).' Cavalcanti says: '*Tapir* or *tapira* is a name also given to cattle.' At p. 123 of his Grammar he remarks that *apegáua*, a man, and *kunhã*, a woman, are used to denote gender. Hence *tapýra-apegáua*, an ox (lit. man-tapir), and *tapýra-kunhã*, a cow (lit. woman-tapir). This information he repeats at p. 40, slightly varying the spelling to *tapír*, instead of *tapýra*. It is clear that the *i* (Portuguese *i*) is long, and it is probable that the original sense of the word was vague, and perhaps meant no more than 'large quadruped.'

Beaurepaire says: 'Our Indians termed *tapiyra* the tapir or anta [by which he must mean, termed the tapir or anta, *tapiyra*]. The Guaranis called it *tapiï*, and both in Guarani and Tupi there were other names to designate that animal; the word *tapir* is evidently of Tupi origin.' [Granada gives *tapïï* as the Guarani form. Hist. Bras. has: '*Tapiierate* Brasiliensibus, Lusitanis *anta*'; ii. 229.]

[**Tatu, Tatou**, an armadillo. F. *tatou*; Span. *tatu* (Pineda); Port. *tatu* (Cent. Dict.)—Brazil. *tatú* (Granada).]

Toucan. I have quoted Buffon as saying that this word means 'a feather,' which is not satisfactory; also the opinion of Burton, that the bird is named from its cry. Cavalcanti is also of the latter opinion. Beaurepaire says: 'The Guaranis called the bird *tucã*, and it is supposed that the Tupis had a similar term, for the word *tucano* is generally employed throughout Brazil.' Cabral follows the notes of Caetano,—who was much esteemed as an authority on Tupi-Guarani, and gives a very curious solution. He says, '*Toucan* is the French way of writing the Portuguese *tucano*': and adds, with reference to the Guarani *tucã*, this remark: 'The true etymology is from *tĩ*, nose + *cáng*, bone; i. e. a nose of bone.'

Now the bill of this bird is so very remarkable that it hardly seems probable that it should have been named for any other reason; so that we may be allowed, perhaps, to hope that this is correct[1]. I observe that Cavalcanti, in his Grammar, p. 143, gives the word for 'nose' as *tim*. Since the Portuguese final *m* is nasal, this is precisely the word which Cabral spells *tĩ*. [*Tucana* sive *toucan*; Hist. Bras. ii. 217.]

[**Unau** (also, incorrectly, *unan*), the two-toed sloth. Said to be S. American in the Cent. Dict. It seems to be Brazilian; see Hist. Bras. ii. 222.]

[1] [But it seems to be a mere fancy. Granada gives the form as *tùca*, in which both *ù* and *à* are nasal. It may be imitative.]

WORDS OF PERUVIAN ORIGIN

(Reprinted from a paper read on May 15, 1885; and published in the Transactions, 1885–7; Art. VI. p. 93. With a few additions in 1900, which are distinguished by being enclosed within square brackets.)

Note.—One of the best authorities on West-Indian words is Acosta's Natural History of the Indies, written in Spanish in 1590, and translated into French in 1600, and into English in 1604. He gives *paco* and *guanaco* in bk. iii. c. 20; *condor*, *guano*, iv. 37; *llama*, the general name for sheep, iv. 31; *cuschargui*, dried flesh, iv. 41; *oca*, iv. 18; *vicuña*, iv. 40. See also Pineda's Spanish-English Dictionary (1740). [And see under **Condor**.]

Alpaca. The Peruvian Dictionary (see **Condor** below) gives: '*Pacocha*, o [or] *Paco*, Carnerillos de la tierra lanudos, y chicos para carne,' i. e. small sheep of the country, woolly, and not very fleshy; p. 268, col. 1. The prefix *al-* is the common Span. prefix (of Arabic origin).

Condor. The etymology of this word, from the Peruvian *cuntur*, I have already given. By way of verification, I find that the Cambridge University Library possesses a copy of a very curious book, which is no other than a Peruvian-Spanish Dictionary of an early date, and I suppose we can have no better authority. The title is 'Vocabulario de la lengua de Peru,' by D. Gonçalez, printed in 1608 at 'la Ciudad de los Reyes,' the City of the Kings. I am sorry to say I do not exactly know what place is meant; [apparently it is Lima]. At any rate, it was printed in

Peru, after a primitive fashion, with peculiar type and ink. At p. 47, col. 2, is the entry, '*Cuntur*, el aue condor,' i. e. the bird called the condor.

[**Coy**, a kind of rabbit; see p. 350 (below).]

Guanaco. (Span.–Peruvian.) The term *guanaco* is given in the New English Dictionary, s. v. *alpaca*, in company with the alpaca. Pineda's Spanish Dictionary gives: '*Guanaco*, a Beast in the *West-Indies*, like a great Sheep, in which the Bezoar Stone is found.' The Peruvian Dictionary gives: '*Huanacu*, carnero silvestre,' i. e. wild sheep; p. 175, col. 2. The rendering of the Peruvian *h* by Spanish *g* recurs in the word *guano* (below).

Guano. The Peruvian Dictionary gives: '*Huanu*, estiercol,' i. e. dung, p. 176, col. 2.

Jerked Beef. It is said that this is a corruption of the Peruvian name. The Peruvian Dictionary gives: '*Ccharqui*, tassajo o cecina o cuerpo seco o el flaquissimo,' i. e. slice of flesh or hung beef or dried body or that which is very weak, p. 90, col. 1. Also: *Ccharquini*, hazer tassajo o cecina,' i. e. to make hung beef. And, as a matter of fact, it is *from this verb* that the word is really derived. This is proved by the fact that the older form of the word in English was not *jerked beef*, but *jerkin beef*; the word *jerkin* being evidently adopted as coming nearer than any other English word to the Peruvian *ccharquini*. It should also be noted that these Peruvian words are given with Spanish spelling, and that *qui* is the Spanish method of indicating *ki*. A very early example of the English form appears in the Works of Capt. John Smith, ed. Arber, p. 63, under the date 1607–9: 'Their fish and flesh they boyle either very tenderly, or broyle it so long on hurdles over the fire; or else, after the Spanish fashion, putting it on a spit, they turne first the one side, then the other, till it be *as drie* as their *ierkin beefe* in the west Indies, that they may keepe it a month or more without

putrefying.' [Still common in the form *charqui* or *charque*, meaning dried flesh, unsalted, in long strips; Granada.]

Llama. I have copied, in my Dictionary, the statement by Prescott, that '*Llama*, according to Garcilasso de la Vega, is a Peruvian word signifying *flock*.' I have tried to verify this by help of the old Peruvian Dictionary mentioned under **Condor** above. At p. 204, col. 1, I find '*Llama*, carnero de la tierra,' meaning, as I suppose, 'the sheep of the country.' Pineda's Spanish-English Dictionary, 1740, says that the Spanish sometimes called the *Llama* by the name *Carnero de las Indias*, i. e. sheep of the Indies; and he gives a long account of the animal, copied from Acosta, who wrote a Natural History of the West Indies.

I also find: '*Llamamichic*, pastor,' i. e. shepherd. There are two other entries which refer to the word, and seem to convey the idea that *Llama* could be used, in a general sense, for quadruped or animal. I copy them as I find them.

'*Llamacuna*, o [i. e. or] *manayuyakcuna*, todos los animales,' i. e. all animals. And, just below, '*ñauraycunallama*, o *ricchakcunallama*, toda bestia, o animal terrestre,' i. e. every beast, or land animal. I conclude that there is no good reason for supposing that *llama* meant 'a flock.' It was simply the Peruvian name of the animal still so called, and probably meant originally no more than 'beast' or 'quadruped.' *Llamacuna* is merely the plural of *llama*; the Peruvian Grammar annexed to the Dictionary giving *-cuna* as the common plural suffix of substantives.

Oca. Miss Margaret Haig kindly informs me that *oca* is supposed to be a Peruvian word, and that it designates the *Oxalis crenata*, or notched wood-sorrel, 'a tuberous-rooted esculent cultivated in Peru . . . introduced into England from Lima in 1829, and [which] was rapidly spread over the continent'; see E. S. Delamer, 1861, The Kitchen

Garden, p. 49. Now the Peruvian Dictionary has the following entry :—'*Occa*, cierta rayz llamada assi de comer,' i. e. a certain edible root so called, p. 262. This is evidently the same word, and proves that the supposed Peruvian origin is correct. Cf. note at p. 342.

Pampas. The Peruvian Dictionary gives '*Pampa*, plaça, suelo llano o llanada, pasto, çauana, o campo,' i. e. place, flat ground or plain, pasture, savannah, or field; p. 273, col. 1. [The *-s* is the Span. pl. suffix.]

Puma. The Peruvian Dictionary gives: '*Puma*, leon,' i. e. lion; '*puma puma*, o [or] *ñauraycuna puma*, todas las heras'; i. e. all wild animals; p. 293, col. 1.

Quinine. This is not in the above Dictionary. The *qui* is the Span. *qui*, sounded like *ki*. (See my Etym. Dict.)

Vicuna. This seems to be a kind of wild sheep, allied to the *guanaco*. I do not find this word in the Peruvian Dictionary, and suspect it to be a corruption. [However, Pineda gives the Span. form as *vicuña*, and it occurs in Acosta, b. iv. ch. 40.]

[**Viscacha, Vizcacha.**—Span. *viscacha*, *vizcacha*, which Pineda explains as 'a creature like a hare,' though it is more like a marmot.—Peruv. *viscacha*. The Peruv. Dict. gives '*Viskacha*, conejo de la tierra'; and again, in the Spanish index, 'Conejo grande de la tierra, *visccacha*' (sic).]

English Words borrowed from the West Indies.

The following is an attempt to group some of the West-Indian words according to the countries or islands to which they belong. I give the references to R. Eden's Book on America (ed. Arber), and to other sources.

I may here mention that the fullest English account I can find of Columbus's First Voyage is extant in vol. v. p. 591, of an excellent Collection of Voyages, printed in

London in 1732, and known as 'Churchill's Collection.' This is a translation from the original Spanish account by 'Antony de Herrera,' who died in 1625. We thus learn that, on his first voyage, Columbus discovered (1) San Salvador, on Friday, Oct. 12, 1492; (2) Conception Island, on Oct. 15; (3) Fernandina Island, on Oct. 17; (4) Isabela Island, and eight small islands, which he called *del Arena*; (5) Juana Island, now Cuba, on Oct. 28; (6) Hispaniola, i.e. Hayti or St. Domingo, on Dec. 6; all in less than two months. In Hayti he built a small fort, and thence set sail for Spain, Jan. 4, 1493.

The Spaniards first became acquainted with Cuba and Hayti, and thence drew several words.

Hayti and Cuba.—According to Eden, p. 166, *Haiti* signifies 'roughe, sharpe, or craggie.' Among the first words learnt was *canoa*, a canoe, a Hayti word (id. 66, 94, 119, 140). Garcilasso says, in his Hist. of Florida, that *canoa* was the name in Hayti and the neighbouring islands (Monlau). It was also the name at Cartagena, on the coast of New Granada (Eden, 226). There were in Hayti several languages or dialects (id. 169). The next Hayti word mentioned by Eden is *Yucca*, spelt *Iucca* (pp. 67, 168); and the next *maize*, which he calls *maizium* (67, 116, 118, 159). *Cacique* belongs here also; Eden gives a Latinised form *cacicus* (72), pl. *cacici* (89, 128); also *cazicus* (76); and *cacique* (223, 237). Here also belongs the word *hurricane*; the plural is spelt by Eden *furacanes* (p. 81); and in another place *furacanas* and *haurachanas* (216). The Hayti name for the *iguana* is given as *iuanna* (85, 167); elsewhere it is spelt *yuana* (220). The Hayti name for 'potato' is given as *botata* (131); also *battata* (159). Another word is *manati*, the name of a fish (171); also spelt *manate* (231, 232). The Hayti name of *cassava* is given as *cazabbi* (159, 168, 175, 215); see *Cassava* in the N. E. D. Another word which

is certainly Haytian is *guaiacum*; this we are told by Monardes, as translated by Frampton, in his *Joyfull Newes*, fol. 10, back. This agrees with the fact that *gua* is an article, or common prefix in that language (Eden, p. 168). As regards *guava*, Span. *guayaba*, *guayava*, I suppose it is what is meant by 'the fruite cauled *guannaba*, somewhat lyke vnto a quynse,' in Eden, p. 100, in speaking of Hayti. Again, at p. 131, we come across a Darien fruit called *guaiana*, clearly an error for *guaiaua*. There was also in Hayti a tree called *copeia* (Eden, p. 174); this is the mod. Span. *copey*. Our *barbecue* is from Hayti *barbacoa*, according to Tylor, as quoted by Murray. It is given as *barbacoa* in Pineda's Spanish Dictionary; and, in the glossarial index to Oviedo (not very accurately compiled, and without references), we are told that *barbacoa* belongs to the language of Cuba and Hayti. It may be observed here that, whilst there were both in Hayti and Cuba several different languages, or perhaps dialects (Eden, pp. 77, 169), we learn, on the other hand, that the language of Cuba resembled that of Hayti. The Spaniards made Hayti their head-quarters, and the usual starting-point of their expeditions; hence it may easily have happened that a word which they picked up there was transplanted by them to other countries, even at a great distance. For example, the name of the plant called the *maguey* is often said to be Mexican; but this is impossible, since Mexican has neither *g* nor *gu*, and, in fact, the Mexican name of it is *metl*. The index to Oviedo says that *maguey* is Cuban, which is much more likely. I suspect it was also the Hayti name, as it is said to be common over America within the tropics, and the Spaniards must have known it long before they found Mexico. To these we must add the word *hammock*. Webster shows that it became known to Columbus on his first voyage, and it is therefore probably a Hayti word. The index to Oviedo says it belongs to

Cuba and Hayti. Herrera mentions it in connexion with Columbus's discovery of the island which he named Fernandina, near Cuba. It seems to have been known also in Cuba, and perhaps in the island of Cozumella (Eden, p. 192; cf. p. 230).

I conclude that the following words, being all the best known among the West-Indian words, are from some one of the languages of Hayti: *barbecue*, *cacique*, *canoe*, *cassava*, *guaiacum*, *guava* (?), *hammock* (?), *hurricane*, *iguana*, *maize*, *manati*, *potato*, *tobacco*, *yucca*; also the Span. *copey*, and perhaps *maguey*. Of these, *maguey* is said to be Cuban; and so are *barbecue* and *manati*. According to the index to Oviedo, the Span. *papaya* is also Cuban; in English, this is the *papaw-tree*. This is uncertain; in Webster's Dict. it is said to be Malay[1]; Ogilvie says the name came from Malabar; whilst Pineda says it is 'a fruit in India,' and refers us to Gemelli, vol. iii. lib. 1, cap. 8. How can we decide? [See *Papayer* in Littré; which shows that the Caribbean form was *ababai*. Hence it was transferred to the East Indies from the West. See Yule.]

Under *anatta* (also commonly *annotto*, the name of a dye), Murray says it is 'perhaps from the native American name.' This can hardly be doubted. It gave its name to *Annotta* or *Annotto Bay*, which is on the N. coast of Jamaica. I find in Churchill's Collection of Travels, v. 561, the statement concerning the dye called *rocou* at Cayenne, that this is an Indian name, 'and it is called *anotto* in the *Spanish American* countries.' It may safely be located in Jamaica.

Whether *tobacco* is Haytian or Caribbean, I cannot as yet discover. It seems to be one or the other; perhaps both.

Caribbean.—The next language of which the Spaniards had some experience was Caribbean. From this they ob-

[1] [The new ed. (1890) refers it to 'the West Indies.']

tained the word which we spell *cannibal*; which see in Murray. Another Caribbean word is Span. *piragua*, E. *pirogue* (Littré). *Colibri*, now used in French as the name for a humming-bird, is said to be Caribbean. This seems to be confirmed by the remark in Churchill's Collection of Voyages, v. 650, ed. 1732, where we find, in a description of Martinique, one of the French Caribbean Islands, the following: 'Another diverting object is the vast number of those very little birds, by the French called *colibris*, but by the English *humming-birds*, flying about from tree to tree.' Perhaps also *macaw*, said to be the native name in the Antilles[1]. Hence, my list of Caribbean words includes *cannibal*, *colibri*, *macaw*, *pirogue*. These words, when added to those of Mexican origin, give all the principal words that I can find, derived from North American languages, excepting words borrowed from the N. American Indians. Perhaps we may add *mahogany*. I can nowhere find any locality for this word, beyond the note in Webster that *mahogany* is the South American name. We should rather expect the name to belong, like the wood, to Honduras and Campeachy.

South America.—The principal S. American words are Brazilian and Peruvian, of which I have given a list in a former paper. The Spaniards also took a few words from the N. coast of S. America, where the languages, or some of the languages, were much the same as the Caribbean. One such word is the Span. *cayman*, an alligator; Frampton, in his tr. of Monardes, fol. 73, back, mentions it in connexion with Cartagena. Littré (s. v. *caiman*) gives *acayouman* as the true Caribbean form, on good authority. There are three islands all called *Cayman* to the S. of Cuba. [The *curassow* is a gallinaceous bird,

[1] [So Webster. The Cent. Dict. derives it from the Brazilian *macao*, which I fail to find. The Historia Naturalis Brasiliae has nothing like it. The mod. Span. form is *macaco*.]

named from the Island of *Curaçao*, off the coast of Venezuela. The spelling *curaçao* is Spanish. *Cavey*, the name of a rodent quadruped, is from *cabiai*, from the Carib of French Guiana; so N.E.D. The Brazil. name is *capibara*.] The locality of the quadruped *agouti* seems to be Guiana; but it was also very common in the Bahamas and Antilles islands [and in Brazil]. In an account of Quito, there is mention of a kind of rabbit which the natives call *cuyes*; Gent. Mag. 1752, pp. 447–450. In Peruvian, it is called *coy*; see Garcilasso de la Vega, Hist. Peru, bk. 8, c. 17.

Caoutchouc is said by Littré to be Caribbean; I have been informed that it is a Quito word, which perhaps agrees. At any rate it is not Brazilian, though imported thence. It is certain that *curare* or *wourali* is a Guiana word; see my Supplement. *Cayenne* [from which, however, *cayenne* pepper (so-called) does NOT take its name] is a place in F. Guiana, and *Tolu* is in New Granada. As to *sapajou*, a monkey, it belongs to F. Guiana. 'Guiana has vast numbers of monkeys, of divers sorts, among which is that sort called by the Indians, and after them the French, *sapajous*'; Churchill's Collection of Voyages, v. 549. [*Tamanoir*, an ant-eater, is a F. spelling which, according to Littré, represents a Caribbean *tamanoa*. Compare *tamandua*, given at p. 340 amongst the Brazilian words.] I therefore propose, as a list of words belonging to the north coast of South America, the following: *agouti*, *caoutchouc*, *cavey*, *cayman*, *curassow*, *cuye* (Peruv. *coy*), *sapajou*, *tolu*, *wourali*. Some of these words may have been in wider use; probably *cayman* was a general word in the W. Indies. It may be particularly noted that, though many different words are mentioned in Eden as having the signification of 'boat' and 'king,' the Spaniards kept to the names *canoa* and *cacique*, which they had learnt in Hayti.

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English Words derived from West-Indian.—Hayti: barbecue, cacique, canoe, cassava, guava (?), guiacum, hammock (?), hurricane, iguana, maize, manati, potato, tobacco (?), yucca; also Span. *copey*, 346–8. Cuba: barbecue, maguey, manati, papaw-tree (?), 347–8. Jamaica: anatta, annotto, 348.

Caribbean: cannibal, colibri, macaw, pirogue, 349; tamanoir, 350. Honduras: mahogany (?) 349. North Coast of S. America: agouti, caoutchouc, cavey, cayman, curaçao, curassow, cuye, sapajou, tolu, wourali; *but not* cayenne, 349, 350. Brazilian: acajou, acouchi, agouti, ai, ananas, boiguacu, buccaneer, capibara, cashew-nut, coaita, coati-mondi, copaiba, couguar, curucui, cushew-bird, iguana, ipecacuanha, jabiru, jacamar, jacana, jaguar, manioc, margay, paca, pacu, peccary, petunia, tamandua, tapioca, tapir, tatu, toucan, unau, 335–341. Peruvian: alpaca, condor, coy, guanaco, guano, jerked beef, llama, oca, pampas, puma, quinine, vicuna, viscacha, 342–5.

A

ROUGH LIST OF ENGLISH WORDS

FOUND IN

ANGLO-FRENCH

ESPECIALLY DURING THE THIRTEENTH AND FOURTEENTH CENTURIES: WITH NUMEROUS REFERENCES

ENGLISH WORDS
FOUND IN ANGLO-FRENCH

It has rightly been the habit of English etymologists, ever since the days of Elizabeth, to turn to Anglo-Saxon for elucidation of native English words. Similarly, it might be expected that the habit should have prevailed, of turning to Anglo-French for elucidation of such words as were borrowed at an early period from French. But this does not seem to have been the case. With one exception[1], I am not aware that any list exists, which gives references for the occurrence of common modern English words in our French records.

Etymologists have to a great extent neglected Anglo-French forms, and considered only the continental French forms as given by Littré, Burguy, Roquefort, Bartsch, and others. But it is surely a good plan to consult a source of information which can easily be referred to, and is so full of interesting, curious, and early examples of words still in common use, as well as of some others now obsolete.

Not to enter upon questions relating to phonetics, the advantages which may be expected to accrue to us from consulting the year-books, statutes, and romances written in Anglo-French are as follows:

1. We at once find the clue to many peculiar spellings.

[1] I refer to Dr. Atkinson's edition of the Vie de Seint Auban. [Since 1882, Godefroy's Dict. of Old French has appeared, which contains a large number of Anglo-French forms.]

Thus, to take an easy example, the word *hour* appears in Burguy in the forms *ore*, *eure*, *ure*, *hore*, *houre*; but, as far as I have yet been enabled to examine the authorities, I have seldom found, in the later Anglo-French, any other form than *houre*, in perfect agreement with the spelling of the word in Chaucer, and corresponding to the modern spelling in all but the loss of final *e*.

2. We thus obtain very early examples of many French words. Not only do we find them already in existence before the date of their introduction into English, but we may occasionally find earlier examples than any given by French authorities.

3. We gain some notion, in many cases, of the antiquity of numerous English words still in common use. Take, for example, the word *usage*. Here the form tells us nothing; it might have been introduced at any period. But when we find it repeatedly occurring in the Year-books of Edward I, we may feel tolerably confident of finding it used in English in the early part of the fourteenth century. In this case, we actually find the word in King Alisaunder, l. 1286; but it is obviously a great convenience to be able to tell, *a priori*, that the word is likely to be found in Middle English.

Were these all the advantages to be gained, they ought to suffice to make us turn our attention to the information to be thus obtained. But there is yet a fourth advantage to be expected, respecting which I have some remarks to make.

It has already been pointed out, by Mr. Ellis and others, that our modern English system of spelling is based rather upon a French than upon a native model. We may assume that, during the thirteenth and fourteenth centuries, many scribes were naturally better acquainted with French than with English. Many of them were actually employed in copying out, not only year-books and statutes, but romances and political songs. Many poems in English were translated, more or less closely, from the French; and

it was in the regular course of things that any one who intended to earn his living by working as a scribe, or who desired to read (and perhaps to produce) poetry, must have paid attention to the writing out and the spelling of French before he came to consider how to spell English. Mr. Ellis notices, for example, how the digraph *ou* came into use at that period, 'when the growing use of *u* for (yy) or (i, e) rendered the meaning of *u* uncertain[1].' In this instance it is highly important to remember that the symbol *ou* (for I am speaking *only* of *symbols*, not at all of the *sounds* which they represent) was a *French* symbol, and was brought into use by scribes who first of all learnt to *write* in French, whether they had learnt to speak French before English or not[2]. One thing is certain, that, whereas we find the symbol *ou* in the French of France, no such symbol was known to Anglo-Saxon scribes. We should especially notice, as Mr. Ellis and Mr. Payne have already noticed, that the symbol *ou* was used for English words, such as *hous* (house), *oure* (our), and the like, just as much as in words of French origin.

Again, Mr. Payne says[3] that 'the Normans added *ai*, *ei*, *au*, *eu*, *oi*, *ou*, and *ui*, with transpositions of some of them, to the English vowel-store.' Without stopping to discuss the precise accuracy of this statement in every particular, we may at once accept it as regards most of the digraphs; and, to go a step further, we know that some of these combinations were used in English words, as e. g. in M. E. *daies* (King Horn, 1315), *deie* (id. 1370). But

[1] Early Eng. Pronunciation, i. 418.

[2] As Mr. Ellis says—'The English language was ignored [at this time] by the authorities, and was only used by or for "lewd men." But there was a certain amount of education amongst the priests, who were the chief writers, and who saved the language from falling into the helplessness of the peasant dialogue.'—Early Eng. Pron. i. 418.

[3] On the Norman Element in English; Trans. of the Phil. Soc. 1868–9, p. 386.

I am rather surprised that Mr. Payne has taken no notice of what seems to me a most characteristic feature of French spelling, namely, the frequent use of *y* for *i* in these very digraphs, viz. in *ay*, *ey*, *oy*, *uy*, all found both in Old French and in Middle English, and all unknown to Anglo-Saxon. We find the A. S. *dæg* becoming *dæi*, *dai* in Layamon; but just as the influence of French began to be felt, it passed into the form *day*, and has so remained ever since. When we look at the form presented to the eye by such modern words as *day*, *key*, *house*, we at once perceive how much the spelling of the English language was influenced by the habits of French scribes.

Another peculiar use, not noticed by Mr. Payne, is that of *w*, in the digraphs *ew*, *ow*; that these are not uncommon in Anglo-French may be seen from the Year-books of Edward I, where the words *view* and *allow* appear as *vewe* and *alower*. We still use *ew* and *ow* in these very words; and we have extended the use of *ow* and *ew* to English words, writing *now* and *knew* for the Early English *nou* and *kneu*.

Whilst speaking on this subject of changes in our spelling, we must by no means omit that very unfortunate and most insidious habit, noticed by Dr. Murray as well as by myself, of altering the forms of French words so as to bring them nearer to their Latin originals. These two facts regarding our spelling should be taken together; and may be stated thus, in the form of canons.

1. The modern spelling of English words, whether of native origin or borrowed from the French, is mainly due to French usage. The beginning of such changes dates from the thirteenth century.

2. The spelling of English words, chiefly those of French origin, has been affected by the whims of scribes and pedants, whose thoughts ran upon etymology in such a manner as to induce in them a wish to insinuate the Latin original wherever they could do so. This was particularly

the case, in English, during the fifteenth and sixteenth centuries.

These two canons by no means suffice to explain the peculiar vagaries of English spelling. But they are the most important ones that can be stated with regard to such variations as are merely graphic.

A few particulars may well be given here, though to some they are already well known. We owe to French the letter *v*, wherever it occurs. It was at first wanted for the considerable number of words beginning with *v* which are of French origin; but it was also used to replace the A. S. *f* in such words as *five*, *drive*, *crave*, *grave*. It may be said that the word *five* was usually spelt with the symbol *u*, and appeared as *fiue*; but this makes no difference, since this use of *u* for *v* is French also. I may here remark that I can only find three modern words beginning with *v* that are of native origin. These are *vane*, i. e. a weather-cock, *vat*, and *vixen*. Shakespeare, however, employs the word *vinewed* in the sense of mouldy, which is pure English.

A large number of words beginning with *j* are French, the sound of the French *j* being unknown to Anglo-Saxon. But we also find *j* in a few English words, viz. in *ajar* and *jowl*, which are modifications of *on char* and *chowl*.

Again, the symbol *ch* is French. It was at first wanted for such words as *chief* and *chapter*; but it was also employed in such words as *child* and *teach*.

So also the symbol *qu* is French and Latin; the A. S. symbol was *cw*. The symbol *z* is extremely rare in A. S., only occurring in a few proper names of Latin, or rather of Greek origin; but in French it is very common.

We may also claim as French the extended use of *k*. This is not common in A. S. MSS., though some scribes use it; but it was extremely common in Anglo-French, especially in such words as *ki*, *ke*, which are now spelt, in modern French, with *qu*; as *qui*, *que*. Now the scribes had

vitiated the force of the English *c*, by employing it as the representative of the *s*-sound in *city* (M. E. *citee*); they therefore naturally had recourse to the symbol *k*, which remained hard even before the vowels *e* and *i*. Hence such spellings as *kin*, *ken*, *kind*.

Another French spelling is in the use of final *-ce*, as in *absence*. This was employed for such English words as *hence*, *pence*, *mice*, *twice*. . . .

The collection of words here reprinted is intended only as a very rough list, and does no more than break the ground. Some one with more leisure ought to go over a large number of texts which I have neglected, and add to the list till it is nearly half as long again. At the same time, I think I have made a good and sufficient beginning, and have cleared the way by rendering it unnecessary to adduce more examples of the early use of common words. It is precisely for these common words that the ordinary glossaries fail us. Thus Kelham's Norman-French Dictionary gives no references, and is therefore useless. Mr. Luard's Glossary to the Life of Edward the Confessor only professes to explain the less common words, and there is an almost total absence of references. Mr. Riley's Glossaries have references, but he only deals with such words as present particular difficulty. . . . In particular, the valuable Year-books and the Statutes of the Realm, with their definite dates, have been completely neglected for all purposes of philology; and this is what induced me, out of very shame for our backwardness in this matter, to make such a collection as may, at any rate, serve as a stop-gap for the present.

One point I cannot help noticing, since it has been forced upon my attention; viz. that spellings which we are likely to regard as purely modern frequently occur in French texts, and prove to be nearly six centuries old. As examples of some such forms, I may notice that the following words occur, with their present modern English spellings, not far

from the year 1300. Some of them we should of course expect to find, but others are somewhat surprising, either for their form or for their early use.

Abatement, *acceptable*, *accountable*, *acre* (a law-French spelling of an E. word), *action*, *adamant*, *advent*, *affection*, *affirmative*, *affliction*, *affray*, *agate*, *alien*, *allowance*, *amour*, *apostle*, *archer*, *armour*, *arrival*, *art*, *article*, *artificer*, *ascension*, *assent*, *assise*, *augurer*, *avaunt*.

Of course many words differ slightly in the suffix, as when we find *acquiter*, to acquit. Neglecting the suffix or some unimportant letter, we find such words as *acquit*, *agist*, *agistment*, *air*, *alb*, *alienation*, *allege*, *allegory*, *allow*, *allowable*, *amend*, *amendment*, *amends*, *annuity*, *annul*, *archery*, *assignment*, *assuage*, *attach*, *attempt*, *&c.*

Some words I have noted as occurring in Middle English, though now obsolete. Such are *amenuse*, to diminish, *apert*, open, evident, &c. Words occurring in Chaucer, such as *citole*, cittern, *contek*, strife, *tas*, heap, and the like, have a special interest.

Some words I have noted as occurring in the Statutes, which are not French words at all, but English. I have already mentioned *acre*. Another such word is *heriot*, which is merely a law-French spelling of A. S. *heregeatu*. So also *shotenharang*, i. e. shotten herring ; *deye*, a dairy-woman. Such references may prove useful. I remember searching for the word *wharf*, and not succeeding in finding any instance of it earlier than in Fabyan's Chronicle. But it occurs several times in our Statutes, and I have therefore made a note of it.

With these few words of preface, I subjoin the List. It may be described as a list of modern English words of which equivalent forms are found in certain Anglo-French texts ; including a few Middle English words of especial interest. I give the Old French forms precisely *as they occur*, with marks to show the part of speech, wherever necessary. Thus

abandonne is the 1st person of the present tense indicative, and so also is *abandun*; but *abaundone* is used as a past participle in Langtoft. The abbreviations used for this purpose are the usual ones: *adj.*, adjective; *adv.*, adverb; *cf.*, confer, i. e. compare; *f.*, feminine; *m.*, masculine; *pl.*, plural; *pres. pt.*, present participle; *pp.*, past participle passive; *pr. s.*, present tense singular, 3rd person (unless 1 *p.* or 2 *p.* is added); *pr. pl.*, present tense plural, 3rd person (unless 1 *p.* or 2 *p.* is added); *pt. s.*, past tense singular (with the same limitation); *pt. pl.*, past tense plural; *s.*, substantive; *v.*, verb in the infinitive mood.

In the references the following abbreviations occur:

A.B.—Annals of Burton; pr. in Annales Monastici, ed. Luard, 1864. The words cited are from pp. 446–453, which contain the Provisions of Oxford, A.D. 1258.

B.—Britton; ed. F. Morgan Nichols, M.A. 2 vols. Oxford, 1865. Cited by the volume and page. Late thirteenth century.

B.B.—Black Book of the Admiralty; ed. Sir Travers Twiss. 6 vols. Record Series. The references are all to vol. i. (1871), which is cited by the page.

Be.—Bestiary, by Philippe de Thaun; pr. in Wright's Popular Treatises on Science, 1841. Cited by the line. Date, former half of the twelfth century; before A.D. 1150.

Bevis.—Der Anglonormannische Boeve de Haumtone; ed. A. Stimming. 1899. Cited by the line.

Bozon.—Les Contes Moralisés de N. Bozon; ed. Miss L. Toulmin Smith and P. Meyer; Paris, 1889. Cited by the page.

C.A.—Chasteau d'Amour, by R. Grosseteste; ed. M. Cooke. Caxton Society, 1852. Cited by the line (or by the page and line). Thirteenth century.

Ch.—Charlemagne; an Anglo-Norman poem of the twelfth century; ed. F. Michel. 1836. Cited by the line.

Conq.—Conquest of Ireland; ed. F. Michel. 1837. Cited by the line.

Cre.—Livre des Creatures, by Philippe de Thaun; pr. with the foregoing. Cited by the line. Date; before A.D. 1150.

E.C.—Edward the Confessor, Life of; ed. Luard, Record Series, 1858. Cited by the line; or, in a few instances, by the page (in which case 'p.' is prefixed to the number). Date, twelfth century.

Eneas.—Eneas; ed. J. S. de Grave; Halle, 1891. Cited by the line.

Fan.—Chronique de Jordan Fantosme; ed. F. Michel (Surtees Soc.) London, 1840. About 1180; refers to the years 1173–4.

F.C.—French Chronicle of London; ed. G. J. Aungier. Camden Society, 1844. Cited by the page. Written about 1350.

F.F.—The Legend of Fulk Fitzwarin; printed at pp. 277–415 of R. de Coggeshall, Chronicon Anglicanum; ed. J. Stevenson. Record Series, 1875. Cited by the page. About A. D. 1300.

G.—Gaimar. The Anglo-Norman Chronicle of Geoffrey Gaimar, ed. Wright; pr. for the Caxton Club in 1850. Cited by the line. Date, about A. D. 1150 (between 1147 and 1151).

Gi.—La Vie de Saint Gile. (Anciens Textes Français.) Ed. G. Paris. Paris, 1881. Cited by the line.

H.—Havelok. Lai d'Havelok; pr. in the same volume as G. (Gaimar). Cited by the line. Of the twelfth century.

L.—Langtoft. Pierre de Langtoft's Chronicle, ed. T. Wright; Record Series, 2 vols. 1866–1868. Cited by the page, the second volume being denoted by adding the italic letter *b*. Written in Yorkshire; date, A. D. 1307.

L. *b*.—Langtoft, 2nd volume. See above.

L.A.—Liber Albus; ed. H. T. Riley; Record Series, 1859. Cited by the page. Compiled A. D. 1419; but many of the Statutes are of the reigns of Edward I, Edward II, and Edward III. It is extremely difficult to date some of the pieces contained in this volume; on which account no dates have been given.

La Clef.—La Clef d'Amors; ed. A. Doutrepont. Halle, 1890. Cited by the line.

L.C.—Liber Custumarum; pr. in Munimenta Gildhallæ, vol. ii; ed. H. T. Riley, 1860. In two parts; but the paging is continuous. Cited by the page. We can date approximately the contents of this volume, as follows. Pp. 1–243. Reign of Edward I, or earlier. Pp. 255–433. Reign of Edward II. Pp. 434–455. Reign of Edward III. Pp. 456–487. Reign of Richard II.

Lit.—Literæ Cantuarienses, vol. i; edited by J. B. Sheppard. Record Series. Cited by the page. The date of the letter is given in each instance.

L.R.—Le Livere de Reis de Brittanie, &c.; ed. J. Glover. Record Series, 1865. Cited by the page.

L.W.—Laws of William I; pr. in Ancient Laws and Institutes of England, ed. B. Thorpe; vol. i. p. 466. Cited by the *section*. MS. of the thirteenth century.

N.—St. Nicholas, by Maistre Wace; ed. Delius; Bonn, 1850. Cited by the line. Of the twelfth century.

P.N.—Le Prince Noir ; ed. F. Michel, 1883. Cited by the line. About A. D. 1386.

P.S.—Political Songs of England ; ed. T. Wright; Camden Society, 1839. Cited by the page. The date is, in each case, added ; the letter 'b.' standing for 'before.'

Ps.—Psalms : as in the Canterbury Psalter, ed. Michel. Paris, 1876. Cited by psalm and verse.

R.—Roman de Rou ; by Maistre Wace. Ed. Dr. H. Andersen. 2 vols. Heilbronn, 1877–9. Cited (only occasionally) by the line from vol. ii.

R.C.—Roll of Caerlaverock ; ed. T. Wright, 1864. A. D. 1300. [Not in A.F., but in continental French ; but most of the terms are heraldic.]

R.W.—Royal Wills; ed. J. Nichols, 1780. Cited by the page. The date of the will is noted in each instance.

S.R.—Statutes of the Realm, pr. by command of George III in 1810. Cited by the page, every quotation being from the first volume, which ends with the Statutes of Edw. III. In many cases, the exact date is marked against the reference.

Tristan.—Tristan ; ed. F. Michel. 2 vols. Cited by the volume and page.

V.—Vie de Seint Auban, ed. R. Atkinson ; London, 1876. This volume contains a concordance (with references) of *all* the words occurring in the poem ; so that it is unnecessary to add any reference. Date, before A. D. 1250.

V.H.—Vows of the Heron ; printed in vol. i of Political Poems, ed. T. Wright. Record Series, 1859. Date, 1338. Cited by the page.

W.H.—Walter de Henley's Husbandry ; ed. E. Lamond. London, 1890. Cited by the page.

W.W.—William of Wadington's Manuel des Peches ; ed. F. J. Furnivall, 1862. Cited by the line ; or, when necessary, by the page and line.

Y. *a*.—Year-books of the Reign of King Edward I ; years xx and xxi. Ed. A. J. Horwood, Record Series, 1866. Cited by the page. Date, 1292–1293.

Y. *b*.—Year-books of the Reign of King Edward I ; years xxx and xxxi ; by the same editor, 1863. Cited by the page. Date, 1302–1303.

Y. *c*.—Year-books of the Reign of King Edward I ; years xxxii and xxxiii ; by the same editor, 1864. Cited by the page. Date, 1304–1305.

Y. *d*.—Year-books of Edw. I ; years xxxiii–xxxv ; by the same editor. Cited by the page. All the references are to the year 1305.

Y. *f*.—Year-books of the Reign of Edward III ; years 12 and 13. Ed. Luke Owen Pike. Record Series, 1885. Cited by the page. Date, 1338 and 1339.

Y. *g*.—The same, continued : years 13 and 14. Record Series, 1886. Cited by the page. Date, 1339 and 1340.

Both dates and explanations are inserted between marks of parenthesis. Thus, s.v. Abased, the *pp.* abessee is noted as occurring S.R. 157 (1311), i.e. in Statutes of the Realm, vol. i. p. 157, in a Statute of the year 1311. Again, s.v. Abash, the *pp. fem.* esbaie is noted as occurring with the sense 'astonished.'

A

Abandon, abandonne, 1 *pr. s.* H. 181; abandun, E. C. 2139; V.; abaundone, *pp.* L. 486; s'abandune (is abandoned), E. C. 361.

Abased, abessee, *pp.* S. R. 157 (1311); *pl.* abessez, S. R. 26 (1275); abassee, *pp. f.* (lowered), Cre. 1105.

Abasement, baissement, S. R. 185 (1322).

Abash; cf. esbaie, *pp. fem.* (astonished), E. C. 1488; esbayez, *pp. pl.* F. C. 76; esbahis, *pp. s.* V. H. 9.

Abatable, *adj.* abatable, B. i. 204; ii. 83.

Abate, abatre, *v.* (beat down), E. C. 475; (abate), Y. *a.* 15; abatu, *pp.* Y. *a.* 159; S. R. 49 (1278); V.

Abatement, abatement, Y. *a.* 249; Y. *b.* 87.

Abbess, abbesse, Y. *c.* 437.

Abbey, abbeie, E. C. 390; abeie, L. W. 1; abbeyes, *pl.* S. R. 26 (1275).

ABC, abece, *s.* (alphabet), E. C. 2194; Abecede, 2201.

Abetment, abbettement, *s.* Y. *a.* 311; F. C. 48.

Abetting, abet, *s.* S. R. (1286?); L. R. 230; Y. *a.* 313; abette, Y. *b.* 401.

Abettor, abettour, Y. *b.* 521; Y. *d.* 97; abettours, *pl.* S. R. 166 (1311).

Abjuration, abjuracion, *s.* Y. *b.* 515; abjuratiuns, *pl.* S. R. 211 (1286?).

Able, able, B. ii. 5.

Abominable, abhominable, *adj.* L. A. 368.

Abounded, abundayt, *pt. s.* L. 54.

Abridged, abregge, *pp.* S. R. 365 (1361); abreggez, *pl.* Y. *a.* 413.

Abridgement, abreggement, *s.* Y. *c.* 31.

Abroach, set, mis abroche, L. C. 304.

Absent, absente, *adj.* L. A. 44.

Absents himself, se absente, L. 254.

Absolution, absolucioun, L. 152; absoluciun, E. C. 560.

Abstinence, abstinence, *s.* C. A. 736.

Abundance, habundance, Cre. 1035.

Acate (buying), acate, *s.* S. R. 331 (1353); 380 (1363); acatz, *pl.* (purchases), L. C. 385.

Acceleration, acceleraciun, *s.* W. W. 9741.

Acceptable, acceptable, *adj.* Be. 89; L. A. 204.

Accepted, accepte, *pp.* L. C. 463.

Accessory, accessori, *adj.* Y. *c.* 385; accessorie, *s.* Y. *a.* 161.

Accompany; cf. acumpainne, *pp.* (joined as a companion), V.

Accomplish, acomplir, *v.* P. S. 126 (b. 1272); acumpli, *pp.* L. C. 193; acomplice, *pr. s. subj.* L. A. 369.

Accompt, accompte, *s.* (account), L. A. 48; P. N. 97.

Accord (agreement), *s.* acord, Y. *a.* 129.

Accordant (with), acordaunt, *pr. pt.* Y. *c.* 185; V.

Accosted, acostez, *pp.* (lit. placed side by side), L. 108.

Account, acounte, *s.* S. R. 32 (1275); 158 (1311); acunte, Y. *a.* 135.

Accountable, accountables, *pl.* S. R. 351 (1357).

Accounted for, acountez, *pp. pl.* L. C. 222.

Accrued, *pp.* acru, Y. *c.* 415; acrue, E. C. 4025; acrest, *pt. s.* Y. *a.* 21; acrestera, *fut. s.* S. R. 156 (1309).

Accused, acuse, *pp.* W. W. 9892.

Accusers, acusurs, *pl.* W. W. 9889.

Accustomed, acustumes, *pp. pl.* S. R. 155 (1309).

Achieved, achevast, *pt. s. subj.* G. 6446; achevee, *pp. f.* (finished), E. C. 2372.

Achievement, achievement, V. H. 21; achevement, P. S. 44 (b. 1272).

Acolyte, acolyte, Lit. 398 (1331); accolitz, *pl.* R. W. 123 (1392).

Acquaintance, aqueyntance, *s.* L. C. 217.

Acquire, acquerre, *v.* L. C. 20; acquist, *pt. s.* P. N. 383.

Acquit, acquiter, *v.* S. R. 103. (1285); 158 (1311); Y. *a.* 361, 363.

Acquittance, aquitance, Y. *d.* 35; acquitances, *s. pl.* S. R. 163 (1311).

Acre, acre, *s.* Y. *a.* 3, &c.

Action, accion, S. R. 47 (1278); 186 (1322); action (action at law), Y. *a.* 19.

Adamant, adamant, *s.* Be. 1438; aimant, 1440.

Addition, adicion, Y. *a.* 25.

Adherents, adherents, *pl.* Higden, vol. ix. p. 140.

Adieu, adeu, Y. *a.* 3; a deu, Y. *c.* 437.

Adjoining, adjoinauntz, *pres. pt. pl.* L. A. 512.

Adjourn, ajornent, *pr. pl. subj.* S. R. 52 (1281).

Adjournment, enjornement, *s.* Y. *a.* 117; ajornement, Y. *c.* 379.

Adjudged, ajugge, *pp.* Y. *b.* 449; agiugge, Y. *b.* 79.

Adjust; cf. ajustement, *s.* [addition, *not* adjustment], S. R. 134 (1299). *See* Ajoust.

Admeasurement, amesurement, *s.* Y. *c.* 47.

Administered (to a will), aministra, *pt. s.* Y. *a.* 375.
Administration (to a will), administracioun, *s.* Y. *a.* 375.
Admiral, admiral, B. B. i. 3.
Admonishes, amoneste, *pr. s.* E. C. 3659; S. R. 28 (1275).
Adnullation, adnullacion, S. R. 316 (1351).
Adultery, adulterie, *s.* Y. *a.* 183.
Advance, avancer, *v.* (*trans.*), E. C. 4085.
Advancement, avancement, P. S. 316 (b. 1307); Fan. 510.
Advantage, avantage, *s.* S. R. 156 (1309); Y. *a.* 27.
Advent, advent, *s.* Cre. 1553; ladvent, S. R. 29 (1275).
Adventure, aventure (incident), *s.* E. C. 2588.
Adventurous, aventurous, F. F. 292.
Adversary, adversarie, S. R. 217 (1305 ?); adversaries, *pl.* L. C. 386.
Adversities, adversites, *pl.* S. R. 352 (1357); adversitez, L. *b.* 204.
Advice, avis, *s.* (object), P. S. 275 (b. 1307); lavis, S. R. 193 (1323).
Advised, avisez, *pp. pl.* S. R. 52 (1281).
Advocate, aduocat, W. W. 4658.
Advowson, avueson, *s.* Y. *a.* 77; avoueson, 409; avoesons, *pl.* S. R. 293 (1340).
Aery; cf. eyres (= nests of hawks), Lit. 486 (1332).
Affair, afaire, *s.* (business, work), E. C. p. 11; affaire *written for* a faire (to do), L. C. 466; afferes, *pl.* L. *b.* 390.
Affection, affection, L. *b.* 392.
Affeered, affeure, *pp.* (valued), Y. *f.* 215; affirez, *pp. pl.* (said of amercements), S. R. 352 (1357). Cf. foer (= value), L. C. 304.
Affiance, affiaunce, P. S. 282 (b. 1307); affiance, L. R. 142.
Affinity, affinite, *s.* Y. *c.* 341; S. R. 29 (1275); affinitee, L. A. 284.
Affirm, afermer, *v.* Cre. 580; affermer, Y. *a.* 25; afirmees, *pp. pl.* S. R. 139 (1300); affermaunz, *pr. pt.* S. R. 217 (1305 ?).
Affirmative, affirmative, *s.* Y. *b.* 335.
Affirmative, affirmative, *adj.* (*masc.*) Y. *a.* 229; affirmatif, Y. *d.* 13.
Affliction, affliccioun, L. 256; afflictions, *pl.* G. 4302; afflicciuns, E. C. 731.
Affray, affrei, S. R. 185 (1322); affray, L. A. 312; affrai de la pees, S. R. 258 (1328); affrayes, *pl.* 223. *See* Fray.
Afloat, a flote, V.
Afraid, effreë, *pp.* H. 422; effreië, 445.
Afraid (alarmed), afrae, *pp.* Lit. 126 (1324); esfraez, R. 3679.
Agates, agates, *s. pl.* G. 4890.

Age, age, *s.* Y. *a.* 59; S. R. 29 (1275); eage, Y. *c.* 315; R. 11; aage, A. B. 474.

Agist, agiste, *pr. s. subj.* Y. *c.* 231.

Agistment, agistement, *s.* Y. *c.* 23, 39.

Agistors, agistours, *s. pl.* S. R. 161 (1311).

Agreeable, agreable, V.

Agreed, se agrea, *pt. s.* Y. *c.* 59.

Ague, la fieure ague, W. W. 10299; cf. agues, *adj. pl.* (sharp, acute), Be. 369.

Aid, aide, *s.* S. R. 30 (1275); L. C. 227; eyde, Y. *a.* 271.

Aid, aider, *v.* L. C. 219; aidant, *pres. pt.* Y. *a.* 37.

Aim, *s.* esme (supposition), R. 2431.

Aim, *v.* esmer (to estimate), R. 1197.

Air, aier, *s.* E. C. 739; eir, R. 49; airs, 2088; Cre. 1233; V.

Aivers (beasts), avers, *s. pl.* (beasts), S. R. 31 (1275); Y. *a.* 77, 287; (goods), Y. *b.* 37.

Ajoust (add), ajoustre, *v.* S. R. 279 (1336).

Aketoun, aketoun, L. *b.* 428.

Alas! allas, *interj.* E. C. 790; a las, Bevis, 1422. Cf. se alasse (= gives up, ceases), E. C. 4492; cf. alasse, *pp.* (fatigued), V.

Alb, albe, L. *b.* 344.

Alienated, alyena, *pt. s.* Y. *a.* 197.

Alienation, *s.* alienacion, *s.* Y. *b.* 7; alienacioun, Y. *c.* 35.

Aliens, aliens, *s. pl.* S. R. 137 (1300); E. C. 916.

Allege, alleger, *v.* S. R. 270 (1335); allege, *pp.* Y. *b.* 7.

Allegiance, ligeance, S. R. 279 (1336); ligeaunce, L. A. 367.

Allegory, allegorie, *s.* Cre. 283.

Alliance, aliaunce, *s.* L. C. 298; L. R. 248; aliances, *pl.* S. R. 124 (1297).

Allies, alliez, *pl.* S. R. 188 (1322); L. C. 676.

Allotted, alote, *pp.* Y. *c.* 337.

Allow, alower, *v.* S. R. 123 (1297); *pp.* alowe, Y. *a.* 305. Cf. Lat. *allocatum*, L. C. 321.

Allowable, allowable, Y. *d.* 75; alowables, *pl.* S. R. 163 (1311).

Allowance, allowance, *s.* (benefit), Y. *c.* 193; allowaunce, S. R. 53 (1283); alowance, Y. *a.* 37.

Alloy, alaye, *s.* S. R. 299 (1343); alay, 140 (1300).

Almonds, alemaundes, *s. pl.* L. A. 224; alemandes, Gi. 1926.

Almoner, aumoner, W. W. 4781; almoner, W. W. 4876.

Altar, alter, L. *b.* 262; Ch. 114.

Altercations, altercaciouns, *pl.* L. *b.* 332.

Alum, alom, *s.* L. A. 223.

Amass, *v.* amasser, W. W. 5177; (come together), P. N. 226; amasse, *pr. s.* E. C. p. 23, l. 5.

Ambling, amblantz, *pres. pt. pl.* P. S. 140 (b. 1307).

Ambushed (in ambush), embuschez, *pp. pl.* L. 150; embuschiez, *pp. pl.* Fan. 139; enbuschye, L. 200; cf. emboscher, *v.* (to lie hid), L. A. 371.

Amelled (enamelled), aymelez, *pp. pl.* S. R. 380 (1363).

Amend, amender, *v.* P. S. 231 (b. 1307); S. R. 33 (1275).

Amendment, amendement, S. R. 26 (1275); Y. *a.* 137; L. C. 220; L. *b.* 18.

Amends, amendes, *s. pl.* L. W. 2; E. C. 2262; L. C. 223.

Amenuse, amenuser, *v.* S. R. 283 (1340); amenuse, *pr. s. subj.* (diminish), S. R. 97 (1285).

Amerced, amercye, *pp.* L. 470; amercie, *pp.* Y. *f.* 5.

Amercement, amerciement, Y. *a.* 231.

Amerciable, *adj.* amerciable, B. i. 88.

Amethyst, amatistus, *s.* Be. 1476.

Amorous, amerous, *adj.* (loving), L. C. 216; amerus, W. W. 6226; amoureuses, *f. pl.* V. H. 5.

Amortisements, amortissementz, *pl.* S. R. 386 (1364).

Amounts, amunte, *pr. s.* Y. *a.* 31; amounte, *pr. s. subj.* L. C. 222.

Amour, amour (love), H. 431.

Ancestor, anceisur, Fan. 256; ancessur, G. 27; auncestre, S. R. 36 (1275); ancestre, Y. *a.* 5.

Anchor, ancre, B. B. i. 26; ankeres, *pl.* Bevis, 363.

Ancient, aunciene, *adj. f.* S. R. 97 (1285); Y. *a.* 469.

Angel, *s.* angel, W. W. 10041; angeles, *s. pl.* Be. 98.

Angle, *s.* angle, R. C. 25.

Anguish, anguisse, *s.* P. S. 301 (b. 1307); V.

Aniente (annul), anentir, *v.* S. R. 185 (1322).

Anise, anys, *s.* L. A. 224; W. W. 11311.

Annexed, anex, *pp.* Y. *c.* 107; annexez, *pp. pl.* S. R. 284 (1340).

Anniversary, anniuersaire, W. W. 1766 (p. 201).

Annoyance, esnui, *s.* E. C. 3214.

Annoyed, esnuiez, *pp.* E. C. 2960; enuiz, 4341; ennuyez, *pl.* L. 20.

Annual, annuele, *adj.* Y. *a.* 141; L. R. 76.

Annually, annuelment, S. R. 190 (1322).

Annuity, *s.* annuite, Y. *c.* 179; Y. *f.* 109; annuelte, Y. *a.* 201.

Annulled, anulli, *pp.* S. R. 317 (1351); annullez, *pp. pl.* 367 (1361).

Anoints, enoint, *pr. s.* E. C. 657; enoint, *pp.* P. S. 244 (1307); enoynt, L. *b.* 124.

Antiquity, antiquite, *s.* Y. *c.* 263; (length of time), Y. *a.* 137; L. *b.* 222.

Apert (open), apert, *adj.* S. R. 162 (1311).

Apertly, en apert, S. R. 353 (1357).

Apostle, lapostle, S. R. 280 (1337); L. R. 250; apostles, *pl.* Cre. 1476.

Apparel, apparaill, *s.* S. R. 380 (1363); apparaile, P. S. 293 (b. 1307).

Apparel, aparailer, *v.* (prepare), E. C. 2167; aparaillez, *pp.* (put in readiness), S. R. 29 (1275).

Apparent, apparant, *adj.* L. A. 204; apparaunt heyr (heir apparent), Y. *a.* 445.

Appeal, appel, *s.* S. R. 30 (1275); apel, Y. *a.* 313; apele, Y. *c.* 171.

Appeal, apeler, *v.* Y. *a.* 313; apele, *pp.* L. W. 3; apelle, Y. *c.* 171.

Appearance, apparaunce, *s.* S. R. 48 (1278); apparence, Y. *a.* 381.

Appears, apert, *pr. s.* E. C. 2101; appiert, L. C. 459; apparut, *pt. s.* Y. *a.* 381.

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Appellant, appellant, B. B. i. 318.

Appendeth, apent, *pr. s.* belongs, S. R. 138 (1300).

Appertain, apertiegnent, *pr. pl.* S. R. 303 (1344); apurtenauntes, *pr. pt. pl.* S. R. 158 (1311); apurtenans, *pl.* Y. *a.* 45.

Applies, applye, *pr. s.* (lit. joins with), L. 218.

Apportioned, apporcione, *pp.* S. R. 298 (1341); aporcionez, *pl.* S. R. 259 (1328).

Appraise, preiser, *v.* S. R. 322 (1352).

Appreciation, appreciacion (appraisement), S. R. 371 (1362).

Apprentice, apprentiz, *s.* L. A. 286; aprentiz, L. C. 124, 129.

Approach, aprochier, *v.* P. S. 235 (b. 1307); aproce, *pr. s.* E. C. 1264; approchayt, *pt. s.* L. 60.

Appropriating, appropriant, *pres. part.* Y. *a.* 383.

Appropriations, appropriacions, *pl.* S. R. 386 (1364).

Approve, approevent, *pr. pl.* S. R. 310 (1351); approvees, *pp. pl.* 156 (1309).

Appurtenance, apurtenaunce, L. 438; aportenances, *pl.* Y. *a.* 60; apurtenences, *pl.* L. R. 244.

Arable, arable, *adj.* Y. *b.* 187.

Arbalester (crossbow-man), alblaster, L. *b.* 122; L. R. 270; arblasters, *pl.* F. F. 295.

Arbiters, juges arbitres, B. i. 334.

Arbitrament, arbitrement, S. R. 374 (1362).

Arblast (cross-bow), arbaleste, R. C. 32; albrastre, alblaster, L. 252.

Arc, ark, *s.* (bow), S. R. 98 (1285); arc, Cre. 726.

Archangel, archangele, Be. 1183.

Archdeacon, erchedeakne, F. C. 89.

Archer, archer, G. 2814; archers, *pl.* S. R. 278 (1336); L. R. 136; F. C. 77; F. F. 295.

Archery, archerye, P. S. 236 (b. 1307).

Aresoned (questioned), aresonez, *pp.* L. 98.

Arette (lay to one's charge), aretter, *v.* L. 396; L. *b.* 6; arettez, *pp.* (accused), L. *b.* 4; cf. retter, *v.* (to lay to one's charge), P. S. 184 (b. 1307).

Argent (in heraldry), argent, F. F. 349; R. C. 3.

Argoil, argoil, *s.* L. A. 225.

Argument, argument, V.

Arm, armer, *v.* S. R. 255 (1327).

Armour, armour, L. *b.* 432; armoure, 380; armure, S. R. 97 (1285); armeure, S. R. 98 (1285); armures, *pl.* S. R. 258 (1328).

Arms, armes, *s. pl.* S. R. 28 (1275); Y. *a.* 37, 175; P. N. 313.

Arraign, arener, *v.* Y. *b.* 503; aresne, *pp.* 505; Y. *d.* 29; S. R. 284 (1340): arreines, *pp. pl.* L. A. 460.

Arrange, arenger, *v.* P. S. 293 (b. 1307).

Arras, sale darras, R. W. 72 (1376); arras, 132 (1392).

Array, *s.* array, Y. *g.* 103; R. W. 181 (1399); arroi, P. N. 109.

Array, arayer, *v.* L. C. 77.

Arrayers, arraiours, *s. pl.* S. R. 278 (1336).

Arrear, in, en arere, S. R. 221 (1276?); arrere, Y. *a.* 5.

Arrears, arreres, *s. pl.* Y. *b.* 175.

Arrerages, arrerages, *s. pl.* (arrears), S. R. 48 (1278).

Arrest, arest, *s.* S. R. 132 (1299); arrest, L. A. 421.

Arrest, arester, *v.* S. R. 29 (1275); areste, *pp.* Be. 1443.

Arrival, arrival, S. R. 273 (1335); arivail, 132 (1299).

Arrives, arive, *pr. s.* E. C. 4331; arrivetz, *pp. pl.* S. R. 132 (1299); *pp.* arivez, P. N. 145.

Arson, arsun, *s.* (fire, conflagration), Y. *a.* 375; arsoun, F. C. 5, 6; arsuns, *pl.* S. R. 96 (1285).

Arsouns, arzons, *s. pl.* (saddle-bows), L. C. 80.

Art, art, *s.* S. R. 279 (1336); (means), Be. 320.

Articles, articles, *pl.* P. S. 231 (b. 1307); L. C. 220; L. A. 283.

Artificer, artificer, S. R. 367 (1361); artificers, *pl.* 312 (1351).

Artificial, artificiel, B. ii. 133.

Artillery, artillerie, B. B. i. 148.

Ascension, ascension, S. R.

197 (b. 1327); ascenciun, 97 (1285).

Asew (dried up), assewe, *pp.* (dried up), Y. *a.* 417.

Assailed, assailist, *pt. s.* P. S. 284 (b. 1307); asailerent, *pt. pl.* F. C. 77; assailler, *v.* W. W. 2243.

Assailers, assaylour, *pl.* L. 480.

Assart, essart, Tristan, i. 145; exsarta, *sb. pl.* (Lat.) (redeemed lands), L. C. 660.

Assart, *v.* assartir, B. ii. 68.

Assault, assalt, *s.* G. 2014; P. S. 284 (b. 1307); L. *b.* 82, 90; assaut, *s.* F. C. 77; P. N. 400; F. F. 322.

Assay, *s.* assai (of victuals), L. C. 303: asay, S. R. 132 (1299).

Assay, asayer, *v.* S. R. 31 (1275); assaie, *pp.* 132 (1299).

Assayers, assaiours, *s. pl.* S. R. 132 (1299).

Assemble, assembler, *v.* G. 3138; assemble, *pp.* L. C. 221.

Assembly, assemblee, *s.* E. C. 1615; assemble, L. C. 221; L. R. 178; assemblees, *pl.* S. R. 124 (1297).

Assent, assent, S. R. 158 (1311); L. C. 220; L. R. 142, 310; B. ii. 244.

Assenting, *pres. pt.* asentaunt, F. C. 58, assente, *pr. s.* (assents), B. i. 144.

Assessor, assessour, accessor, *s.* L. C. 281; assessur, W. W. 4658.

Assets, assetz, Y. *g.* 3; *cf.* assetz = enough, P. N. 205.

Assign, assigne, *s.* Y. *a.* 233; assignz, *pl.* 67.

Assigned, assignez, *pp. pl.* S. R. 98 (1285); Y. *a.* 143.

Assignment, assignement, *s.* Y. *c.* 221; Y. *d.* 35.

Assise, assise, *s.* S. R. 36 (1275); Y. *a.* 3, 83; (of bread), L. C. 284.

Associated, associez, *pp. pl.* P. S. 297 (1307).

Assoil (pardon), assoile, *pr. s. subj.* L. C. 199; assoillent, *pr. pl. subj.* R. W. 49 (1361); assolz, *pp. pl.* P. S. 275.

Assotted, asoti, *pp.* V.; assote, *pp.* (= bewitched), L. R. 138.

Assuage, assuager, *v.* S. R. 186 (1322); asouagié, *pp.* (pacified), Tristan, i. 152; se asuaga (is relieved, said of illness), E. C. p. 20.

Assumption, assumpcion, S. R. 186 (1322); asumpcioun, L. R. 152.

Assurance, asseurance, S. R. 300 (1344).

Assure, asseurer, *v.* L. 48; aseurez, *pp. pl.* Fan. 146.

Astronomer, astronomien, G. 2852.

Attach, attacher, *v.* Y. *c.* 17; attache, *pr. s.* (fastens), L. C. 150; atachez, *pp. pl.* S. R. 27 (1275).

Attachment, attachement, *s.* Y. *c.* 15; S. R. 37 (1275).

Attainted, ateint, *pp.* Y. *a.* 3; ateinz, *pp. pl.* S. R. 27 (1275).

Attaint, *s.* ateinte, Y. *a.* 111.
Attempt, attempter, *v.* S. R. 304 (1346); attemptez, *pp. pl.* L. A. 508.
Attend, attendre, *v.* S. R. 217 (1305?); atendre, attendre (abide), 36 (1275).
Attire, *s.* atire, R. C. 30; atirs, *pl.* F. F. 374.
Attires, attyre (equips), L. *b.* 126; attire, L. 374; atirez, *pp.* S. R. 103 (1285).
Attorney, *s.* attourne, Y. *f.* 3, 5; atorne, attorne, Y. *a.* 83; attornez, *pl.* S. R. 35 (1275).
Audience, audience, B. ii. 94.
Auditors, auditours, *s. pl.* S. R. 104 (1285); Y. *c.* 427; F. C. 87; Y. *g.* 41.
Augurer, augurer, L. 242; augurours, *pl.* L. 4.
Augury, augurie, L. 10.
Aulnage, aunage, S. R. 192 (1323).
Aunt, aunte, *s.* Y. *a.* 47; auntes, *pl.* Y. *c.* 245.
Authentic, autentik, *adj.* Y. *c.* 31.
Authority, auctorite, *s.* S. R. 33 (1275), L. C. 387; autorite, Y. *a.* 53.
Authorized, auctorize, *pp.* B. i. 54.
Autumnal, autumnals, *adj.* Cre. 978.
Avarice, averice, *s.* Be. 395.
Avaunt, avaunt, *adv.* (in front, further), P. S. 138 (b. 1307).
Avenand, avenant, *adj.* (pleasing), E. C. 139 (b. 1307); (suitable), V.
Aventaille, aventailles, *s.* V.
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Aver, averrer, *v.* S. R. 36 (1275); Y. *a.* 7, 81; averir, *v.* L. R. 98; averer, Y. *f.* 13; averee, *pp. f.* E. C. 3190.
Averment, averement, *s.* Y. *a.* 81; Y. *f.* 259.
Avoirdupois, avoir de pois, S. R. 159 (1311); aver-de-poys, 156 (1309).
Avouter, auultere (adulterer), L. W. 35; avoutours, *pl.* L. A. 457.
Avoutery, avulterie, G. 3955; auulterie, L. W. 35.
Avow, avower, *v.* Y. *a.* 63; avowez, *pp. pl.* (acknowledged), S. R. 163 (1311). Cf. Lat. *advocando*, L. C. 270.
Avowry (acknowledgment), avowri, *s.* S. R. 163 (1311); avouerie, Y. *a.* 133.
Avoy, [Chaucer], avoi! Tristan, ii. 154.
Await, agait, *s.* (watching), P. S. 292 (b. 1307); agwait (lying in wait), L. W. 2; en agueit (= in await), E. C. 489.
Awaiting, aguaitant, *pres. pt.* (watching), Be. 1127.
Award, award, *s.* F. F. 328; agard, *s.* S. R. 159 (1311); P. S. 306 (b. 1307); esgard, (regard), A. B. 478; cf. E. C. p. 6.
Award, agarder, *v.* L. A. 112, 181; agarde, *pp.* Y. *a.* 13; esgarde, *pp.* S. R. 32 (1275).
Azure, asur, F. F. 282; R. C. 3.

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Baboon; *cf.* babewynes, *pl.* (= grotesque figures), R. W. 132 (1392).

Bachelor, bacheler, G. 662; P. N. 193; bacheliers, *pl.* L. A. 112.

Bacon, bacun, W. W. 2384; Conq. 1961; bacons, *pl.* F. F. 315.

Badges, bages, *pl.* R. W. 68 (1376).

Bag, bagge, *s.* Y. *f.* 245; bagges, *s. pl.* Y. *b.* 75.

Bail, baille, *s.* (safe-keeping), P. S. 294 (b. 1307); bails (guardian), E. C. 2180; bail (delivery), S. R. 211 (1286?).

Bail, bailler, *v.* (deliver over), S. R. 132 (1299); baile, *pp.* Y. *b.* 377.

Bailiff, baillif, *s.* S. R. 27 (1275); baylyf, Y. *a.* 51; bailliz, *pl.* E. C. 2494.

Bailiwicks, baillies, *s. pl.* S. R. 158 (1311).

Bailly (power), baillie, *s.* (power, possession), E. C. 3971.

Balance, balaunce, *s.* (scale), L. A. 226; balance, L. *b.* 338; balaunces, *pl.* S. R. 246 (1325).

Bales, bales, *s. pl.* S. R. 218 (1284?); balles, B. B. i. 82.

Balingers (ships), balingers, B. B. i. 4; balangers, *ib.*

Balm, basme, *s.* Be. 234; balme, E. C. 4354.

Ban, ban (proclamation), G. 2260.

Bandoun, baundoun, *s.* (power), P. S. 235 (b. 1307).

Bandoun, in, en baundon, L. 44, 86.

Banished, bani, *pt. s.* E. C. 3200.

Banishment, banyssement, S. R. 103 (1285); banissement, L. A. 282.

Banner, banere, S. R. 185 (1322), Conq. 2750; baner, P. S. 243 (1307); baniere, L. C. 148; P. N. 317.

Banneret, *s.* baneret, P. N. 193; baneres, *s. pl.* (*last* e *accented*), P. S. 297 (1307).

Baptised, baptize, *pp.* E. C. 2049; baptizez, Be. 980.

Baptism, baptesme, *s.* Be. 1036.

Baptist, baptist, *s.* S. R. 134 (1299).

Bar (of a court of justice), bare, *s.* L. C. 281; barre (opposition), Y. *c.* 49; barres, *pl.* B. B. i. 328; (bars of gold), R. W. 183 (1399).

Bar, barrer, *v.* Y. *a.* 153; *b.* 57; *d.* 107.

Barators, barettours, *pl.* S. R. 364 (1361).

Barbels, barbels, *s. pl.* L. A. 689.

Barber, barbour, barbier, *s.* L. A. 270.

Barbican, barbecane, L. *b.* 288; barbekane, C. A. 599; barbecan, Fan. 657.

Baret, barat, *s.* (deceit), E. C. 36.

Bargain, bargaine, *s.* S. R. 331 (1353); bargeyn, Lit. 462 (1332); bargaigne, Fan. 192.

Bargained, bargana, *pt. s.* L. A. 215; bargene, *pp.* Lit. 348 (1331).

Barge, barge, B. B. i. 417; barges, *s. pl.* F. C. 74; L. *b.* 58.

Baron, baroun, P. S. 127 (b. 1272); baron (husband), Y. *a.* 21; baruns, *pl.* Fan. 60.

Baronage, barnage, S. R. 158 (1311).

Barony, baronie, S. R. 298 (1341); barunies, *pl.* E. C. 4465; L. R. 352.

Barrels, bariles, *s. pl.* S. R. 342 (1353); barilz, E. C. 940; bariles, *s. pl.* L. A. 382.

Barren, baraine, *adj.* Cre. 847; barainne, E. C. 2633.

Barry (in heraldry), barree, *fem.* R. C. 3.

Barse, bars du meer, *s.* (a fish), L. A. 234. (Lat. *barcium*, L. C. 118.)

Base, bas, *adj.* (low), Y. *a.* 301, Y. *b.* 395; (lowly), E. C. 1289.

Bases (of pillars), basses, *s. pl.* E. C. 2300.

Basil (leather), bazene, *s.* L. C. 83; bazeyne, 84.

Basin, bacin, *s.* E. C. 2777; bacins, *pl.* 2775; basyns, *pl.* L. C. 459.

Bastard, bastard, L. 372; Y. *d.* 91.

Bastardy, bastardie, *s.* E. C. 770; Y. *b.* 271.

Bataunt (quick), bataunt, *adj. as adv.* L. *b.* 38; batant, V.; tut batant, Conq. 114.

Batelle (small boat), batil, F. F. 376; batels, *pl.* B. ii. 345.

Batter, batre, *v.* (to beat), P. S. 320 (b. 1307).

Battery, baterie, *s.* (beating), S. R. 48 (1278); Y. *f.* 67.

Battle, bataile, *s.* Y. *c.* 291; bataille, P. N. 316; joindre batayle (join battle), Y. *a.* 15.

Bawd, bawde, *s. f.* L. A. 259; baudz, *adj.* (fierce), E. C. p. 23, l. 17; cf. baudestrote, Bozon, 169, 170.

Bay, baee, *s.* (gap), Cre. 38.

Bayed, baia, *pt. s.* Bevis, 1756; baerent, *pt. pl.* (barked), L. R. 78.

Beadle, bedel, W. H. 92; bedeaus, *pl.* R. 851.

Beak, bek, L. *b.* 72; bec, Be. 1157.

Beasts, bestes, *s. pl.* Y. *a.* 9, 243; L. R. 334.

Beauty, beute, *s.* E. C. 3840; R. 550.

Beaver (animal), bevere, *s.* Be. 552.

Bedlam (Bethlehem), Bedleem, Bevis, 1224.

Beef, bef, *s.* (ox), Y. *a.* 245; beofs, *pl.* S. R. 27 (1275).

Beg, begger, *v.* L. 248.

Bench, banc, *s.* S. R. 139 (1300).

Bend (in heraldry), bende,

L. *b.* 434; bendes, *pl.* S. R. 219 (1284 ?).

Benediction, benediction, Lit. 216 (1327).

Benefice, benefice, S. R. 293 (1340); (benefit of a statute), Y. *a.* 171.

Benefit, benefiz, *s.* Y. *c.* 25.

Benignly, benignement, L. 330.

Benison, beneicon, G. 1060; benisoun, F. C. 76; benison, R. W. 100 (1381).

Bernars, berners, *pl.* F. F. 386.

Beryl, beril, Be. 1472; berilz, *pl.* G. 4888.

Besant, besant, V. H. 21; R. C. 27; besantz, *pl.* F. F. 386; besanz, W. W. 5579.

Besiege, asseger, *v.* P. S. 289 (1307).

Bestail, bestaill, S. R. 262 (1330).

Bestial, bestial, *adj.* V.

Bever (drink), beivre, G. 5868; boivere, *s.* F. C. 46; beiure, R. 3236; beveres, *s. pl.* G. 5994; beifres, A. B. 451; beyfres, 454. Cf. beyvre, *v.* (to drink), P. S. 140 (b. 1307).

Beverage, beverage, Bozon, 79.

Bezonian; cf. besoinos, *adj.* (needy, indigent), N. 489.

Bible, bible, R. W. 139 (1392).

Bier, bere, G. 6376, 6387; E. C. 4636; W. W. 6266; bierre, N. 947; biere, R., 294.

Bigamy, bigamie, S. R. 302 (1344).

Bill (in law), bille, *s.* P. S. 231 (b. 1307); Y. *b.* 107; L. A. 197; F. C. 58.

Billets, billettes, *s. pl.* S. R. 338 (1353).

Binnacle, habitacle (dwelling), C. A. p. 115, l. 39.

Biscuit, payn besquid, Bevis, 1334.

Bise (north wind), bise, R. 2774.

Bittern, butor, *s.* L. C. 304; butors, *pl.* Tristan, ii. 113.

Blame, blame, *s.* P. S. 137 (b. 1307); E. C. 3904.

Blame, blamer, *v.* P. S. 137 (b. 1307); blasmer, Cre. 58.

Blanch, blanchir, *v.* (grow white), V.

Blandished, blandist, *pt. s.* G. 259; blandir, *v.* (soothe), E. C. 4479.

Blank, blanc, *adj.* (white), Be. 107; blank, L. 114.

Blank charters, blaunches chartres, S. R. 162 (1311).

Blanket, blanket, S. R. 381 (1363).

Blasphemed, *pp.* blasfeme, W. W. 11574.

Blasphemy, blasfemie, B. ii. 213.

Blazon, blasoun, blazon, *s.* L. C. 224.

Blemish, blemisement, *s.* (breach), S. R. 123 (1297).

Blemished, blemiz, *pp. pl.* S. R. 292 (1340).

Blond, blund, *adj.* V.

Blue, blu, *s.* R. W. 36 (1360); blew, 84 (1361); bleu, R. C. 6; blus, *adj. pl.* L. C. 129.

Board, on, en bord, E. C. p. 6, § 19; overboard, outre bord, F. F. 397.

Bobance, bobance, *s.* (boasting), L. *b.* 338; bobaunce, F. C. 36.

Boil, boillir, *v.* N. 174; builir, R. 942; boylant, *pres. pt.* Bevis, 2364; boillaunt, *pres. pt.* L. *b.* 442.

Bond, bondes, *pl. adj.* S. R. 294 (1340). See below.

Bondmen, bundes, *pl.* S. R. 211 (1286?).

Bonny, bone, *adj. fem. disyllabic*, fair), P. S. 137 (b. 1307).

Boots, botes, *s. pl.* S. R. 312 (1351).

Bordel, bordel (a cottage), Conq. 3317.

Border, bordure, R. W. 73 (1376); F. F. 331.

Bordure (in heraldry), bordure, L. *b.* 430; R. C. 31.

Borough, burg, *s.* S. R. 28 (1275); burgh, 97 (1285); burk, P. S. 310 (b. 1307); bourgz, *pl.* L. C. 284.

Borsholder, borghesaldre, *s.* S. R. 223 (b. 1307); borghesaldre (de Birchilton en Thanet), Lit. 428, 436 (1332).

Boscage (wood), boscage, Fan. 637.

Botches, boces, *s. pl.* E. C. 1981.

Bouk (trunk of the body), buc, G. 4470; Ch. 55.

Boult, bulter, *v.* L. A. 705; bulte, *pp.* Bevis, 1275.

Bound, bunder, *v.* (to fix limits), L. *b.* 332.

Bounds, boundes, *s. pl.* S. R. 144 (1305); bundes, S. R. 138 (1300); bondes, Y. *c.* 71.

Bounty, bounte, *s.* P. S. 241 (1307); bunted, Be. 269.

Bourd, burdent, burdeient, *pr. pl.* (tilt), L. 174.

Bowels, bowel, *s. pl.* P. S. 322 (b. 1307); boeles, *pl.* F. C. 45; buele, *s.* Be. 319, 321; V.

Brace; cf. braces de meer (arms of the sea), S. R. 339 (1353).

Braches (dogs), brachez, *pl.* R. 524.

Bran, *s.* bren, B. i. 27; Bevis, 925.

Branches, braunches, *s. pl.* L. 82; R. 600; branches, W. W. 11088.

Brand, brand (sword), G. 5664; R. 323; brandz, *pl.* E. C. 277.

Brandish, brandir, R. 3947.

Brattice, bretesche, R. 1296; R. C. 34.

Brawn, brauns, *s.* (*pl.*?) G. 277.

Brays, brait, *pr. s.* Be. 21; brayer, *v.* (to cry as an infant), Y. *a.* 39; braier, W. W. 4458; brait, *pr. s.* (cries as a heron), V. H. 5.

Brazil, brasille, *s.* (dye), L. A. 224; cf. brasyl, B. B. ii. 188.

Breach (gap), breche, *s.* Cre. 675; (breach), Be. 57.
Bream; bremes, *pl.* Y. *g.* 177.
Brevity, brevete, *s.* S. R. 126 (1297).
Brief, *s.* bref (writ), Y. *a.* 3; (= Lat. *breve*), Y. *a.* 25; brief, S. R. 31 (1275).
Briefly, brevement, G. 6293.
Broached, abroche, *pp.* L. C. 284.
Broil; cf. bruille, *pr. s.* (burns), Be. 1519; bruillerat, *fut. s.* (shall be singed), 743; brullez, *pp. pl.* (burnt), P. S. 322 (b. 1307); broilles, *imp. pl.* Bozon, 74.
Broker; cf. abroke, *pr. s. subj.* (act as broker for), L. A. 288.
Brokers, abrocours, *s. pl.* S. R. 103 (1285). Cf. Lat. *abrocarius*, L. A. 269. (*See* L. C. Glossary.)
Brooch, broche, B. ii. 11.
Brothel, *cf.* bordel (*id.*), W. W. 2368.
Brown, brun, *adj.* V.
Bruise, bruseroy, *fut. subj.* P. S. 233 (b. 1307); bruiserat, *fut. s.* Be. 658; bruse, *pp.* B. i. 123.
Bucket, boket, Bozon, 151.
Buckle, bocle, *s.* R. W. 183 (1399); bucles, *pl.* G. 5001.
Buckler, bokeler, *s.* L. C. 282; bokeller, L. A. 274, l. 1.
Budge (fur), boge, S. R. 380 (1363).
Buffet (blow), buffe, *s.* P. S. 231 (b. 1307); Trist. ii. 154.
Bugle (horn), bugle, F. F. 337.
Bugles (oxen), bugles, *s. pl.* G. 3810.
Bull (papal), bulle, *s.* Y. *c.* 357; E. C. 1643; L. *b.* 8.
Bullion (mint), billon, S. R. 273 (1335); billion, id. 338 (1353). [*Other copies have* bullion, bullione; see Wedgwood.]
Buoy, boye, B. B. i. 45.
Burdoun (staff), burdun, V.
Burgages, burgages, *s. pl.* S. R. 165 (1311).
Burgeon (bud), burgeons, *pl.* Bozon, 73.
Burgeons, burzune, *pr. s.* (buds), Cre. 524; burjunent, *pr. pl.* 773.
Burgesses, burgeys, *s. pl.* S. R. 34 (1275); burgois, L. C. 149; burgeis, Fan. 859.
Burgher, burger, L. 176.
Burnished, burni, R. C. 30; burni, bruni, *pp.* V.
Bush, buche, *s.* (firewood), L. A. 288; Y. *a.* 429.
Bushel, busselle, *s.* L. A. 267; bussel, F. C. 45; B. i. 189.
Business; cf. bosoignes, *s. pl.* (wants, needs, business), Gloss. to L. C.
Buss (a ship), buce, Gi. 775; busce, *fem.* L. *b.* 54; busces, *pl.* L. *b.* 46.
But, buter, *v.* V.; bute, *pp.* R. 628; butez, *pp. pl.* (pushed), L. R. 138; bota, *pt. s.* (pushed), F. F. 397.
But, but, *s.* (intention, aim), E. C. 1502.

Butcher, bocher, S. R. 351 (1357); L. C. 412; boucher, L. A. 279.

Butchery; cf. bocheries, *s. pl.* butchers' markets, L. C. 304.

Butler, botiller, *s.* L. C. 466; S. R. 192 (1323).

Buttery, botellerye, R. W. 129 (1392).

Button, butun (a bud); ne vaut un butun (is not worth a button), V; botun (a button), W. W. 11668.

Buzzards, busart, *pl.* Fan. 1061.

C

Cables, cables, *pl.* B. B. i. 98.

Caddis, cadace (worsted), L. *b.* 428; cadas, R. C. 30.

Cage, cage, L. 8; Fan. 372; kage, P. S. 283 (b. 1307).

Caitiffs, caitif, *s. pl.* (wretches), Be. 807.

Caldron, *s.* caudrun, W. W. 1742 (p. 201); chaudrons, *s. pl.* H. 479; caudrons, 1035.

Calendar, kalender, *s.* Cre. 436.

Cancelled, chauncelez, S. R. 188 (1322).

Canelle, canelle, *s.* (cinnamon), L. A. 224.

Canine, canyn, L. *b.* 100.

Canvass, canevace, *s.* S. R. 368 (1361); canevas, L. A. 225.

Cape, chape, *s.* G. 3887; W. W. 2658; L. R. 208; cape, Ch. 143, 636.

Capital, capitale (chief), L. 380; capital (belonging to the head), V.

Capitals (of pillars), chapitraus, *s. pl.* E. C. 2300.

Capon, chapon, S. R. 378 (1363); chapoun, L. C. 305.

Caps, cappes, *s. pl.* L. A. 225.

Car, chars, *s.* Be. 154.

Carbuncle, carbuncles, Ch. 442.

Carcanet, carcaunt, Bevis, 914.

Carcase, *s.* carcas, L. C. 304; carcois, 192; karkoys, Bozon, 147.

Card, carte, S. R. 338 (1353).

Cardinal, cardinal, *s.* P. S. 288 (1307); cardinales, *pl.* 276 (b. 1307); L. R. 292.

Carfax, carfeux, *s.* (four cross roads), L. A. 465; carfu, Bevis, 1128; carfouke, Bozon, 51; quarfouke, 52.

Cark; cf. sorkarker (= sorcharger), S. R. 26 (1275); *also* kark (= charge, load), L. A. 224; carker, *v.* (to load), P. N. 368.

Carnal, carnel, *adj.* Be. 88.

Carol, carole, *s.* (dance), P. S. 297 (1307); karole (dance), L. *b.* 252; L. R. 138.

Carpenter, carpenter, S. R. 312 (1351); carpenters, *pl.* L.A. 260; F. C. 49.

Carriages, cariages, *s. pl.* (loads), S. R. 27 (1275); 293 (1340).

Carrier, cariour, *s.* S. R. 335 (1353).

Carrion, caruine, *s.* Be. 1293.

Carry, carier, *v.* S. R. 193 (1323); Y. *c.* 275; karye, *pp.* Y. *a.* 415.

Carry, *v.*; carie, *pp.* L. R. 350.

Carts; cf. charettes, *s. pl.* Y. *c.* 275; S. R. 27 (1275).

Case, cas, *s.* S. R. 156 (1309); Y. *a.* 19; cases, *pl.* L. A. 204.

Case (box), chasse, N. 1413.

Castellan, chasteleyn, *s.* S. R. 28 (1275).

Catchpoll, cacchepole, S. R. 314 (1351).

Cate; cf. chate (= sale), S. R. 355 (1357).

Cathedral, cathedrales, *adj. pl.* S. R. 123 (1297); chathedrales, *adj. pl.* L. R. 206; = eglise cathedrale, R. W. 31 (1360); B. ii. 206.

Cause, cause, *s.* Y. *a.* 93; *pl.* causes, S. R. 188 (1322).

Causeway, chaucee, *s.* V.; chaucie, Tristan, i. 143.

Cautele (deceit), cautele, S. R. 279 (1336).

Cave, cave, E. C. 1871.

Cavern, caverne, F. F. 373.

Cease, cessent, *pr. pl.* S. R. 158 (1311).

Cedar, cedre, L. *b.* 430.

Ceiling, ceel (tester of a bed), R. W. 51 (1361); celure (*id.*) 73 (1376).

Celestial, celestiel, R. W. 177 (1399).

Cell, celle, *s.* P. S. 144 (b. 1307); L. *b.* 224.

Cellar, celer, V.; celers, *pl.* L. A. 477.

Cemetery, cimitere, *s.* L. A. 229; cimeteire, R. 328; cymitere, B. i. 28; cimitoires, *pl.* S. R. 398 (1377).

Cendal, cendal, W. W. 10004; R. C. 4.

Censer, encenser, R. W. 31 (1360); sensures, *pl.* R. W. 220 (1400); encensers, *pl.* B. i. 214.

Censures, censures, *pl.* S. R. 296 (1341).

Certain, certein, S. R. 33 (1275); certeyn, Y. *c.* 23.

Certainty, certeinete, *s.* L. A. 379.

Certes, certes, F. F. 357; Fan. 1436.

Certificate, certificate, *s.* Y. *d.* 65.

Certification, certificacion, Y. *f.* 5; Y. *g.* 314; certificacioun, B. ii. 217; certifications, *pl.* S. R. 258 (1328).

Certify, *v.* certifier, Y. *f.* 5; certifiez, *pp.* B. ii. 103; certefie, *pp.* Y. *a.* 403; certifiez, *pl.* S. R. 52 (1281).

Cetewale, cetewale, *s.* L. A. 224.

Chafe; cf. eschaferunt, *fut. pl.* (will grow warm), Be. 621;

se chaufeient (warmed themselves), W. W. 4788.

Chain, chaine, G. 2338; cheines, *pl.* S. R. 380 (1363).

Chair, chaiere, *s.* (throne), L. C. 18; chayer (seat), L. 142.

Chalice, chalice, L. 490; chaliz, R. W. 24; W. W. 7315; B. i. 214.

Challenge, chalenge, *s.* S. R. 37 (1275); chalange (claim), L. W. 52; Y. *a.* 73.

Challenge, chalange, *pr. s. subj.* S. R. 49 (1278); chalenga, *pt. s.* Y. *a.* 43. Cf. calumniaverunt (=challenged), *pt. pl.* (Lat.) L. C. 297; *see* Y. *a.* 47.

Challengeable, chalengable, B. ii. 360.

Challenger, chalangeur (claimant), L. W. 47.

Chamber, chambre, L. W. 15; Y. *a.* 321.

Chamberlain, chamberleyn, L. R. 126; chamburlein, W. W. 5691; chamberlenc, *pl.* R. 807; chaumberleyns, *pl.* S. R. 158 (1311).

Champaign, champaigne (country), H. 402.

Champion, champion, S. R. 37 (1275); G. 2984; champiun, E. C. 527.

Chancel, chancel, W. W. 6808; R. 331.

Chancellor, chaunceler, *s.* S. R. 99 (1285); chanceler, P. S. 304; Y. *c.* 429; L. R. 312.

Chancery, chancerie, *s.* Y. *c.* 341; chauncelerie, 297; S. R. 37 (1275).

Chandeliers, chandeliers, *pl.* (candlesticks), N. 590.

Chandler, chaundeler, *s.* L. A. 259.

Change, chaunge, *s.* (exchange), S. R. 132 (1299).

Change, changer, *v.* Y. *a.* 35.

Channel, chanel, V.; chanele, B. i. 218; chaneux, *pl.* L. A. 260.

Chanson; cf. chancons, *s. pl.* (songs), L. C. 217.

Chant, chaunt, *s.* (song), P. S. 125 (b. 1272).

Chant, chaunter, *v.* Y. *a.* 265; chauntantz, *pr. pt. pl.* S. R. 373 (1362).

Chantry, *s.* chaunterie, B. i. 317; chanterie, Lit. 100 (1323); chaunteries, *pl.* S. R. 287 (1340).

Chapel, chapele, L. W. 1; E. C. 1921; Y. *a.* 407; L. R. 256.

Chaplain, chapelein, *s.* L. C. 219; chapeleyn, L. R. 148; chapellein, Y. *f.* 139.

Chaplet, chapelet, R. W. 51 (1361); chapelet de rose, F. F. 337.

Chapters (articles, clauses), chapitres, S. R. 212 (1286?).

Chapters (of a book), capitles, *s. pl.* Cre. 87, 105.

Chapters (meetings), chapitres, S. R. 367 (1361).

Chapter (of a cathedral), chapitre, *s.* Y. *a.* 9.

Chapter-house, chapitre, *s.* E. C. 2308 ; chapter, 2311 ; chapitle, Lit. 42 (1318).

Charge, charge, *s.* (care) S. R. 26 (1275).

Chargeable, chargeable, S. R. 350 (1357).

Charged, charge, *pp.* S. R. 46 (1278) ; charget (filled), Be. 861.

Chargers (dishes), chargours, R. W. 24.

Charity, charite, *s.* S. R. 39 (1275) ; karite, Be. 1313.

Charms, charmes, *pl.* V.

Charnel ; cf. charnel, *adj.* (carnal, corporal), V.

Charter, chartre, *s.* S. R. 37 (1275) ; Y. *a.* 5 ; F. C. 40 ; Lit. 68 (1322).

Chase, *s.* chace (enclosure), Y. *a.* 247 ; S. R. 144 (1305).

Chase, chacer, *v.* (drive), Y. *a.* 9 ; (hunt), Be. 46.

Chaste, caste, *adj.* Be. 1255 ; chaste, E. C. 1100.

Chastening, chastiaunt, *pres. part.* L. C. 22 ; chastier, *v.* P. S. 231 (b. 1307).

Chastisement, chastiement, S. R. 325 (1352).

Chastity, chastete, *s.* E. C. 29, 1242.

Chasuble, chasuble, Tristan, i. 143 ; chasubles, *pl.* Gi. 2255 ; chesibles, R. W. 48 (1361).

Chattels, chatels, L. W. 30 ; S. R. 224 (b. 1307) ; chatel, *s.* L. W. 3.

Check, eschec, *s.* Fan. 734 ; eschek, R. C. 25.

Cheer (countenance), chere, L. *b.* 432 ; sad, morne chere, F. F. 298.

Chekker (chess-board), eschekker (*printed* eschelker), F. F. 324 ; eschecker, 374.

Chemise, chemyse, L. 488 ; chemise, V.

Chequered, chekere, *pp.* R.W. 25 (1360) ; eschequere, R. C. 6.

Cherish, *v.* cherir, Fan. 933 ; cherirent, *pt. pl.* G. 5734 ; cherissait, *pt. s. subj.?* G. 6268.

Cherry, cerise, *s.* E. C. 3234.

Chess, echeks, W. W. 1531 ; esches, W. W. 4106 ; eschekes, F. F. 324.

Chesnut, chestaine, *s.* L. A. 224.

Chevalier (knight), *s.* chevaler, Y. *a.* 133 ; chivaler, P. N. 498.

Chevauchee, chevauchee, *s.* (procession on horseback), L. C. 226. *See* Chivauchee.

Cheveril, cheveril, *s.* (kid leather), L. C. 83, 306.

Chevisance, chevisaunce, *s.* (business, advancement), P. S. 232 (b. 1307).

Chevron, cheveron, R. C. 2.

Chief, chief, *adj.* S. R. 33 (1275) ; *s.* (leader), P. S. 186 (b. 1307).

Chief (in heraldry), chef, L. *b.* 434 ; R. C. 8.

Chieftain, chevetaigne, G. 44 ; chevetayn, L. 300 ; chiefteyn, L. R. 334 ; cheuetaigne, R.

672; cheventeyns, *pl.* L. A. 370.

Chimney, chimenee, *s.* (fireplace), L. A. 333.

Chine, eschyne, *s.* (back) P. S. 233 (b. 1307); leschine, F. F. 299.

Chirograph, cyrographe, S. R. 211 (1286 ?).

Chisel, chiselent, *pr. pl.* (cut out), L. C. 83.

Chivalrous, cheualerus, R. 968.

Chivalry, chivalrie, S. R. 230 (14th cent.); chevalerie (knighthood), P. S. 61 (b. 1272); R. 274, F. F. 333; chivalerie, P. N. 98; L. R. 166; Y. *f.* 321; chevalerie (a set of knights), Fan. 207.

Chivauchee, chivauche, *s.* S. R. 185 (1322). *See* Chevauchee.

Choice, cheys, *s.* S. R. 298 (1341); chois, R. 890.

Christian, Cristien, S. R. 221 (1276 ?).

Christianity, crestienete, W. W. 4114; crestiente, R. 1980.

Chronicles, cronicles, *s. pl.* G. 954.

Chrysolite, crisolite, *s.* Be. 1471.

Ciclatoun, siclatun, W. W. 5470.

Cinnamon, cinamome, Bozon, 111.

Cinque ports, cink portz, S. R. 167 (1311).

Circle, cercle, Ps. 17. 15.

Circumcised, circumcis, V.

Circumstance, circumstance, W. W. 10359.

Circumvention, circumuenciun, W. W. 5092.

Citations, citacions, *pl.* 384 (1364).

Cited, citet, *pp.* Cre. 60.

Citizens, citeins, *s. pl.* S. R. 34 (1275); citeseyns, 381 (1363); citezeins, L. A. 268.

Citole, cytole, *s.* (lyre), L. C. 18; and see Glossary.

City, cite, *s.* S. R. 28 (1275).

Claim, clame, *s.* Y. *a.* 231; cleyms, *pl.* B. i. 20.

Claim, cleiment, *pr. pl.* S. R. 45 (1278); cleyme, *pr. s.* Y. *a.* 15.

Clamour, clamour, S. R. 347 (1354); L. A. 462.

Claret, clare, G. 4032; claret, Ch. 585, 650; clarez, Ch. 412.

Clasps, claspes, *pl.* R. W. 181 (1399).

Clause, clause, Y. *a.* 81, 181; Y. *c.* 25.

Clear, cler, *adj.* E. C. 635; Be. 992.

Clergeons, clergeons, *pl.* (little scholars), L. *b.* 418; cf. L. *b.* 6.

Clergy, clerge, S. R. 293 (1340); clergie, P. S. 127 (b. 1272); clergie (men), R. 615.

Clerk, clerk (scholar), Y. *a.* 279; S. R. 27 (1275).

Client, client, L. A. 570; clyens, *pl.* L. A. 473.

Cloak, cloche, S. R. 381 (1363); clokes, *pl.* L. A. 49.

Clock; cf. cloke (bell), G. 2728; de la clokke (o'clock), L. A. 44.

Cloister, cloister, L. 96; clostres, *pl.* E. C. 2185.

Close, clos, *s.* (enclosure), Y. *a.* 247; Y. *c.* 477; S. R. 31 (1275).

Closed, close, *pp. f.* S. R. 102 (1285); clos, *m.* Be. 332.

Closet, closet, R.W. 182 (1399).

Clôture; cf. closture, *s.* fencing, enclosure, Y. *c.* 65.

Clove, cloue de gilofre, *s.* Y. *c.* 371.

Cloves (name of a weight), clous, *s. pl.* L. C. 63; clavos, *s. pl.* (Lat.) (weights), L. C. 107.

Coadjutor, coadjutour, Y. *c.* 131.

Coasting, costeant, *pres. pt.* F. F. 372.

Coasts, costez, *s. pl.* (sides), E. C. 3392.

Coat, cote, *s.* L. C. 226; B. i. 64; coat of mail, cote de maille, R. W. 221 (1400).

Cocketed (sealed), cokettez, *pp. pl.* S. R. 289 (1340).

Cockets, cokettes, *pl.* S. R. 340 (1353). *See* above.

Cod (fish), cod, S. R. 356 (1357).

Codnet, *s.* (a kind of net for fish), L. C. 116.

Coffer, coffer, *s.* Y. *b.* 187; cofre, Y. *c.* 207.

Cofferer, coferer, *s.* L. *b.* 346.

Coffins (baskets), coffyns, L. *b.* 14; coffins, C. A. 1255.

Cogitation, cogitasiun, W. W. 1139; cogitaciun, 1143.

Cognisance, conisaunce, *s.* (knowledge), L. C. 226; conissaunce, *s.* Y. *f.* 16, 17.

Coif; cf. coyfer. *s.* (coif-maker? *proper name*), Y. *c.* 431.

Coil; cf. coilli, *pp.* (collected), Gi. 2754.

Coin, coyng, coyn, *s.* S. R. 218 (1284?); coign (stamp), 132 (1299).

Collar, coler, R.W. 155 (1397).

Collateral, collaterale, *adj.* Y. *a.* 229.

Collation (to a living), collacion, S. R. 293 (1340); *and see* Y. *c.* 213, 215.

Collation, collacioun, *s.* (common meal), P. S. 140 (b. 1307).

College, college, S. R. 318 (1351).

Collegiate, colegiale, *adj. f.* S. R. 381 (1363).

Collusion, collusion, S. R. 34 (1275); Y. *a.* 251; Lit. 396 (1331); colusion, F. C. 40.

Colour, colur, *s.* Cre. 1215; par colour (under colour of), Y. *a.* 367.

Colpoun, colpoun (slice), L. *b.* 66.

Columns, columpnes, *s. pl.* L. 14.

Combat, combatir, *v.* P. S. 282 (b. 1307); cumbatre, E. C. 4224; combatirent, *pt. pl.* P. N. 174.

Combatant, combatant, *pres. pt.* (fighting), Be. 17.

Comet, comete, G. 1433; L. R. 130; commete, L. R. 82.

Comfort, confort, *s.* Be. 1077; cunfort, E. C. 3687; R. 234.

Comfort, conforter, *v.* L. C. 219; cumforte, *pr. s.* E. C. 81; comfortez, *pp. pl.* S. R. 286 (1340).

Command, comand, *s.* G. 5792; C. A. 860; R. 1075.

Commandment, comaundement, *s.* S. R. 27 (1275); cumandement, Fan. 1456.

Commence, cumencer, *v.* Cre. 200; comence, *pr. s.* S. R. 29 (1275).

Commencement, comencement, S. R. 260 (1328); Y. *c.* 25.

Commissary; comissaries, *pl.* F. C. 89.

Commission, commission, S. R. 158 (1311).

Commodity, comodite (profit), B. ii. 69.

Common, comun, *adj.* S. R. 158 (1311); commun, 26 (1275).

Common people, comun poeple, L. C. 380.

Common, in, en comun, Y. *a.* 27.

Commoners, comoners, *s. pl.* Y. *b.* 5; comuners, L. A. 269.

Commons, commune, *s.* P. S. 182 (b. 1307); communes, P. N. 244.

Commune, communer, *v.* L. *b.* 6.

Communion, communion, W. W. 681 (p. 422).

Community, communalte, *s.* L. C. 64; Y. *d.* 59; comunaltez, *pl.* S. R. 165 (1311).

Companion, companiun, *s.* A. B. 448; compaynun, Y. *a.* 149.

Company, cumpainnie, V.; compaignie, L. C. 217.

Compare, cumparer, *v.* Fan. 913.

Compass, *s.* compas, C. A. 709.

Compass, compasser, *v.* S. R. 320 (1352); compassez, *pp. pl.* C. A. 641.

Compassion, compassion, S. R. 396 (1377).

Compel, compeller, *v.* S. R. 375 (1362).

Competent, competent, *adj.* (sufficient), L. A. 48.

Compiled, compilai, 1 *pt. s.* W. W. 12726; compilerent, *pt. pl.* Bozon, 160.

Complain, compleindre, *v.* R. W. 128 (1392); complaignent, *pr. pl.* N. 851.

Complaint, compleynt, *s.* L. A. 518.

Complices, complices, *s. pl.* (accomplices), L. A. 517.

Complied with, complye, *pp.* L. *b.* 110.

Composition, composicioun (agreement), Y. *c.* 275; composicion, S. R. 354 (1357).

Compost (manure), compost, W. H. 92.

Compost (to manure), composter, W. H. 90.

Comprised, compris, *pp.* Y. *b.* 139; Y. *c.* 207.

Compulsion, compulsioun, S. R. 296 (1341).
Conceal, conceler, *v.* S. R. 29 (1275); concelee, *pp. f.* L. C. 194.
Concealment, concelement, L. 96; S. R. 96 (1285).
Conception, conceptiun, W. W. 6450.
Conclusion, conclusion, S. R. 133 (1299); Y. *a.* 361.
Concord, concord, *s.* S. R. 169 (1313); concorde, L. 496.
Concordance, concordaunce, (agreement), L. *b.* 138; concordances, *pl.* Bozon, 160.
Concubinage, concubinage, B. ii. 263.
Concubine, *s.* concubine, B. i. 120, 232; ii. 242; F. C. 3.
Concurrent, concurent, *adj.* Cre. 1282, 1410.
Condemned, condempnee, *pp. f.* L. A. 205.
Condition, condicion, *s.* (rank in life), L. C. 190.
Conditional, condicionel, *adj.* Y. *c.* 67; *a.* 261.
Conduit, conduyt, *s.* L. C. 66.
Coney, conyng, conil, S. R. 380 (1363); conyn, L. C. 305; conis, *pl.* Y. *a.* 139; coniys, *pl.* B. i. 85.
Confections, confitures, *s. pl.* L. A. 588.
Confederacy, confederacie, S. R. 334 (1353).
Confederation, confederacioun, B. ii. 42.
Confederators, confederatours, *pl.* S. R. 299 (1344).
Confess, confesser, *v.* P. S. 305 (b. 1307); confesse, *pp.* (examined), S. R. 214 (1290 ?).
Confession, confession, N. 1533.
Confessor, confessour, L. 286; confessor, N. 1512.
Confirmation, confirmaciun, W. W. 7207.
Confirmed, conferme, *pp.* S. R. 136 (1300); confirma, *pt. s.* Y. *b.* 97.
Confounds, confonde, *pr. s.* R. C. 34; confunt, Be. 850; confounduz, *pp. pl.* S. R. 385 (1364).
Confraternity, confraternite, L. C. 228.
Confused, confus, *pp.* E. C. 840; C. A. 730.
Confusion, confusioun, L. 20; confusiun, E. C. 553.
Congé d'elire, conge de elyre L. *b.* 126.
Congregation, congregacioun, L. 234; congregacions, *pl.* S. R. 367 (1361).
Conjunction, conjunctioun, B. ii. 136.
Conjuration, conjuratiun, Gi. 2920.
Conjured, conjurez, *pp.* L. 110; cuniure, *pp.* W. W. 3613; I conjure thee, je te conjur, F. F. 283.
Conquer, *v.* conquere, Y. *a.* 113; conquerre, Cre. 611; conquerant, *pres. pt.* P. S. 59, 60 (b. 1272); conquirent, *pt. pl.* P. N. 173.
Conqueror, conquerour, F. C.

35; cunquerur, *pl.* Fan. 170.

Conquest, cunquest, *s.* L. W. (*title*); R. 111; Fan. 170; conqueste, S. R. 225 (b. 1327).

Consanguinity, consanguinite, W. W. 5230.

Conscience, conscience, P. S. 126 (b. 1272); L. A. 204.

Consent, consent, *s.* B. i. 44.

Consent, consentent, *pr. pl.* S. R. 29 (1275); consentir, *v.* E. C. 2399.

Consequence, consequens, *s.* (conclusion), Y. *b.* 95.

Consequently, par consequens, Y. *a.* 181.

Conservators (of a river), conservatours, *s. pl.* L. A. 508.

Considering, considerant, *pr. pt.* S. R. 310 (1351).

Consistory, consistorie, F. C. 54.

Consolation, consolaciun, V.

Conspiracy, conspiracie, F. C. 40; conspiracies, *pl.* S. R. 259 (1328).

Conspirators, conspiratours, *s. pl.* S. R. 139 (1300).

Constable, conestable, *s.* Y. *c.* 15; S. R. 28 (1275).

Constitution, *s.* constitucion, S. R. 107 (1290).

Constrained, constreintz, *pp. pl.* S. R. 368 (1361); constreint, *s.* A. B. 449.

Consultation, consultacion, S. R. 398 (1377); Y. *b.* 443.

Contagion, contagiun, W. W. 7204.

Contek, contek (debate), S. R. 33 (1275); Y. *b.* 107; conteke (dispute), Y. *a.* 33; contec, L. R. 306.

Contempt, contempt, L. A. 202, 494; contemptz, *pl.* S. R. 312 (1351).

Contention, contencon, G. 4382, 4704; contencioun, L. 460.

Continuance, continuance, B. ii. 3.

Continue, continuer, *v.* S. R. 367 (1361); continua, *pt. s.* Y. *a.* 7.

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Contrariety, contrariete, B. ii. 242; contrariousete, *s.* Y. *c.* 93.

Contrarious, *adj.* contrarious (contradictory), Y. *a.* 343; F. F. 324; contrarius, L. 54.

Contrary, contrarie, *adj.* Y. *b.* 363.

Contrary, contrarye, *s.* Y. *c.* 169; L. A. 462; Y. *a.* 53; contrarie, Y. *a.* 217.

Contravening, contrevenant, *pr. pt.* S. R. 104 (1285); contrevenantz, *pl.* S. R. 259 (1328).

Contribution, contribution, S. R. 224 (b. 1307); contribucioun, L. R. 346.

Contrite, contriz, *adj. pl.* W. W. 10426.

Contrition, contriciun, W.W. 10460.

Contrived, controvee, *pp. f.* N. 5; controve, *pp. m.* L. *b.* 200.

Controller, countrerolleour, *s.* S. R. 133 (1299). *See* Counterrolls.

Controversy, controversye, L. 434.

Contumacy, contumacie, *s.* Y. *b.* 367; Y. *d.* 61.

Convent, cuvent, *s.* E. C. 1761, 2430.

Convention (agreement), convencioun, L. *b.* 26.

Converse, converse, *s.* L. A. 112.

Conversion, conversioun, L. *b.* 94.

Converted, converti, *pp.* Be. 44; cunverti, *pt. s.* E. C. 2045.

Convey, convayer, L. *b.* 42; cunveia, *pt. s.* V.

Convicted, convict, *pp.* L. A. 206.

Convocation, convocacioun, L. 358.

Copes, copes, *pl.* R. W. 150 (1397).

Copperas, couperose, La Clef, 3068.

Copy, copie, *s.* S.R. 389 (1368); F. C. 51; Lit. 408 (1331).

Coral, corall, *s.* R. W. 180 (1399).

Cord, corde, *s.* R. 991; F. F. 309; cordes, *pl.* F. C. 87; N. 248; L. A. 237.

Cordwainer, cordewaner, F. C. 11; cordewaners, *s. pl.* L. C. 83.

Corner, cornere, *s.* L. C. 150; corners, *s. pl.* S. R. 368 (1361).

Corodies (*so in* E. *version*), corodies, *s. pl.* S. R. 256 (1327).

Coronation, coronacion, S. R. 385 (1364).

Coroner, coruner, *s.* S. R. 28; coroner, 29 (1275).

Corporal, corporele, *adj.* S. R. 296 (1341); corporal, Be. 462.

Corpse, cors, *s.* (body), S. R. 99 (1285); cors, Y. *a.* 31; corps mortes, *pl.* (corpses), S. R. 164 (1311).

Correcters, corecters, *pl.* S. R. 34 (1353).

Correction, correccioun, *s.* L. A. 457.

Corrupt, corupt, *adj.* L. A. 465.

Corruption, corruptiun, *s.* Be. 392.

Corsaint, corsaynt (holy body), L. 392.

Cosinage, cosinage, *s.* S. R. 36 (1275).

Cost, cust, *s.* S. R. 26; A. B. 452; coust, S. R. 27 (1275).

Costly, coustouses, *pl. f.* S. R. 278 (1336).

Costrel, costerel, Tristan, ii. 120.

Cotton, cotun, V.; cotoun, L. *b.* 428; cotounn, L. A. 224.

Couch, couche, *s.* F. F. 382.

Couch, cucher, *v.* (to lie down), Be. 757; cuchez, *pp. pl.* (reclined), E. C. 982; cochans, *pr. pt. pl.* Y. *c.* 135.

Council, conseil, *s.* S. R. 26 (1275); councylle, L. 488; cuncile, Fan. 33.

Counsel, cunseil, *s.* L. W. 10.

Counsel, cunseillier, *v.* Fan. 387; conseillerunt, *fut. pl.* S. R. 126 (1297).

Counsellors, conseillers, *pl.* S. R. 255 (1327); cunseilers, A. B. 452.

Count, counte, *s.* (earl), P. S. 127 (b. 1272); F. F. 323; *pl.* countes, P. N. 120.

Count (in law), cunte, *s.* Y. *a.* 141; counte, L. C. 281.

Count, *verb*; cunte, *pr. s.* Y. *a.* 69; counta, *pt. s.* Y. *a.* 157.

Countenance, countenance, S. R. 398 (1377).

Counter-enrolled, counter-roullez, *pp. pl.* L. A. 190.

Counterpane (counterpart of a deed), cuntrepan, W. W. 10645.

Counterpane (quilt), cute-point, *s.* R. W. 36 (1360); quilt poynt, 100 (1381); (quilts), coiltes pointes, *pl.* V.

Counterplead, contrepleder, *v.* S. R. 326 (1352); contrepleda, *pt. s.* Y. *a.* 5.

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Countervail, countrevalent (are equivalent to), L. *b.* 204.

Countess, contesse, G. 5100; cuntesse, Y. *a.* 55.

Countour, *s.* (pleader), L. C. Gloss.; *and see* pp. 280, 281; (accountant?), B. i. 347.

Country, cuntree, *s.* E. C. 1068; Cre. 49.

County, counte, *s.* S. R. 44 (1276); contez, *pl.* 32 (1275).

Coupled, couple, *pp.* Y. *c.* 251.

Couplet (of verse), cuple, E. C. 41.

Courage, curage, *s.* (heart), Cr. 826; corage, S. R. 252 (1326).

Courageous, coragous, F. F. 321.

Course, cours, *s.* L. A. 395; curs, Y. *b.* 41; Cre. 129.

Courser, coursier, R. C. 12; palefrei corser, Bevis, 863; *pl.* coursers, P. N. 263.

Court, court, S. R. 33 (1275); curt, L. W. 24; court (court of law), Y. *a.* 43; curt, Y. *a.* 3.

Courteous, curteis, G. 5506; curtais, 5850; curtois, P. N. 85; curteise, *f.* S. R. 132 (1299).

Courtepy, curtepie, W. H. 134.

Courtesy, curteisie, G. 6096; cortesie, Y. *a.* 115.

Courtiers, curteours, L. R. 168.

Cousin, cusin, cosin, *s.* S. R. 47 (1278); cosin, Y. *a.* 15; cousyn, L. C. 469.

Covenable, cuvenable, *adj.* (befitting), E. C. 2436.

Covenant, cuuenant, L. W. 23; R. 863; covenant, S. R. 27 (1275); Y. *a.* 139.

Covered, coveré, *pp.* R. W. 156 (1397).

Coverlet, coverlet (*sic*), R. W. 100 (1381); coverlitz, *pl.* 181 (1399).

Covers, covere, *pr. s.* E. C. 2307; cuuerte, *pp. f.* (covered), L. W. 10.

Covert, *pp.* (*fem.*), coverte, said of a woman, Y. *a.* 21.

Covert, *or* **Cover**, covert, *s. masc.* (cover, underwood), Y. *c.* 261.

Covertly, covertement, *adv.* S. R. 126 (1297), G. 2261.

Coverture, coverture, Y. *f.* 73.

Covetous, cuveitus, *adj.* E. C. 223; Be. 582.

Covets, cuveite, *pr. s.* E. C. 180; coveitee, *pp. f.* H. 695; coveita, *pt. s.* N. 821.

Covine (counsel), covine, S. R. 162 (1311); treachery, L. R. 104.

Coward, cuard, G. 5619; coward, L. 194; F. F. 298; V. H. 5.

Cowardice, cuardie, R. 1497; cuardise, Fan. 681.

Coy (quiet), coy, *adj.* P. S. 305 (b. 1307).

Crab (fish), crabbe, *s.* Cre. 496.

Cramped (disabled), crampuz, *pp. pl.* B. i. 90.

Cratch (crib), creche, W. W. 259 (p. 417); W. H. 12; crache, W. H. 30.

Cream, creyme, W. H. 116.

Creator, Creatur, G. 3176; Cre. 135.

Credence, credence, S. R. 342 (1353).

Creditor, creditour, S. R. 337 (1353).

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Crests, crestes, *pl.* R. W. 32 (1360).

Crevice, crevace, *s.* Be. 1495; crevesce, Bozon, 127.

Crier, criour, L. A. 49; criurs, *pl.* S. R. 34 (1275).

Crime, crime, B. ii. 344; B. B. i. 324.

Criminal, criminal, *adj.* Be. 851; V.

Crisped (curled), crespiz, *pl.* V.

Crocket (ornament for the head), croket, W. W. 3305.

Crocodile, cocodrilles, *s.* Be. 310.

Croft, croft, *s.* Y. *c.* 169; G. 2830; *and see* S. R. 218 (*v. l.*).

Crook, croc (hook), H. 866, 878; crook, L. A. 335; *pl.* croks, W. W. 4565.

Crosier (of a bishop), croce, R. 1055.

Cross, cros (*an* E. *form*), G. 2833; croce, L. R. 148; croyz, L. R. 186.

Crosslets (in heraldry), croissellettes, *pl.* R. C. 7.

Croup, croupe, Bozon, 56.

Crown, *s.* corone, Y. *a.* 113; coroune, L. C. 217.

Crucifix, *s.* crucifix, R. W. 134 (1392); L. R. 82; *pl.* crucifixs, G. 3270.

Crucify, crucifier, *v.* V.; crucifiast, *pt. s. subj.* Be. 93.

Cruel, cruel, *adj.* V.; L. C. 25; cruele, P. S. 233 (b. 1307); *fem.* cruelle, P. N. 115.

Cruelty, cruelte, *s.* P. S. 233 (b. 1307); cruaulte, L. C. 24.

Cruets, cruets, *pl.* R. W. 26 (1360).

Crupper, cropoun, *s.* (buttocks), P. S. 233 (b. 1307).
Cry, cri, *s.* L. W. 4; S. R. 29 (1275); crie, Y. *a.* 203.
Cry, cryer, *v.* Y. *a.* 39.
Crystal, cristal, V.
Cubebs, cubibes, *s. pl.* L. A. 230.
Cue, cue, *s.* (tail), Cre. 516.
Cuishes (leg-pieces), quisers, S. R. 231 (14th cent.); cf. quisses, *s. pl.* (thighs), G. 217.
Cull (collect), coiller, *v.* S. R. 192 (1323); cuillir (gather), Be. 774; colier, Bevis, 1561; quiller, Bozon, 138; coilli, *pp.* E. C. 537; L. R. 218.
Culpable, culpable, *adj.* L. A. 200.
Cup, cupe, *s.* E. C. 3283, 3289; cupes, *pl.* G. 3809.
Cure, cure, *s.* (heed), E. C. 953; (charge), L. R. 150; (care), 981; cures, *pl.* (reasons), Cre. 440.
Cured, curez, *pp. pl.* L. 208.
Curfew, coeverfu, *s.* S. R. 102 (1285); couverfeu, L. A. 275; covrefeu, 276; curfeu, 369.
Curious, curius, *adj.* (anxious), E. C. 2486.
Curlew, corelue, *s.* L. C. 304.
Current (time), courrant, *pres. pl.* S. R. 386 (1364); (price), coraunt, *adj.* B. i. 189.
Currier, coureour, L. C. 94; curreours de quirs, *pl.* S. R. 246 (1325).
Curry; cf. cunrei, *s.* (treatment), E. C. 3535.
Curtain, cortine, Tristan, i. 142; curtine, G. 3942; curteyns, *pl.* R. W. 51 (1361).
Curtained, cortinee, *pp. fem.* L. C. 226.
Curtilages, curtilages, *s. pl.* S. R. 221 (1276?).
Curved, curvez, *pp. pl.* Be. 19.
Cushion, cuisin, Ch. 289; quissyns, *pl.* R.W. 35 (1360).
Custom, custume, *s.* R. 285; costume, L. R. 162; custumes, *s. pl.* L. W. (*title*); S. R. 28 (1275); coustumes, Y. *c.* 245.
Customs (tolls), coustumes, *s. pl.* Y. *a.* 133: custumes, S. R. 156 (1309).
Cutler, cotillere, *s.* L. C. 185; *cf.* cotel (knife), B. i. 37.
Cygnet; cf. cisne, *s.* (swan), Be. 1090.
Cypress, cypresce, L. *b.* 430; cypres, R. W. 154 (1397).

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Dabs (fish), dabbes, *s. pl.* L. A. 236.
Dace (fish), darces, *s. pl.* L. C. 279.
Dagger, dague, B. B. i. 316; dages, *pl.* R. W. 157 (1397).
Dainty; cf. deyntee, Bozon, 130.
Dairy, daerie, W. H. 72; dayerie, W. H. 88.
Dais, dois, *s.* (*rimes with* palois = paleis), E. C. 3360.

Dalliance, daliaunce, *s.* (interference), P. S. 320 (b. 1307); L. *b.* 360.

Dalliance, dayler, *v. as s.* L. 138.

Dally, dalier, *v.* Bozon, 89; cf. dailez, daillez, *imp. pl.* (deal ye), L. *b.* 202.

Dallying, dalyement, L. *b.* 46; daliage, L. 8, 220.

Dalmatics, dalmatikes, *pl.* Gi. 2256.

Damage, damage, *s.* L. W. 4; S. R. 27 (1275).

Damage, damager, *v.* V.

Dame, dame, *s.* (lady), S. R. 29 (1275); Y. *a.* 63.

Damnation, dampnacioun, L. 226.

Damsel, damoysele, L. 248; dancel (young man), G. 1920.

Dance, daunce, *s.* L. C. 227; dances, *pl.* E. C. 1216.

Dance, *v.* danser, V. H. 19.

Danegeld, L. R. 180.

Danger; fors de lur dangier (out of their power to harm), R. 866.

Darraign, darreiner, *v.* (disprove), L. C. 469 (=Lat. *disrationare*). *See* Derein.

Dart, dart, *s.* G. 2807; E. C. 795; darz, *pl.* E. C. 4567.

Date, date, *s.* S. R. 191 (1323); B. i. 271; (period), Y. *c.* 73.

Dates, *s. pl.* dates (fruit), L. A. 224.

Daubers, daubours, *s. pl.* L. C. 99 (= Lat. *dealbatores*, id. 52).

Daunt, daunter, *v.* Bozon; danta, *pt. s.* G. 3201.

Deacon, deakene, W. W. 2179; dekene, Bevis, 1221; deknes, *pl.* R. W. 123 (1392).

Dean, dean, *s.* S. R. 294 (1340); deen, Y. *b.* 199; den, L. R. 256.

Debar, debarrer, B. i. 305.

Debate, debat, *s.* Y. *f.* 65; L. R. 174; debates, *s. pl.* (disputes), Y. *b.* 487; debatz, S. R. 252 (1326).

Debonair, debonaire, E. C. 238; Fan. 22.

Debruised, debrusa, *pt. s.* (tore up a deed), Y. *a.* 65.

Debt, det, *s.* Y. *a.* 111; dette 67; debt, L. A. 204.

Debtor, debtur, *s.* S. R. 53 (1283); dettor, Y. *c.* 75; detturs, *pl.* S. R. 32 (1275).

Decayed, dechey, *pp.* Y. *a.* 417.

Decease, deces, *s.* Y. *b.* 313; *c.* 293; R. W. 23.

Deceit, deceit, *s.* S. R. 162 (1311); deceyte, 34 (1275).

Deceive, deceivre, *v.* N. 1150; W. W. 2896.

Declaration, declaracion, S. R. 161 (1311).

Declared, declare, *pp.* S. R. 158 (1311); declare, L. C. 468.

Decline, in, en decline (to ruin), P. S. 242 (1307).

Declines, decline, *pr. s.* (sets as the sun), Cre. 1160.

Decollation, decollacion, S. R. 184 (1321).

Decrease, descres, *s.* S. R. 162 (1311); descrees, 158 (1311).

Decrease, decrere, *v.* E. C. 567; decreissent, *pr. pl.* Be. 919.

Decree, decre, *s.* L. 488.

Decretals, decretals, *pl.* R.W. 31 (1360).

Dedication, dedication, F. F. 302.

Deduits (pleasures), deduiz, *s. pl.* G. 6243.

Deface, deface, *pr. s. subj.* Lit. 128 (1324).

Defamed, diffames, *pp. pl.* S. R. 386 (1364).

Default, defalte, *s.* Y. *a.* 303; defaulte, Y. *b.* 5; defaute, Y. *a.* 7; defalt, L. A. 185.

Defeasible, defesable, *adj.* Y. *b.* 357.

Defeated, defait, *pp.* S. R. 187 (1322); defet, Y. *a.* 39; defetez, *imp. pl.* Y. *b.* 303.

Defective, defectif, *s.* L. A. 337; Y. *d.* 99; defective, *fem.* B. i. 205; ii. 152.

Defence, defence, S. R. 327 (1352); defense, L. W. 47; defens, S. R. 255 (1327).

Defend, defende, *pr. s. subj.* L. W. 14; deffendu, *pp.* Y. *a.* 29; defendre, *v.* L. C. 199.

Defendant, defendaunt, *s.* S. R. 48, 49 (1278).

Defenders, defendres, *s. pl.* L. C. 21.

Defer, deferrir, *v.* E. C. 3737.

Defied, defiat, *pt. s.* G. 2682; defye, *pr. s.* (defies), L. 178.

Defile; cf. defulent, *pr. pl.* (maltreat), E. C. 3727; defolant, *pres. pt.* (treading down), Y. *c.* 431; defulez (trodden under foot), E. C. 4609.

Definition, difinicioun, B. ii. 263.

Deflowered (as meadows), defflouris, *pp. pl.* (despoiled of flowers), V. H. 3.

Deforces, deforce, *pr. s.* Y. *c.* 105.

Defy, desfie, *pr. s.* Fan. 553; desfient, *pr. pl.* Fan. 62.

Degraded, *pp.* degrade, L. R. 146; desgradez, *pl.* B. i. 200.

Degree, degree, S. R. 218 (b. 1327); degrez, *pl.* 36 (1275).

Deigns, deigne, *pr. s.* E. C. 4489; deigna, *pt. s.* H. 953.

Deity, deitet, *s.* Cre. 612; deite, L. *b.* 444.

Delay, delay, *s.* S. R. 28 (1275); Y. *a.* 29; deslai, E. C. 3412; delai, L. R. 128.

Delay, delayer, *v.* Y. *a.* 205; delaie, *pp.* S. R. 38 (1275).

Deliberation, deliberacion, S. R. 293 (1340).

Delicious, deliciouses, *adj. pl.* S. R. 103 (1285).

Delight, se delitent, *pr. pl.* L. C. 282.

Delight, delite, *s.* L. *b.* 326; delit, L. R. 150.

Delitable (delightful), delitable, V.

Deliver, deliverer, *v.* S. R. 30 (1275); deliuere (delivered, as a woman), L. W. 33.

Deliverance, deliveraunce, S. R. 31 (1275); deliverance, Y. *c.* 197.
Deluge, deluge, V.
Demand, demande, *s.* S. R. 298 (1341); Y. *a.* 3.
Demand, demander, *v.* S. R. 223 (b. 1307); demaunde, *pp.* S. R. 28 (1275).
Demesne, demene, *s.* Y. *a.* 5, 257; demesnez, *pl.* Y. *b.* 19.
Demesne, dominico, *abl. s.* (Lat.) L. C. 353. *See* above.
Demonstrance, demostrance, S. R. 160 (1311).
Demur, demore, *s.* (delay), L. *b.* 94.
Demur, demorer, *v.* Y. *a.* 445; demorrer, *v.* (to tarry), S. R. 158 (1311); demurer (to tarry), Fan. 166.
Denizens, denzeyns, *s. pl.* S. R. 137 (1300); denzeins, L. C. 303, 305; deinzeins, L. A. 295, 367.
Denounced, denuncies, *pp. pl.* S. R. 123 (1297).
Denunciation, *s.* denunciacion, S. R. 123 (1297).
Deny, denye, *pr. s.* B. ii. 156.
Deodand, deodand, *s.* Y. *b.* 525; deodande, B. i. 16, 39.
Depart, departir, *v.* R. C. 30; departet, *pt. s. subj.* L. W. 30; departist, *pt. s.* G. 5872.
Departure, departir, *v. as sb.* S. R. 31 (1275); L. C. 227.
Depends upon, depent, *pr. s.* Y. *a.* 37.
Dependent on, dependant de, Y. *a.* 87.
Deposed, deposez, *pp.* G. 1493.
Depression, depression, S. R. 325 (1352).
Deputed, deputeez, *pp. pl.* L. A. 199.
Deputy, deputee, *s.* L. A. 46; L. C. 458.
Derein, *or*, **Darrayne**; cf. dereinet (= Lat. disracionet), L. W. 45; *cf.* disreyne, *pp.* B. i. 250. *See* Darraign,
Derogation, derogacion, Higden, vol. ix. p. 133.
Descants (modes of song), descaunz, F. F. 398.
Descend, decendre, *v.* S. R. 36 (1275); descendi, *pt. s.* E. C. 2214.
Descent, descente, *s.* Y. *a.* 31, 227; decente, S. R. 36 (1275).
Descry, *v.* descrire (to describe), W. W. 10320.
Desert, desert, *s.* (wilderness), V.; R. W. 37 (1360).
Desert, deserte, *s.* (merit), S. R. 138 (1300); desert, Bozon, 92.
Deserted, deserte, *pp.* G. 3402.
Deserved, deservi, *pp.* L. C. 150.
Desirable, desirable, E. C. 1744; V.
Desire, desir, *s.* S. R. 26 (1275); (love), E. C. 509.
Desires, desire, *pr. s.* Cre. 750.
Despair, despeir, *s.* L. *b.* 388.
Desparple (disperse); desparplia, *pt. s.* L. R. 182, 296.
Despise, despire, *v.* E. C.

3385; despiser, *v.* L. R. 294; despisant, *pres. pt.* S. R. 162 (1311); despisent, *pr. pl.* L. 104; despisayt, *pt. s.* L. 26.

Despiser, despisour, B. ii. 330.

Despite, despit, *s.* S. R. 31 (1275); Y. *c.* 17; (contempt), L. C. 19.

Despoil, despoyller, L. 490; despuillat, *pt. s.* Be. 187; despoille, *pp.* V.; L. R. 202.

Destined, destynez, *pp. pl.* L. 20.

Destiny, destinee, H. 528; destine, G. 6327.

Destrier (war-horse), destrer, L. 165.

Destroy, destruire, *v.* Fan. 71; destruit, *pr. s.* E. C. 210; destruite, *pp. f.* E. C. 1068.

Destruction, destruccioun, L. 256; destruction, Y. *b.* 45; S. R. 26 (1275).

Detains, *pr. s.* detient, W. W. 2776; detenuz, *pp. pl.* P. S. 127 (b. 1272).

Determine, determiner, *v.* P. S. 306 (b. 1307); Y. *a.* 73.

Detinue, detenue, *s.* S. R. 322 (1352); detenue, Y. *a.* 193.

Detraction, detractiun, *s.* Be. 396; detracciun, E. C. 1262.

Detractors, *pl.* detracturs, W. W. 3570.

Deuce; cf. deus, *num.* two, P. S. 183 (b. 1307).

Deus, *interj.* (Havelok); cf. Deus, *nom.* (God) P. S. 321; Deus, *voc.* (O God), *id.* 307 (b. 1307); G. 2880.

Developed; cf. devolupe, *pp.* (delivered), P. S. 275 (b. 1307).

Dever (duty), dever, L. *b.* 94, 104.

Device, devise, G. 3819; E. C. 4544.

Devise by will, deviser, *v.* Y. *a.* 265.

Devised, devisee, *pp. f.* S. R. 53 (1283).

Devolved, devolut, *pp.* S. R. 326 (1352).

Devoted, devoutez, *pp. pl.* S. R. 168 (1307).

Devotion, devocion, S. R. 352 (1357); devocioun, P. S. 143, 144 (b. 1307).

Devours, devoure, *pr. s.* P. S. 62 (b. 1272); devurer, *v.* Be. 832.

Devout, devout, Bozon, 186.

Devoutly, devoutement, L. 308; P. S. 301 (1307).

Deye (dairywoman), deye, S. R. 311 (1351); Bozon, 185.

Dialogue, dialoge, *s.* W. W. 1918.

Diapered, diapreez, R. W. 73 (1376).

Dickers (of hides), dikers, B. B. i. 140.

Diete = food, L. R. 116.

Dignity, dignete, S. R. 187 (1322); Y. *b.* 499; L. R. 146.

Dilatory, dilatorie, *adj.* Y. *a.* 245; *c.* 143.

Diligence, diligence, S. R. 133

(1299); F. C. 77; Lit. 374 (1331).

Diligent, diligentz, *pl.* Lit. 298 (1329).

Diligently, diligeantment, S. R. 299 (1343).

Dime, disme, *s.* L. *b.* 30; dismes, *pl.* S. R. 298 (1341).

Diminution, diminuciun, *s.* W. W. 11076.

Dined, se disnerent, *pt. pl.* N. 1295; dina, *pt. s.* Y. *a.* 395.

Dinner, disner, *s.* S. R. 279 (1336); G. 2727; diner, L. C. 227; dynere, L. A. 45; disnier, N. 1300.

Diocesan, diocesan, *s.* S. R. 374 (1362).

Diocese, dyocise, L. 68; diocise, S. R. 374 (1362).

Direct, *adj.* directe (*fem.*), Y. *a.* 121.

Disafforested, desafforestez, *pp. pl.* S. R. 144 (1305).

Disallow, desalowent, *pr. pl.* S. R. 330 (1353).

Disarm, desarmer, *v.* H. 954; disarme, *pp.* L. C. 469.

Disarray, desray, *s.* S. R. 246; desarroy, P. N. 433.

Disavowed, desavowe, *pp.* S. R. 28 (1275).

Discharge, descharge, *s.* S. R. 350 (1357); Y. *b.* 347; B. B. i. 100.

Discharge (unload), deschargeont, S. R. 192 (1323); descharge, *pp.* Y. *b.* 319.

Disciple, disciples, *s.* V.

Discipline, discipline, G. 5226; Conq. 2407.

Disclaim, desclamer, *v.* Y. *b.* 83.

Disclaimer, desclamer, *s.* Y. *b.* 299; Y. *d.* 5.

Discloses, desclot, *pr. s.* E. C. 2206; descloz, *pp.* Y. *b.* 299.

Discoloured, descoluree, *pp. f.* G. 2639; descoloree, *pp.* F. F. 347.

Discomfited, disconfitz, *pp.* P. N. 496; descunfit, *pp.* Fan. 204.

Discomfiture, desconfiture, *s.* P. S. 297 (1307); descumfiture, E. C. 4570; disconfiture, L. R. 132.

Discontinuance, discontinuance, Y. *c.* 255; L. A. 196.

Discontinued, discontinue. *pp.* S. R. 283 (1340); Y. *f.* 103.

Discord, descord, *s.* S. R. 35 (1275); L. R. 162; discord, L. R. 164; descordez, *pl.* S. R. 162 (1311).

Discord; cf. se descorde (= disagrees), *pr. s.* Y. *c.* 143.

Discordant, descordauntz, *pl.* B. i. 2.

Discouraged, descuragiez, *pp. pl.* Fan. 149.

Discover, descoveras, 2 *p. s. fut.* Bevis, 48.

Discreet, descrez, *adj. pl.* S. R. 45 (1278).

Discretion, descretion, *s.* S. R. 103 (1285); descrecion, Y. *a.* 11.

Discussed, discusse, *pp.* S. R. 328 (1352).

Discussion, discussioun, *s.* L. A. 367.

Disdain, dedeigne, *s.* L. *b.* 430.

Disdaining, desdeingnant, *pres. pt.* V.

Disfigured, desfiguret, *pp.* Be. 241.

Disguised, degysez, *pp.* L. 248 ; degise, L. *b.* 432.

Dishonour, deshonour, *s.* L. C. 198; deshonure, L. A. 457 ; deshonur, V.

Dishonoured, deshonure, *pp.* V. ; deshonures, *pp. pl.* S. R. 157 (1311).

Disinheritance, disheritance, S. R. 166 (1311).

Disinherited, desheritz, *pp.* S. R. 163 (1311); deseritant, *pres. pt.* Fan. 134.

Disjointed, desjointz, *pp.* V.

Dislodged, *pt. s. refl.* se deslogea, P. N. 372.

Disloyal, disleals, V. ; desloial, V.

Disloyalty, desloyalte, L. 406; desleaute, L. R_t 354.

Dismember, desmembrer, *v.* L. 208 ; desmembre, *pp.* S. R. 157 (1311).

Disours(story-tellers),disours, F. F. 293.

Disparaged, desparagez, *pp. pl.* S. R. 33 (1275) ; desparagee, *pp. f.* (misallied), E. C. 382.

Dispend, despendre, *v.* S. R. 218 (1284?); 281 (1337).

Dispensation, dispensacion, S. R. 373 (1362); L. *b.* 392.

Displayed [banners], despliez, *pp. pl.* S. R. 186 (1322); *pp. pl.* desplaez, L. R. 336 ; *pp. s.* desplae, B. i. 354 ; *pp. fem.* desplayee, L. C. 148.

Displease, desplere, L. 442.

Disport, desport, *s.* (liberty), S. R. 133 (1299); (mirth), L. C. 219.

Disposition, disposicion, S. R. 316 (1351).

Dispraised, despreisee, *pp.* Bozon, 158.

Dispute, desputer, *v.* L. *b.* 332 ; despute, *pp.* 186.

Disseised, disseisi, *pp.* Y. *f.* 201.

Disseisin, disseisine, *s.* Y. *a.* 5, 141 ; novel disseisine, Y. *f.* 5 ; B. ii. 156.

Disseisor, disseisour, B. ii. 291.

Dissension, *s.* dissencioun, L. R. 336; dissensiouns, *pl.* L. *b.* 140.

Dissevered, desevera, *pt. s.* G. 771 ; desceverey, *pp.* Y. *a.* 55.

Distance ; cf. destaunce (= feud), L. 430, 438.

Distinction, destinctiun, W. W. 4598 ; distinctiun, C. A. 1480.

Distinctly, distinctement, S. R. 192 (1323).

Distrain, destreindre, *v.* Y. *a.* 19 ; *c.* 387 ; *d.* 81 ; destreinz, *pp. pl.* S. R. 27 (1275).

Distrainable, destreynables, *pl.* B. i. 299.

Distress, destresce, *s.* S. R. 27 (1275); destresse, Y. *a.* 19; destresse, F. C. 4; distresse (distraint), Lit. 406 (1331) ; destresce, B. ii. 48.

Disturb, desturbe, *pr. s. subj.*

S. R. 28 (1275); destourbe, *pp.* 38 (1275).

Disturbance, destourbance, S. R. 159 (1311); B. ii. 28; desturbaunce, L. C. 65; desturbance, L. R. 292.

Ditties, dites, *pl.* (sayings), L. *b.* 386.

Diverse, divers, *adj.* S. R. 45 (1278); diverses, *pl.* Cre. 1205.

Diversify, diversier, B. ii. 3.

Diversity, *s.* diversite, Y. *f.* 19; diversete, S. R. 45 (1278).

Dividend, dividende, *s.* (proportion), S. R. 138 (1300).

Divine, divin, *adj.* Cre. 105.

Divine, *s.* deuin, W. W. 2980.

Divine (guess), devyner, *v.* L. 114, 244.

Diviner, divinour, L. 124; devynours, *pl.* 112.

Divinity, divinitet, *s.* Cre. 244.

Division, divisiun, *s.* Cre. 122; divisioun, L. 20.

Divorce, divorce, *s.* Y. *c.* 5; L. R. 204; B. ii. 264; devorce, B. ii. 237.

Doctrine, doctrine, *s.* (learning), E. C. 1181; G. 3346; V.

Document, document, L. *b.* 396; W. W. 1622.

Doggers (ships so called), doggeres, *pl.* S. R. 355 (1357).

Dole (grief), duel, F. F. 297.

Dolorous, doloros, N. 1460; doleruse, *f.* W. W. 1347; L. R. 168; R. 1120.

Dolour, dolour, *s.* (grief), L. C. 22; L. 4; L. R. 194; dolur, Be. 132; duluur, E. C. 399.

Domain, demeine, L. W. 17; demeines, *pl.* Fan. 1328.

Dominical, dominical, L. R. 330.

Donor, donour, *s.* B. i. 220; ii. 136; Y. *c.* 281.

Dool (mourning, grief), duel, E. C. 302; V.; doel, 461.

Double, duble, *adj.* L. W. 15; double, Y. *c.* 269; doble, C. A. 1631; *s.* le double, F. F. 336.

Double, double, *s.* S. R. 27 (1275).

Double, doubler, *v.* P. S. 143 (b. 1307).

Doubt (dread), doute, *s.* S. R. 185 (1322).

Doubt, duter, *v.* Cre. 953; doter (to fear), S. R. 159 (1311).

Douceperes, duze peres, *s. pl.* (twelve peers), P. S. 305 (b. 1307).

Dower, dowere, *s.* Y. *a.* 29, 37; douayre, S. R. 38 (1275).

Dowry, dowarie, *s.* R. W. 20; B. ii. 132, 236; douwarrie, B. ii. 76.

Dozen, dozeyne, *s.* L. A. 382; Y. *b.* 525; dozeines, *pl.* S. R. 212 (1286?).

Dragges (drugs), dragges, *s. pl.* L. A. 588.

Dragon, dragun, *s.* Be. 228; E. C. 267; L. R. 224; dragons, *pl.* G. 2152.

Dragon, raised his, leva son dragoun [i. e. his standard], L. 132; cf. 204.

Draper, draper, *s.* F. C. 91.
Dredge (a kind of corn), drage, W. H. 70, 84.
Dredge, *v.*; draggent (*also* dragguent), *pr. pl.* B. B. i. 156.
Dromedary, dromedaire, *s.* Be. 506.
Dromond (galley), dromunz, *s.* E. C. 4557; dromund, V.
Druerie (love), druerie, *s.* P. S. 243 (1307).
Dub, *v.* addubber, L. R. 320; adubba, *pt. s.* F. F. 325; adubbe, *pp.* H. 928; adubbez, *pl.* P. S. 297; dubbe (invested with a crown), L. 174.
Dubber, dabbour, Bozon, 39; *see* redubber, L. C. (Glossary).
Duchess, duchesse, F. F. 401.
Duchy, *s.* duchee, L. R. 156; duche, L. 358.
Due, due, *pp. fem.* Y. *b.* 453; L. A. 44; du, *masc.* L. C. 223.
Due form, in, en due forme, S. R. 283 (1340).
Duke, duc, G. 5749; ducs, *s.* S. R. 123 (1297).
Duly, duement, *adv.* S. R. 184 (1321).
Dungeon, dongoun, L. *b.* 434; dongon, C. A. 622; dongun, Conq. 2715.
Durable, durables, *adj. pl.* E. C. 1553.
Dure (last), durer, *v.* S. R. 289 (1340).
Duresse, duresse, *s.* (hardship), Y. *a.* 21, 269; Y. *c.* 127; duresces, *pl.* A. B. 455.
Duty, duete, *s.* (debt, obligation), L. A. 211; dewete, 213, 214.

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Eager, egre, *adj.* L. *b.* 428; cf. aegre, V.
Eagle, egle, L. 32; Be. 991; L. R. 248.
Ease, ees, S. R. 259 (1328); eese, 281 (1340); eise, E. C. 875; eyse, P. S. 137 (b. 1307).
Ease, esser, *v.* Y. *a.* 51.
Easement, esement, *s.* Y. *a.* 355; Lit. 72 (1322); aisement, S. R. 144 (1305).
Easterlings, esterlinges, *s. pl.* L. A. 419.
Eclipse, eclipsin, *s.* Cre. 1183; eclips, L. R. 190, 324; eclipse, 326.
Edifices, edifices, *s. pl.* (buildings), L. C. 22; B. i. 214.
Edify, edefier, *v.* (to build), B. ii. 251.
Effect, effect, *s.* S. R. 189 (1322); effecte, Y. *b.* 277.
Effusion, effusioun, L. 222; B. i. 194.
Eglantine, eglenter, V.; Gi. 3653.
Egret, *s.* egret, L. A. 467.
Eisel, eisel (vinegar), C. B. 1126.

Election, electioun, *s.* Y. *c.* 117; elections, S. R. 28 (1275).

Elements, elemenz, *s. pl.* Cre. 1235.

Elephant, elefant, *s.* Be. 691.

Embelif, enbelif (*printed* en belif), L. *b.* 434.

Embezzle; cf. besille (falters in walk), E. C. 2003; besele, *pp.* (embezzled), Y. *c.* 453; besile (ravaged), P. S. 62 (b. 1272); 'aussi entierement sang [sans] rien ent [en] *enbeseiller* com jeo les avoy de elle'; R. W. 155 (1397).

Embolism, embolisme, *s.* Cre. 1035.

Embowelled, embowele, *pp.* L. R. 190.

Embrace, embracer, *v.* V.; embracea, *pt. s.* N. 1325; enbrace, *pp.* G. 240; E. C. 78.

Embroidered, enbroydez, *pp. pl.* S. R. 380 (1363).

Emerald, esmeraude, V.

Emir, amiraud, L. R. 298.

Emperor, emperour, L. R. 180; emperur, G. 4760; empereur, E. C. 3415.

Empire, empire, E. C. 2; V.

Employ, emploier, *v.* S. R. 338 (1353); enpleiat, *pt. s.* G. 2064.

Empress, emperyce, L. 464; emperice, W. W. 11914; L. R. 170.

Emprise (enterprise), *s.* L. *b.* 434; enprises, *s. pl.* (enterprises), L. C. 204.

Enamelled, enamellez, *pp. pl.* R. W. 69 (1376).

Enamoured, enamoure, *pp.* L. 134.

Enchained, enchaene, *pp.* G. 4272.

Enchant, enchantier, *v.* N. 559; enchante, *pp.* V.; enchauntez, *pp. pl.* L. 44.

Enchanter, enchantur, *s.* V.; enchanteor, *pl.* N. 546; enchanteurs, *pl.* L. 4.

Enchantment, enchantement, G. 5291; Be. 793.

Encheson (reason), *s.* enchesson, Y. *a.* 83.

Encline, encliner, *v.* W. W. 11983.

Enclose, enclore, *v.* Y. *c.* 65; S. R. 34 (1275); enclos, *pp.* Y. *a.* 225; Cre. 1227.

Encounter, encuntre, *s.* P. S. 241 (1307).

Encountered, *pt. s.* encontrat, G. 1191; encountrez, *pp. pl.* L. 42, 44.

Encumber, encumbrer, *v.* Cre. 342; encombre, *pp.* Y. *b.* 269; encumbre, *pr. s. subj.* E. C. 3130.

Encumberment, encombrement, L. *b.* 36.

Encumbrance, encumbrer, *v. as sb.* G. 3103; encombrer, L. 228; encumbraunce, W. W. 11544.

Endented (in heraldry), endentee, *pp. f.* R. C. 11.

Endenture, endenture, S. R. 131 (1299); F. C. 81. *See* Indenture.

Endited, enditerunt, *pt. pl.* (indicted), Y. *f.* 19; enditee, *pp. fem.* (composed), L. C. 225.

Endorsed, endossa, *pt. s.* Y. *a.* 359 ; endosse, *pp.* Y. *d.* 77 ; endossez, *pp. pl.* L. A. 196.

Endorsement, endosement, Y. *f.* 241.

Endowed, endowe, *pp.* R. W. 123 (1392).

Endure, endurer, *v.* L. 228 ; C. A. 1147.

Enfeeble ; cf. enfeblist, *pr. s.* (becomes feeble), Be. 1281 ; enfeblé, *pp.* Bevis, 1056.

Engage, engager, *v.* P. S. 235 (b. 1307) ; engaga, *pt. s.* (put in pledge), Y. *a.* 281 ; L. R. 164.

Engendered, engendre, *pp.* Y. *a.* 163 ; engendra, *pt. s.* Y. *a.* 17 ; L. R. 76.

Engendrure, engendrure, E. C. 109.

Engine (implement), engine, S. R. 247 (1325) ; engin, E. C. 3769 ; (stratagem), Cre. 324.

Engines (of war), engyns, *s. pl.* L. *b.* 78.

Engrailed, engreellie, *pp. f.* R. C. 2 ; engreelie, *pp. f.* R. C. 8.

Engross, engrossent, *pr. pl.* S. R. 379 (1363) ; engrosse, *pp.* Y. *c.* 315.

Enhance, enhancer, *v.* S. R. 393 (1371) ; enhauncer, L. C. 219 ; enhancez, *pp.* (raised), 192 ; enhancees, *pp. pl.* S. R. 159 (1311).

Enjoins, enjoynt, *pr. s.* S. R. 28 (1275) ; enjoint, *pp.* 46 (1278) ; enjoignauntz, *pres. pt. pl.* L. C. 189.

Enjoy, enjoier, *v.* S. R. 310 (1351) ; enjoyez, *pp. pl.* L. A. 514.

Enlace, enlacer, *v.* (entangle), Be. 401.

Enlarge, enlarger, *v.* B. i. 254 ; F. F. 287 ; enlargee, *pp.* S. R. 398 (1377) ; enlargiz, *pp. pl.* 97 (1285).

Enmity, enemite, S. R. 290 (1340) ; 333 (1353) ; enemistez, *pl.* L. 352.

Enquire, enquere, *v.* S. R. 27 (1275) ; P. S. 147 (b. 1307) ; Cre. 170 ; enquerant, *pr. pt.* R. 928.

Enrage, enragier, *v.* (to be enraged), Fan. 975.

Enrich, enrycher, *v.* L. 216 ; enricher, E. C. 2276 ; enrichi, *pp.* V. ; enrichist, *pt. s.* L. R. 104.

Enrolled, enroulee, *pp. f.* S. R. 53 (1283) ; enroule, *pp.* Y. *a.* 289 ; enrollez, *pp. pl.* L. A. 48.

Enrolment, enroullement, B. i. 166 ; enrouellement, ii. 96.

Ensample, ensample (example), S. R. 104 (1285) ; E. C. 2568 ; ensaumple, L. C. 225.

Ensigns, enseignes, *s. pl.* (proofs, tokens), E. C. 2136, 2196 ; (standards), H. 1034.

Ensue, ensuera, *fut. s.* Y. *b.* 49.

Ensuing, ensuant, *pres. pt.* L. A. 44.

Entail, taile, *s.* Y. *c.* 25.

Enter, entrer, *v.* S. R. 37 (1275) ; L. C. 131.

Enterprises, enterprises, *pl.* S. R. 387 (1364).

Entice, enticer, *v.* Bozon, 184 ; entice, *pp.* S. R. 162 (1311)

Enticement, enticement, P. S. 274 (b. 1307); 298 (1307); Fan. 389; entichement, R. 821; entisement, Conq. 2246.

Entire, enter, *adj.* Y. *a.* 307; lentier, *s.* Y. *c.* 11; entier, Fan. 650.

Entirely, entierement, S. R. 186 (1322); L. C. 131.

Entirety, enterite, Y. *g.* 141; entierteez, *pl.* B. ii. 74.

Entitled, entytele (mentioned in the rubric), L. *b.* 40.

Entombed, entoumbe, *pp.* L. 38; entumbe, 56.

Entrails, lentraille, *s.* P. S. 295 (b. 1307); entrailles, *pl.* L. R. 322; entrayles, F. F. 318.

Entreat; cf. *entreter de*, to treat concerning, F. C. 48.

Entremete, entremettre, *v.* S. R. 211 (1286?).

Entry, entre, *s.* Y. *a.* 19, 145; S. R. 36 (1275); entree, Cre. 675; R. 574.

Enveloped, envolupat, *pt. s.* Cre. 326; envolupe, *pp.* E. C. 4639; se volupe, *pr. s.* (is enveloped), Be. 860; envolupez, *pp. pl.* F. C. 38.

Envenom, envenimer, *v.* Be. 661; R. 112.

Envious, envios, N. 454; envius, V.; Cre. 68.

Environ, environ, *adv.* (in the neighbourhood), Y. *b.* 525; envirun (round about), Cre. 780; E. C. 887.

Environ, environner, *v.* (surround), P. S. 286 (1307); environne, *pp.* L. *b.* 98; envirounerent, *pt. pl.* L. R. 196; envyrona, *pt. s.* F. F. 280.

Envy, envie, *s.* S. R. 370 (1361); (malice), P. S. 235 (b. 1307); P. N. 93.

Epact, epacte, *s.* 1376; epactes, *s. pl.* Cre. 97, 1371.

Epiphany, epiphanye, *s.* L. A. 44; Epiphanie, L. R. 130.

Epitaph, epitafe, Eneas, 2138.

Equipment, eskippement, B. B. i. 12.

Equipped, eskippez, *pp. pl.* B. B. i. 20.

Equity, equite, L. 486; S. R. 49 (1278).

Ermine, hermine, ermyne, L. 172; ermine, R. C. 8; ermin, V.; eremyns, *pl.* S. R. 381 (1363); hermins, *pl.* Gi. 1649.

Err, errer, *v.* L. *b.* 332.

Errant (wandering), errant, L. W. 26.

Errant (in eyre), errant, *pres. pt.* S. R. 282 (1340).

Error, errour, S. R. 266 (1330); errors, *pl.* Y. *b.* 241.

Escape, eschap, *s.* S. R. 28 (1275); 246 (1325); Y. *b.* 515; escapes, *s. pl.* S. R. 352 (1357).

Escape, escaper, *v.* Be. 381; eschape, *pr. s. subj.* S. R. 28 (1275).

Escheat, eschete, *s.* Y. *a.* 239; Y. *c.* 251; S. R. 144 (1305); eschaetes, *pl.* A. B. 448.

Escheated, eschaetes, *pp. pl.* E. C. 4467.

Escheater, eschetur, *s.* S. R. 33 (1275); leschetor, Y. *c.* 199; leschetour, Y. *c.* 219; eschetour, F. C. 88; B. ii. 21.

Eschew, eschure, *v.* S. R. 253 (1327); L. C. 18; eschuer, L. A. 369; eschiu, *pt. s.* (avoided), E. C. 3130.

Escrow, escrouwe, B. ii. 71.

Escutcheon, escuchoun, L. 358; escuchon, R. W. 67 (1376); R. C. 19.

Especial, especial, E. C. 4443; S. R. 33 (1275); espessial, Y. *a.* 137.

Esplee, esples, *pl.* Y. *g.* 307.

Espousals, esposayles, *s. pl.* L. 64; esposaylles, 158; esposaille, *s.* (marriage), L. C. 221.

Espouse, espuser, *v.* E. C. 1101; esposer, Y. *a.* 367; espusa, *pt. s.* R. 622; espose, *pp.* L. R. 164; espusee, *pp. f.* L. C. 131.

Espy, espier, *v.* P. S. 278 (b. 1307; espiez, *pp.* S. R. 339 (1353): espye, *pp.* F. C. 36.

Esquire, esquier, R. 1418; esquiers, *pl.* L. R. 346; escuier, *pl.* Fan. 629.

Essoin, essoigne, *s.* (excuse), S. R. 49 (1278); essone, Y. *b.* 447, Y. *c.* 13, 95; essoyne, Y. *a.* 13; assoyne, Y. *a.* 13.

Essoin, essoiner, *v.* Y. *c.* 123; essone, *pp.* 95.

Establish, establir, *v.* S. R. 158 (1311); establi, *pp.* 45 (1278); establiz, *pp. pl.* L. C. 166; establisse, 1 *pr. s. subj.* R. W. 184 (1399).

Establishment, establissement, *s.* (decree), S. R. 98 (1285); lestablicement, L. C. 284.

Estate, estat, *s.* (rank), S. R. 126 (1297); Y. *a.* 13, 179.

Estimation, estimacion, S. R. 337 (1353).

Estovers, estovers, *pl.* (provisions), S. R. 48 (1278); Y. *c.* 231.

Estrange, estranger, *v.* (make a stranger of), Y. *a.* 17.

Estreat, *s.* estrete, L. A. 506; estretes, *pl.* S. R. 32 (1275); Y. *a.* 237; estretez, *pl.* L. A. 318. Cf. extractarum, *sb. pl.* (Lat.), L. C. 434.

Estres (inward parts of a house), estres, *pl.* F. C. 85.

Estur = fight, L. R. 182; estour, F. F. 303.

Evangelist, lewangelist, S. R. 345 (1354).

Evasion (escape), evasioun, L. 64; evasiouns, *pl.* P. S. 289 (1307).

Evidence, evidence, Y. *b.* 181; evidences, *pl.* L. *b.* 396; L. A. 197.

Evident, evidente, *f.* S. R. 339 (1353).

Ewer, *s.* ewer, R. W. 27 (1360); ewers, *pl.* R. W. 24 (1360). Cf. ewe (= water), Y. *a.* 417; eweret, *adj.* (working by water, as a mill), Y. *c.* 367.

Exaltation, exaltation, L. R. 252.

Examination, examinacioun, *s.* L. A. 517; Y. *a.* 269.

Examine, examiner, *v.* L. C. 225; examinez, *pp. pl.* L. A. 370.

Example, essample, *s.* Be. 623.

Excellent, excellente, *f.* S. R. 376 (1362).

Exception, excepcion, S. R. 37 (1275); Y. *a.* 17, 215.

Excess, excesse, *s.* S. R. 313 (1351); lexcesse, L. A. 334.

Excessive, excessive, S. R. 380 (1363).

Exchange, eschaunge, *s.* Y. *a.* 389; L. C. 190; eschanges, *pl.* S. R. 273 (1335).

Exchequer, escheker, *s.* S. R. 32 (1275); eschekkere, Y. *a.* 85; escheker, L. C. 194.

Excusable, escusable, B. ii. 228.

Excuse, excuser, *v.* Y. *a.* 465; escuser, *v.* S. R. 96 (1285).

Executed, execute, *pp. f.* S. R. 367 (1361); executz, *pl.* 349 (1357).

Execution, execucion, *s.* S. R. 37 (1275); Y. *c.* 7.

Executor (to a will), executour, Y. *a.* 375; executors, *pl.* 105.

Executrix, executrice, Y. *d.* 69.

Exempt, exempt, *pp.* Y. *a.* 161.

Exhibition, exhibicioun, *s.* S. R. 45 (1278).

Exile, *s.* exil, L. C. 25.

Exile, to, exiller, *v.* Be. 730; exilier, P. S. 301 (1307); exilia, *pt. s.* L. R. 104.

Expand, espandre, *v.* E. C. 1157.

Expedient, expedient, R. W. 141 (1392).

Expenses, expensez, *pl.* R. W. 160 (1397).

Exploit, esplait, *s.* P. S. 293; L. R. 340; espleit, 185 (b. 1307); exploit (speed), S. R. 289 (1340); cf. espleitat, *pt. s.* (prevailed), Cre. 487.

Exposition, exposiciun, *s.* Cre. 1222.

Express, expresse, *adj. f.* L. A. 210.

Expressed, expresse, *pp.* S. R. 191 (1323).

Expressly, expressement, S. R. 191 (1323).

Exsequies (funeral), exsequies, S. R. 224 (b. 1307); R. W. 145 (1397); L. R. 190.

Extended, extende, *pp.* L. A. 449; extenduz, *pl.* 217.

Extent, estent, *s.* L. 102.

Extortion, extorsion, S. R. 175 (1315); extorsions, *pl.* L. C. 199.

Eyre, *s.* eyre (of justices), Y. *a.* 139; en eire (=Lat. *in itinere*), A. B. 473, 481; en eyre, S. R. 31 (1275).

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Fable, fable, V.
Face, face, E. C. 571; L. *b.* 440.
Face to face, face a face, C. A. 1644.
Fade; cf. fade, *adj.* (wan), E. C. 2783.
Fail, without, saunz faille, P. S. 294 (b. 1307); sanz faille, P. N. 305.
Fail, faillir, *v.* Cre. 1602; faille, *pr. s.* L. A. 206; failly, *pt. s.* Y. *b.* 27.
Faint; *cf.* feinte, *pp. f.* (feigned), W. W. 11145.
Fair, feire, *s.* L. C. 228; fayres, *pl.* P. S. 320 (b. 1307); feyres, S. R. 96 (1285); feires, E. C. 4500.
Faith, fei, *s.* Cre. 224; feit, Be. 1313.
Falcon, falcoun, L. 184; faukoun, 408; falcun, Be. 680; faucons, *pl.* S. R. 293 (1340).
Falconers, fauconers, *s. pl.* S. R. 369 (1361).
False, fals, *adj. m.* L. 222; fauce, P. S. 232 (b. 1307); faus, 236.
Falsity, falsete, L. 254.
Fame, fame, *s.* S. R. 29 (1275); L. C. 687.
Familiar, familier, L. *b.* 394.
Famine, famine, Fan. 775; W. W. 12268, L. R. 144; famyne, F. C. 79.
Fardel, *s.* fardel, L. A. 549; fardelx, *pl.* B. B. i. 396; fardeus, *pl.* (packs), E. C. 4500.
Farm, ferme, *s.* Y. *c.* 105; fermes, *s. pl.* S. R. 140 (1300).
Farmer, fermer, *s.* L. A. 220, 317; B. ii. 138.
Farriers, ferrours, *pl.* S. R. 311 (1351).
Fashion (shapē), facoun, L. *b.* 198; faceon, N. 379.
Fautors, fautours, *pl.* (flatterers), L. *b.* 128.
Favel (flattery), favele, *s.* (a tale), V.
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Favourable, favorables, *adj. pl.* S. R. 29 (1275).
Fawn; cf. feun, *s.* (young one), Be. 703, 708; foun (a tiger's cub), Tristan, ii. 102.
Fay, fee (fairy), G. 3663.
Fay; *see* Faith.
Fealty, fealte, G. 3719; Y. *b.* 301, 307; R. 964; feaute, L. C. 215; cf. feal, *adj.* (faithful), L. C. 215.
Feast, feste, *s.* S. R. 162 (1311); L. C. 99, 222; festes, *pl.* Cre. 23.
Feat, fet, *s.* (deed), Y. *b.* 201; *c.* 67; S. R. 47 (1278); (deed, document), Y. *a.* 65.
Feature, feture (shape), H. 743; faiture (shape), Be. 1162; faiture (creation), E. C. 609.
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Fee tail, fee taille, Y. *b.* 45; *c.* 67; fee tayle, B. i. 310.
Feeble, feble, Cre. 508; E. C. 1461; (bad), S. R. 273 (1335); fieble, Y. *b.* 411; L. C. 21.
Feebly, feblement, *adv.* S. R. 28 (1275).
Feign, feindre, *v.* E. C. 3303; feintes, *pp. pl.* S. R. 330 (1353).
Fell, fel, *adj.* (wicked, cruel), G. 517; fels, *nom.* E. C. 3221; fel, *dat.* 3324.
Felon, felon, S. R. 28 (1275); feloun, Y. *b.* 79; felouns, *pl.* P. S. 287 (1307).
Felony, felonie, *s.* S. R. 28 (1275); felonye, Y. *a.* 235; felunnye, Y. *a.* 59.
Female, femele, *adj.* Be. 580; femeles, *pl.* S. R. 33 (1275).
Feme sole, feme sole, Y. *c.* 195.
Feoff (infeoff), feffer, *v.* S. R. 221 (1276?).
Feoffee, feoffe, *s.* S. R. 38 (1275); feffe, Y. *a.* 5.
Feoffment, feffement, *s.* Y. *a.* 5.
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Fermented, fermente, *pp.* W. W. 7388.
Fervent, fervent, *adj.* L. *b.* 388.
Fescue; cf. festu (a straw), Bevis, 1169.
Fess (in heraldry), fes, F. F. 295; fesse, R. C. 2.
Festival; cf. festival, *adj.* (festive), V.; jours festivalx (festivals), L. A. 199.
Fetys, feitiz, *adj.* (well made), E. C. 1943.
Feudal, feodal, *adj.* L. *b.* 388.
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Fever, fevre, *s.* E. C. 3636; fevres, V.; L. R. 156.
Feverish, feverus, *adj.* E. C. 4432, V.
Feyntise, feyntise, *s.* (cowardice), P. S. 126 (b. 1307); feintise, Conq. 2896.
Fierce, fers, *adj.* E. C. 134, 203; fiers, R. 656; fiere, *fem.* F. F. 322; feres, *pl.* Be. 1317.
Figs, figes, *s. pl.* L. A. 224.
Figure, figure (symbol), P. S. 301 (b. 1307); figures, *pl.* Cre. 440.
Filed (put on a file), en filace, L. A. 188.
Final, final, *adj.* S. R. 283 (1340); L. R. 98; fynal, L. 496.
Fine, fin, *s.* S. R. 31 (1275); *s. fem.* Y. *c.* 287; fines, *pl.* S. R. 191 (1323).
Fine, *adj.* fyn, P. N. 318.
Finials, finols, *pl.* R. W. 47 (1361).
Finish (end), finissent, *pr. pl.* S. R. 189 (1322); finist, *pt. s.* P. S. 125 (b. 1307); finiz, *pp.* Cre. 883.
Firm, ferme, *adj.* G. 4467; L. C. 167; ferm, A. B. 455; V.
Firmament, firmament, E. C. 740; Cre. 1224; V.
Fish-wharf, *s.* fishwharf, L. C. 385.

Fitz, fiz (son), S. R. 47 (1278); Y. *a.* 47; Cre. 632; fitz, P. S. 127 (b. 1272).

Flail, fleel, Fan. 1087; *cf.* flaele, *pp.* (beaten), W. W. 5676.

Flame, flambe, *s.* E. C. 4234; F. F. 383; Be. 1400; flamme, L. R. 144.

Flank, flank (side), F. F. 398; flanc, R. 1883; flanc a flanc (side by side), R. C. 6.

Flash (pool); cf. flaschiz, *pp.* (gushed forth), V. (?).

Flat, flat, *adj.* (flat on the ground), E. C. 3154; (headlong?), 1336; cf. flat, *s.* (destruction), E. C. 1394.

Flatterers, flatres (*var. readings* flaters, flatiers), L. 44.

Flattery, flaterie, Bozon, 66.

Fletcher, fleccher, *s.* (arrow-maker), L. A. 732.

Fleur-de-lis, fleur de lis, V. H. 7.

Float, *v.* floter, F. F. 369; flotant, *pres. pt.* L. R. 78; flota, *pt. s.* E. C. 1340; [cf. flot=wave, id.]

Flocks, flockes, *s. pl.* (wools), L. C. 115.

Florins, *s. pl.* florenes, L. R. 332; florins de or, Lit. 210 (1327).

Flotsam, floteson, B. B. i. 82.

[The quotation is—'ceulx qui on trouve sur la mer, tonnel ou pippe de vin, flotants balles de marchandises, ou autre chose quelconque comme *flote-son.*']

Flour, *s.* flour, L. A. 265.

Flourished, fluri, *pt. s.* E. C. 2250, 3274; florisent (flourish), *pr. pl.* L. 108.

Flower, flur, *s.* G. 6340; flour, P. S. 243 (1307); flurs, *pl.* Cre. 356.

Flum (river), floum, L. *b.* 98.

Foil (leaf of a book); foile, *Cursor Mundi*, pt. v. p. 5; foil, W. W. 4156; foyle (a leaf), F. F. 292; foiles, *pl.* (leaves), B. i. 371; foilles, S. R. 219 (1284?); foillez, L. C. 226.

Foison, foisun, *s.* (abundance), E. C. 2126; fuyson, P. N. 425.

Folly, folie, *s.* G. 2622; Be. 65; R. 443; folye, Y. *c.* 401.

Fool, fol, *s.* L. C. 22; (idiot), Y. *b.* 51; Cre. 767; cf. fole, *adj.* foolish, L. C. 280.

Foolish, fole, *adj.* L. C. 280.

Foolishly, folement, *adv.* Y. *a.* 49.

Forage, forage, F. C. 80.

Forbarred, forbarre, *pp.* (debarred), Y. *a.* 59.

Force, force, *s.* L. W. 18; Y. *a.* 37; S. R. 30 (1275).

Forcer (box), forcer, W. W. 1746 (p. 201).

Forcible, forcible, *adj.* E. C. 16.

Forclose; *pt. subj.* forcloreit, L. R. 258; forclos, *pp.* (excluded), Y. *c.* 253; Y. *a.* 225; Y. *b.* 317.

Foregoer, forgoer, S. R. 373 (1362). [*An* E. *word.*]

Foreign, forein, *adj.* S. R. 33 (1275); *s.* (foreigner), L. C. 130.

Forest, foreste, *s.* S.R. 97 (1285); L.C. 197; forest, Be. 196; E. C. 2905; R. 515; L. R. 162.

Forestallers, forstallours, *pl.* S.R. 314 (1351). [*An* E. *word.*]

Foresters, foresters, *pl.* S.R. 144 (1305), 255 (1327).

Forfeit, forfeit, *s.* L.W. 1; forfet, S.R. 103 (1285); Y. *a.* 101; forfait (misdeed), Be. 717.

Forfeited, forfait, *pp.* L.C. 130.

Forfeiture, forfeture, *s.* Y. *c.* 29, 37; S.R. 27 (1275); Y. *a.* 137; forfeiture, L.W. 16.

Forge, forger, *v.* L. 48, 132; forge, *pp.* S.R. 219 (1284?).

Forgers (of iron), forgeours, *s. pl.* L.C. 78.

Forjudged, forjuge, *pp.* B. ii. 42.

Fork, furke, Fan. 1087; (of a tree), furc, R. 602.

Form, forme, *s.* S.R. 27 (1275); 166 (1311); Y. *a.* 33, 169; fourme (form of a hare), Bozon, 43.

Formed, fourma, *pt. s.* L. 2.

Fornication, fornicatiun, *s.* Be. 394.

Fortalice, fortelesce, R. 1295.

Forte et dure, S.R. 29 (1275).

Fortresses, fortelets, L.R. 352.

Forts, fortz, *pl.* F.F. 342.

Foss, fosse, *s.* L.W. 26; S.R. 97 (1285); Y. *a.* 121, 225; Lit. 62 (1323); F.F. 284; fossez, *pl.* B. ii. 67.

Found (i. e. to melt), foundre, *v.* L. C. 190.

Foundation, fundation, R.W. 71 (1376).

Founded, foundes, *pp. pl.* S.R. 316 (1351); founde, *pp.* P.S. 137 (b. 1307); funde, Y. *a.* 49; E. C. 2290.

Founder, fundur, *s.* E.C. 4638; foundours, *pl.* S. R. 316 (1351).

Foundered, enfounda, *pt. s.* L. R. 186; enfoundry, *pp.* (said of a ship), F.F. 372.

Fountain, funteine, *s.* Y. *b.* 511; Fan. 698; funtayns, *pl.* 405.

Frail, frelle, *adj.* E. C. 1462.

Frail (basket), freelle, L. A. 229.

Frailty, fragilite, *s.* Be. 1534; freletee, R. W. 66 (1376); freltee, Bozon, 106.

Franchise, franchise, L.W. 2, 38; Y. *a.* 55; fraunchise, S.R. 29 (1275).

Frank, franc, *adj.* E. C. 1950, 1970; fraunk, S.R. 33 (1275). Cf. franke homme (free man), L.C. 130; *also* franc tenement (freehold), Y. *a.* 17, Y. *c.* 27.

Frank-almoign, fraunche aumoyne, Y. *c.* 437.

Frankincense, fraunkensens, *s.* L. A. 230.

Franklin, fraunkelayn, L. *b.* 212.

Frank-pledge, franc plege, L.W. 20; franc plegge, Y. *d.* 99.

Frape (crowd), frape, W. H. 136.

Fraternity, fraternite, G. 4341.

Fraud, fraude, *s.* S. R. 49 (1278); L. A. 373, 433.
Fray, effrai, *s.* (breach of the peace), L. C. 684. *See* Affray.
Freight, *s.* fret, frette, B. B. i. 92.
Freight, *v.* freter, fretter, B. B. i. 112.
Frenzy, frenesi, W. W. 11954; frensye, Bozon, 104.
Frequenting, frequentantz, *pres. pt. pl.* L. A. 424.
Fresh, fresche, *adj. f.* S. R. 49 (1278); L. C. 63; fresce, L. C. 387; freis, *m.* L. C. 63.
Freshly, *adv.* frechement, Y. *a.* 89; freschement, R. C. 30.
Fret, *s.* (in heraldry), frett, R. W. 151 (1397).
Fretty (in heraldry), frette, *pp.* L. *b.* 434; R. C. 4.
Friars, freres, *s. pl.* Y. *c.* 359.
Frocks, frocs, *pl.* Gi. 2260.
Front (forehead), frount, S. R. 367 (1361); frunt (front), E. C. 2293, 2296; V.
Fructify, fructifie[r], *v.* E. C. 3812.
Fruit, fruit, Cre. 524; E. C. 100; V.
Frush (break), fruissent, *pr. pl.* V.
Fry, fry (spawn of fish), L. A. 507; B. B. i. 156, 164; frie, L. A. 508.
Fry, frire, *v.* L. *b.* 350.
Fuel, fewaile, *s.* L. A. 337.
Full, *v.* fuller, L. C. 129; fuler, L. C. 131; fullez, *pp. pl.* S. R. 398 (1377).
Fullers, fullours, *s. pl.* L. C. 128.
Fundament, fundement, G. 4422; Cre. 715; (foundation), E. C. 2039.
Furbished, furbiz, *pp. pl.* E. C. 277; forbie, *pp. f.* (burnished), P. S. 125 (b. 1272); *and see* V.
Furbisher, forbizor, *s.* (*proper name*), Y. *b.* 23.
Furnish, fornir, *v.* L. C. 225; furnyr (produce), Y. *b.* 189; furmir (perform), E. C. 1443.
Furnished, furni, *pp.* (provided), S. R. 49 (1278).
Furtrimmings, forure, *s.* L. A. 225; furrure, 279.
Fustian, fustain, *s.* L. A. 225; fustayn, L. C. 63; fustiane, L. A. 231.
Future, future, *s.* L. *b.* 380.

G

Gab; cf. gaber, *v.* (talk, vaunt), G. 6271, 6512; se gabberent (boasted, rejoiced), Cre. 336; gab, *s.* G. 6305; gabber (to mock), V.; gabbe, *pp.* (mocked at), E. C. 557.
Gage (pledge), gage, Y. *a.* 131; Y. *b.* 267; S. R. 31 (1275); guage, L. W. 21; V.; gages, *pl.* (wages), S. R. 137 (1300).
Gain, gain, *s.* A. B. 448; guain, E. C. 2257; gayne (advantage), L. 16.
Gain, gaigner, *v.* S. R. 30

(1275); gainer (to till), Y. *b.* 427; gaainner (to make gain), Cre. 363.

Galley, galie, *s.* E. C. 1828; galeye, L. 378.

Gallon, galoun, *s.* L. A. 267; L. C. 303; jaloun, L. A. 266.

Gallop, *s.*; es galopz, *pl.* (into a gallop), R. 1624.

Gallop, galoper, *v.* G. 4011.

Galoches, *s. pl.* (shoes), L. A. 736.

Gambeson, gambesoun, wambeysoun, L. 224; gamboison, R. C. 30.

Gambol; cf. gambe, *s.* leg, Be. 18.

Gaol, gaole, *s.* S. R. 137 (1300); geiole, E. C. 4458.

Gaoler, gaholer, V.; gaoler, L. A. 47; gaolers, *pl.* S. R. 165 (1311).

Garb, garbe, *s.* (sheaf of wheat), A. B. 454; Y. *a.* 33; garbes, *pl.* Y. *c.* 409.

Garden, gardin, G. 2916; gardyn, Y. *c.* 65; gardynz, *pl.* Y. *b.* 47.

Garland, gerlaunde, L. 94.

Garment, garnement, S. R. 221 (1276?); guarnement, Gi. 2143.

Garners, gerner, Bozon, 121; gerner, *pl.* L. *b.* 348.

Garnet; cf. gernet, *s.* (little grain of wheat), Be. 453.

Garnished, garniz, *pp.* S. R. 381 (1363); (provided), E. C. 1135; garnisse, *pp.* (ornamented), L. A. 727; cf. se guarnist, *pr. s.* (sustains itself), Be. 417.

Garrison, garnison, *s.* (a providing for), S. R. 34 (1275); garnyson (garrison), L. 86; cf. gareisuns, *s. pl.* (ornaments), E. C. 1220.

Garter, garter, S. R. 380 (1363).

Gauds (trinkets), gaudes, R. W. 182 (1399).

Gauged, gaugez, *pp. pl.* S. R. 331 (1353).

Gauger, gaugeour, S. R. 331 (1353); L. C. 374.

Gavelkind, gavelkynde, S. R. 218 (b. 1327); 223.

Gavelock, gaveloc, *s.* (javelin), G. 2800; gavelocs, *pl.* Conq. 2428.

Gay, *adj. pl.* guais, *also* gais, W. W. 3109; gay, *pl.* V. H. 1.

Gem, gemme, V.; Be. 3.

General, general, *adj.* Be. 1040; S. R. 26 (1275); generale, L. C. 221.

Generally, generalment, S. R. 191 (1323).

Gentle, gentil (noble), G. 6268; L. C. 228; (beautiful), Be. 1118.

Gentleman, gentils homme, S. R. 369 (1361); gentilles homes, *pl.* P. S. 297 (1307).

Gentrice, genterise, L. *b.* 438.

Gentry; cf. genterye, Bozon, 54.

Gerfalcons, girfaus, *pl.* Tristan, ii. 113.

Geste, geste, *s.* (story), P. S. 275 (b. 1307); 322 (1307); Fan. 116.

Giant, gyaunt, L. 190; geant, E. C. 521.
Gibbet, gibbet, Bevis, 613.
Gilofre, *s.* (cloves), L. A. 230.
Gilour (deceiver), gillour, L. 220.
Gipser (a purse), gibechiere, La Clef, 375.
Gironny (her.), gyronné, R. C. 19.
Gisarmes, gisarmes, *s. pl.* S. R. 98 (1285); V.
Gist; cf. gist, *pr. s.* (lies, is situate), Y. *a.* 39; (lies, said of a writ), *b.* 273.
Glaive, *s.* (sword), Be. 888; V.
Glass, glasce, *s.* L. A. 224.
Glebe, glebe (glebe-land), Y. *b.* 207.
Glorify, glorifier, C. A. 101; glorifie, *pr. s.* Fan. 208.
Glorious, glorious, S. R. 168 (1307); Lit. 212 (1327); glorius, E. C. 1350; V.
Glory, glorie, *s.* Be. 99, 101.
Glutton, glutun, *s.* Cre. 1199; E. C. 3324. Cf. glut, *adj.* (greedy), Be. 218.
Gluttony, glotonie, *s.* P. S. 141 (b. 1307); glutunerie, Cre. 259.
Gonfanon, gumfanun, Fan. 71; gunfanouns, *pl.* (standards), P. S. 322 (b. 1307).
Gorge (throat), gorge, W. W. 1466; R. 4084; Bozon, 143.
Gourds, *pl.* gurdes, W. W. 2554.
Gout (disease), gute, *s.* E. C. 2677; gute (drop), E. C. 4624.
Govern, governer, *v.* L. C. 148.
Governer (steersman), governour, governer, L. 492.
Government, governement, S. R. 283 (1340); L. 336.
Governor, governour, *s.* Y. *a.* 193.
Gown, goune, S. R. 381 (1363); gunele, V.
Grace, grace, S. R. 38 (1275).
Gracious, gracious, L. 68.
Grafts, graffes, *pl.* B. i. 217.
Grails (graduals), grahels, *s. pl.* Cre. 19; grayels, R. W. 25 (1360).
Grain (of wheat), grain, Be. 421, 423; grein, L. A. 223.
Grain (dye), graine, S. R. 330 (1353).
Grammar, gramaire, G. 6442; Be. 2; Fan. 1143.
Grampus, grampais, B. B. i. 152.
Grand, granz (great), *adj.* H. 69; grant, H. 74.
Grandeur, graundur, W. W. 1962.
Grange, graunge, *s.* Y. *a.* 471; Y. *c.* 275; L. C. 465; granges, *pl.* S. R. 293 (1340).
Grant, grant, *s.* Y. *a.* 75; grantz (taxes), P. S. 184 (b. 1307).
Granted, gräantee, *pp. f.* (confirmed), N. 745; graunte, *pp.* (granted), S. R. 45 (1278); grante, Y. *a.* 7.
Grantor, grantour, Y. *f.* 161.
Grape, *s.* (cluster of grapes), Be. 857.

Grave, *adj.* (heavy), grave, B. i. 48.

Gravel, gravel, L. A. 579; gravele, L. C. 100; E. C. 4531; V.; graveles, *pl.* (sands), Be. 949; graver, *s.* (beach), E. C. 4530.

Gravely, gravement, *adv.* (much, grievously), Y. *b.* 259.

Grease, gresse, W. W. 5339; grece, F. F. 315; craisse (*v. r.* greisse), Ps. 16. 10.

Grew (Greek), griu, C. A. 18.

Griddle (utensil for cooking), gredil, W. W. 1744.

Grief, grief, *s.* N. 198; gref, E. C. 1463; griefs, *pl.* S. R. 340 (1353).

Grievance, grevaunce, *s.* S. R. 27 (1275); L. C. 167; grevance, P. S. 281 (b. 1307); grevaunce, Lit. 68 (1322).

Grieve, grever, *v.* E. C. 1457; grevez, *pp. pl.* S. R. 26 (1275).

Grievous, grevouse, *adj.* S. R. 34 (1275); *fem.* Y. *d.* 45; grevous, L. A. 278.

Griffin, grifoun, R. C. 17; griffons, *pl.* R. W. 73 (1376).

Gris (fur), gris, G. 3890.

Grocer, groser, F. C. 91; grossers, *pl.* S. R. 379 (1363); grossours, L. C. 304.

Gross; en gros (= in gross, wholesale), L. C. 385; en groos, L. A. 261.

Guarantee, garauntye, *s. f.* L. 218. *See* **Warranty.**

Guard, garde, *s.* S. R. 38 (1275); L. C. 297.

Guarded, gardee, *pp. fem.* L. C. 149; *pr. s.* guarde, Be. 1001.

Guardian, gardein, *s.* S. R. 33 (1275); Y. *a.* 199; gardeyn, Y. *d.* 53.

Guerdon, guerdoun, L. 204; guerdon, P. S. 232 (b. 1307); guerdun, V.

Guild, gilde, *s.* L. C. 122.

Guildhall, gildhalle, *s.* Y. *g.* 51.

Guile, guile, *s.* L. C. 219; gile, P. S. 60 (b. 1272).

Guise, guise, *s.* (manner), Be. 194; P. S. 126 (b. 1272); N. 722.

Gules, goules, L. *b.* 430; F. F. 295. Cf. gule (= throat, mouth), Be. 875; G. 5294.

Gutter, goter, *s.* L. A. 584; gutteres, *pl.* L. A. 288.

Gyves, gives, *pl.* F. C. 89.

H

Haberdashery, haberdasherie, *s.* L. A. 231. *See* **Hapertas.**

Habergeon, haubergeun, *s.* S. R. 97 (1285); haubergon, F. F. 376.

Habit (dress), habit, L. 112, 128; abit, Y. *c.* 359.

Habitation, habitacioun, L. 418; habitacions, *pl.* F. C. 79.

Hackney, hakeney, S. R. 288

(1340); hakenai, P. B. 297 (1307).

Haddock, haddok, *s.* L. A. 234.

Halloo, halloer, *v.* Gi. 1852; halloent, *pr. pl.* Gi. 1741.

Hamlet, hamelet, *s.* Y. *a.* 25, 185; hamele, Y. *c.* 407; S. R. 210 (1286?); hamel, 327 (1352); hamelle, Y. *f.* 17; hameletz, *pl.* B. i. 253.

Hanap, hanap, *s.* (drinking-cup), S. R. 102 (1285); hanapes, *pl.* Y. *c.* 317.

Hanapers, hanapers, *pl.* R. W. 102 (1381).

Hanse (company), hauns, *s.* L. C. 71.

Hapertas, hapertas, *s.* (a stuff), L. A. 225.

Harbingers, *pl.* herberieurs, R. 3001.

Hardy, hardi, *adj.* (bold), S. R. 35 (1275); E. C. 160; V.; hardiz, E. C. 25; Cre. 222.

Harness (armour), herneys, S. R. 231 (14th cent.); hernois, harnois, L. C. 469.

Harnessed, herneyse, *pp.* (ornamented), Y. *b.* 187.

Harp, harpe, *s.* L. 148; Fan. 1965.

Harp, harpent, *pr. pl.* L. 176.

Harrow! harro! *interj.* E. C. 1017.

Hasardours, *s. pl.* (dice-players), L. A. 259.

Haslet (*Kentish*), hastelez (roast meat), L. 244.

Haste, haste, *s.* L. A. 384; F. C. 80; R. W. 29 (1360).

Hasten, hastent, *pr. pl.* E. C. 3579; haster, *v.* S. R. 44 (1276); hastir, *v.* E. C. 990.

Hasty, hastife, *adj.* (quick), L. C. 379; hastif, Fan. 443; hastive, *f.* A. B. 453.

Hatches (of a ship), hacches, B. B. i. 30.

Haterel (nape of the neck), haterel, Bevis, 1207.

Hauberk, hauberc, *s.* E. C. 4538; hauberg, S. R. 97 (1285); haubercs, *pl.* L. W. 20; Fan. 156.

Haughty, hauteine, *f.* (high), C. A. 629; hauteyn, F. F. 351.

Haunt, hauntent, *pr. pl.* (frequent), L. C. 281; haunte, *pp.* H. 128; hauntauns, *pres. pt.* L. C. 228.

Haven, haven, S. R. 353 (1357).

Haye, *s.* (hedge), Y. *a.* 9; hay, Y. *b.* 173.

Hearse (frame over a body), herce, R. W. 45 (1361); 68 (1376).

Heir, heir, R. 657; S. R. 48 (1278); heyr, Y. *a.* 13; heyrs, *pl.* S. R. 32 (1275).

Herb, herbe, *s.* Be. 781; (grass), Y. *b.* 297.

Herbage, *s.* herbage (grass), Y. *a.* 63; Y. *b.* 281.

Herbergages, *s. pl.* (lodgings), herbergages, L. C. 458.

Heresy, heresie, G. 1117; Y. *b.* 167; eresie, Be. 495.

Heriot, *s.* heriet, Y. *a.* 213.

Heritage, heritage, *s.* (heirship, succession), Y. *a.* 11; S. R. 33 (1275); Fan. 371; eritage, Fan. 53.

Hermit, heremite, H. 495; ermite, Be. 628; hermite, E. C. 554.

Hermitage, hermitage, W. W. 2249; ermitage, Gi. 2669.

Heron, heron, V. H. 4; hairon, 5.

Heronshaw, herouncel, *s.* L. C. 304.

Herring, harang, S. R. 353 (1357).

Hideous, hidus, *adj.* E. C. 945; hedus, Be. 16; hidouse, *f.* H. 1067; hisdus, R. 944; hidouse, *f.* F.F. 379; hisduse, *f.* Fan. 1258; hidouses, *pl.* L. R. 336.

Hides (of land), hides, *pl.* L. W. 28.

Hilary, St., hyllary, Y. *a.* 319.

Hinderlinge, *s.* (a term of reproach), L. C. 646.

History, estorie, *s.* G. 1949, 2234; hestoires, *pl.* E. C. 4497.

Hoardings, hurdys, *s. pl.* L. A. 477.

Hobelers (horsemen), hobelours, *s. pl.* S. R. 278 (1336); F. C. 89.

Hoe, howe, W. W. 1451.

Homage, homage, *s.* Y. *a.* 81; homages, *pl.* S. R. 221 (1276?).

Homicide, homicide, *s.* (manslayer), P. S. 236 (b. 1307); V. *See* below.

Homicides, homicides, *s. pl.* (murders), S. R. 96 (1285).

Honesty, honestee, *s.* Be. 1314; honestez, *pl.* L. C. 216.

Honour, honour, *s.* L. C. 148; honur, S. R. 39 (1275).

Honourable, honurable, *adj.* E. C. 1800.

Honoured, honuraynt, *impf. pl.* L. 386.

Hooks, hokes, *s. pl.* S. R. 356 (1357).

Horrible, horrible, *adj.* L. A. 395; F. C. 3; W. W. 1068; orrible, P. N. 305.

Horribly, horriblement, *adv.* L. A. 515.

Hospital, hospital, Y. *a.* 281; hospitalx, S. R. 386 (1364).

Hospitalities, hospitalites, *pl.* S. R. 316 (1351).

Host, ost (army), G. 2794; host, P. S. 301 (b. 1307); hoste, ibid.

Host, oste, *s.* (entertainer), E. C. 3532, 3540.

Hostages, ostages, *s. pl.* G. 2272; G. 3091; hostage, *pl.* L. 356.

Hostel, hostel, *s.* (lodging), S. R. 27 (1275); 137 (1300); L. 494; L. C. 65.

Hosteler, *s.* hostiler, S. R. 103 (1285); L. A. 268.

Hostess, ostesse, N. 160.

Hotchpot, hochepot, *s.* (mixture), Y. *b.* 373; B. i. 305; ii. 74, 79.

Hour, houre, *s.* Y. *a.* 427; Y. *b.* 441; S. R. 30 (1275).
Housings, houces, *pl.* R. W. 35 (1360); cf. huces, *s. pl.* (= mantles), S. R. 231 (14th cent.).
Howl, uller, *v.* Gi. 1630; hulez, *imp. pl.* Bozon, 139.
Hue and cry, hu et cri, S. R. 159 (1311); heu et cri, 97 (1285); hu e cry, Y. *a.* 339.
Hugely, ahogement, G. 5669.
Hulk, hulke, *s.* (sort of ship), L. C. 62.
Human, humaine, *adj.* P. S. 301 (b. 1307); humein, V.
Humanity, humanitet, *s.* Cre. 612; humanite, V.
Humble, humle, *adj.* Be. 1255; umble, E. C. 964.
Humbly, umblement, *adv.* L. C. 199.
Humiliation, humiliaciun, W. W. 8627.
Humility, humilite, Be. 1313; P. S. 147 (b. 1307); V.
Humour, humur, *s.* (moisture), Be. 1101.
Hundred (province), hundred, L. W. 28.
Hundreders, hundreders, *s. pl.* S. R. 284 (1340).
Hurt, hurter, *v.* (to butt as a ram, push), Cre. 592; hurt-out, *pt. s.* N. 1499; hurte, *pp.* 1501.
Husbandry, husbandrie, S. R. 381 (1363); hosebondrye, Lit. 356 (1332).
Hustings, hustenge, *s.* L. C. 63.
Hutch (box), huche, *s.* E. C. 991; L. C. 220; houche, ibid.
Hypocrisy, ipocrisie, E. C. 2567; ypocrisie, W. W. 3244.
Hypocrite, ypocrite, W. W. 3251.
Hyssop, ysope, W. W. 8219 (p. 431).

I

Ides, ides, *s. pl.* Cre. 398.
Idiot, edyot, ediot, Y. *c.* 273; idiot, Y. *g.* 109.
Idolatry, ydolatrye, L. *b.* 346.
Ignorance, ignorance, S. R. 347 (1354); ignoraunce, 96 (1285); L. C. 280; L. 294.
Ignorant, ignorantz, *pl.* R. W. 164 (1397).
Illicit, illicite, *adj.* (unlawful), L. A. 400.
Illumines, eslumine, *pr. s.* V.; enluminet, Cre. 219; illumine, *pr. s.* C. A. 680; enluminee, *pp. fem.* F. F. 282.
Image, ymage, *s.* L. C. 148; image, V.
Imagine, ymaginer, *v.* S. R. 320 (1352).
Imbued, enbu, *pp.* W. H. 12.
Immortality, immortalite, L. *b.* 434.
Immunity, immunite, S. R. 292 (1340).
Impair, empeirer, *v.* S. R. 355 (1357); E. C. 2459; enpeyre, *pp.* P. S. 143 (b. 1307).

Impanelled, mys en panel, S. R. 286 (1340).

Impark, enparker, *v.* S. R. 197 (b. 1327); W. H. 110; enparkes (impounded), Y. *b.* 427.

Impeached, empeschez, *pp. pl.* (hindered), S. R. 169 (1313); enpesche, *pp.* L. A. 459.

Imperial, emperial, *adj.* V.

Impertinent (irrelevant), impertinent, Y. *g.* 281.

Implead, empleder, *v.* S. R. 49 (1278); enplede, *pp.* Y. *c.* 299.

Imploring, emplorant, *pres. pt.* W. W. 12569; emploraunt, F. F. 393.

Imposition, imposicion, S. R. 393 (1371).

Impossible, impossible, B. i. 239.

Impoverished, enpoverist, *pt. s.* L. 286; empoverie, *pp. f.* P. S. 311 (b. 1307); enpoveriz, *pp. pl.* F. C. 39; empoveretz, Lit. 426 (1332).

Imprisoned, enprisone, *pp.* Y. *b.* 503; emprisonee, L. R. 324; emprisonne, B. B. i. 34.

Imprisonment, enprisonment, *s.* S. R. 44 (1276).

Incarnation, incarnaciun, Cre. 914; V.

Incense, encens, *s. pl.* E. C. 737; ensens, L. A. 224.

Incident, incidentz, *adj. pl.* L. A. 190.

Inclines, encline, *pr. s.* (bows), E. C. 2548, 2556; (inclines to), Be. 1559.

Incomparable, incomparable, R. W. 164 (1397).

Incontinence, incontinence, W. W. 1307.

Inconvenience, inconvenience, B. i. 205.

Inconvenient, inconvenient, Y. *b.* 309.

Increase, *s.* encrez, B. i. 218; encrees, ii. 238.

Increase, encrestre, *v.* S. R. 284 (1340); encrescerez, 2 *pl. fut.* L. A. 310.

Incredulities, incredulitez, *pl.* W. W. 7290.

Incur, encurgent, *pr. pl. subj.* S. R. 134 (1299); encurru, *pp.* 335 (1353).

Indemnity, indempnite, S. R. 290 (1340).

Indented (said of a deed), endente, *pp.* Y. *a.* 63; (in heraldry), endentee, F. F. 349.

Indenture, endenture, S. R. 178 (1318); L. A. 45. *See* Endenture.

Indicted, enditee, *pp.* P. S. 232 (b. 1307); enditez, *pl.* S. R. 27 (1275).

Indictment, enditement, *s.* S. R. 103 (1285); Y. *d.* 55; enditementz, *s. pl.* S. R. 257 (1327).

Indictors, enditours, *s. pl.* S. R. 256 (1327).

Indignation, indignacion, *s.* S. R. 124 (1297).

Indistinctly, indistincte, *adv.* Y. *a.* 453.

Induction, enduccioun, B. i.

228; induction, Lit. 186 (1326).

Infant, enfant, *s.* Y. *a.* 39; enfaunt (under age), 457.

Infernal, enfernal, *adj.* V.

Infinity, infinite, W. W. 10968.

Infirm, enferm, *adj.* N. 637.

Infirmity, enfermite, *s.* Be. 69; enfermete, B. 788; E. C. 2990.

Inflamed, enflambez, *pp.* V.

Inform, enformer, *v.* Lit. 66 (1322).

Information, informacion, *s.* S. R. 294 (1340).

Informers, enfourmours, *s. pl.* S. R. 139 (1300).

Infortune, infortun, S. R. 257 (1328).

Inhabit, enhabiter, R. W. 93 (1376).

Inherit; cf. enherite, *pp.* (seised of an inheritance), Y. *c.* 165.

Iniquity, iniquite, C. A. 1119; W. W. 3989.

Injury (injustice), injurie, *s.* Be. 395.

Ink, ynk, B. B. i. 404; enque, Tristan, i. 117.

Innocence, innocence, W. W. 12274.

Innocent, innocent, L. *b.* 438.

Inquest, enquest, *s.* P. S. 320 (b. 1307); enqueste, Y. *a.* 11; enquestes, *pl.* (enquiries), S. R. 27 (1275).

Inspiration, inspiratiun, Ps. 17. 15.

Insensed (informed), ensensez, *pl.* B. i. 32.

Inserted, inserteez, *pl.* R. W. 162 (1397).

Instance, instance, *s.* S. R. 300 (1344).

Instant (urgent), instante, S. R. 317 (1351).

Instituted (in a benefice), in-. stitut, *pp.* Y. *a.* 413.

Institution, institucion, Y. *f.* 271; institution, Lit. 186 (1326).

Insurrection, insurrectioun, L. A. 515.

Intent, lintent, *s.* S. R. 395 (1373); entente, W. W. 2127.

Intention, entenciun, *s.* (design), Cre. 885.

Inter, enterrer, Lit. 522 (1332); enterre, *pp.* E. C. 486; L. C. 225.

Intercessors, intercessurs, *pl.* W. W. 9877.

Interdict, entredit, *s.* L. *b.* 130.

Interdicted, entredite, *pp. f.* L. *b.* 128.

Interfere, entreferir (to come to blows), Fan. 1021.

Interlaced, enterlasce, *pp.* W. W. 8055 (p. 429).

Intermeddle, se entremedlent, *pr. pl.* L. 484.

Interment, enterrement, L. 208; R. W. 23; enterement, L. R. 158.

Interpose, entreposer, *v.* Cre. 953.

Interpretation, interpretacioun, L. 186; interpretacion, S. R. 279 (1336).

Interpreted, interpreta, *pt. s.* W. W. 1192; enterpreterent, *pt. pl.* S. R. 99 (1285).

Interruption, interrupcion, S. R. 107 (1290); interrupcioun, Y. *b.* 307.
Intestate, intestat, S. R. 351 (1357).
Intrusion, intrusion, *s.* Y. *a.* 283; Y. *c.* 147; entrusion, S. R. 36 (1275); intrusioun, B. ii. 3.
Inveigled, en-vogly, *pt. s.* (blinded), L. R. 114; enveogli, *pp.* (blinded), Bozon, 127.
Invention, invencioun (a finding), L. R. 344.
Ire, *s.* (anger), V.; L. C. 18; E. C. 1469.
Isle, isle, G. 965; E. C. 438; lisle, Lit. 80 (1322); iddle (!), Conq. 3015; illes, *pl.* Be. 1144; ylles, *pl.* P. S. 322 (1307).
Issue, issue, *s.* (result), Y. *a.* 49; Y. *b.* 277; (offspring), Y. *a.* 39; Y. *b.* 47; (exit), Y. *a.* 461; issues, *s. pl.* S. R. 38 (1275); 158 (1311).
Issue, at, a issue, L. A. 212.
Issued, issuz, *pp. pl.* L. 280.
Ivory, ivoire, *s.* V.; Be. 751; yvoire, L. A. 224; yvori, Bevis, 892; ivorie, Ch. 353.

J

Jacinth, jacinctus, *s.* Be. 1475.
Jack, seint iake (St. James), W. W. 7867.
Jacobin, jacobyn, L. *b.* 204.
Jangle, gangle (tumult, disturbance), G. 3360.
Jangle, iangler (to chatter as a magpie), W. W. 1096.
Janglers (scoffers), gaungleors, *s. pl.* L. C. 23.
Jasper, jaspe, Be. 1465; jaspre, R. W. 27 (1360); jaspes, *pl.* G. 4887; V.
Jaundice, iauniz, W. W. 3885.
Jay, jay, *s.* (bird), P. S. 232 (b. 1307).
Jealous, geluse, L. *b.* 426.
Jealousy, gelusye, L. *b.* 426; gelousie, 436.
Jelly; cf. gele (cold), W. W. 5616.
Jeopardy, in, en jupardie, Y. *f.* 171; en jeupartie, B. i. 318; cf. geu parti, Tristan, i. 147.
Jersey, Jereseye, S. R. 134 (1299).
Jest; *see* Geste.
Jet, *s.* get, R. W. 182 (1399); geet, F. F. 359.
Jet; cf. get, *pr. s.* (throws), Be. 321; getat, *pt. s.* 336; jeted, *pp.* Be. 362; jettez, *pp. pl.* (thrown down), L. 156.
Jetsam, gettesone (casting over of goods), B. B. i. 96; geteson, 170; getteson, 126.
Jetties, getiz, *s. pl.* (projections), L. A. 271; gettees, 288.
Jew, Jwe, *s.* Y. *c.* 355; Geu, S. R. 221 (1276); iu, W. W. 2841; Jeus, *pl.* S. R. 54 (1283).
Jewel, juel, F. F. 385; ioueles,

pl. W.W. 11845; joiaus, *s. pl.* S.R. 140 (1300); jueus, E.C. 3672.

Jewry, Jwerye, *s.* Y.*c.* 355; Jeuerie, S.R. 221 (1276?); Gyuerie, A.B. 451.

Jib, regiber, *v.* Bevis, 1024.

Join, joyndre, *v.* Y.*c.* 311; joindre batyle (join battle), Y.*a.* 15.

Joint, joynt, *pp. as adj.* Y.*c.* 329; jont, Y.*a.* 97; joint (joined), *pp.* Y.*a.* 191.

Jollity, joliete (mirth), P.N. 477; joliftee, Bozon, 119; cf. jolietes, *s. pl.* (mirthfulness), L.C. 216.

Jolly, jolyf, *adj.* (pleasant), P.S. 232, 234; joly, L.C. 219.

Journal; cf. jurnals, *adj. pl.* (diurnal, daily), Cre. 1236; jurnal, *adj.* V.

Journey; cf. jorneie, *s.* (day on which a court is held), S.R. 35 (1275).

Joust, *v.* iuster, W.W. 4250.

Jousters, iusturs, *pl.* W.W. 4244.

Jousts, joustes, *pl.* F.C. 62; L. 174; justes, B. i. 125; jostes, F.F. 284.

Joy, joie, G. 3915; Be. 439.

Joyous, joius, G. 3989; V.

Jubilee, jubile, L.*b.* 320.

Judge, juge, *s.* V.

Judge, jugger, *v.* S.R. 45 (1278); iuger, L.W. 13.

Judgement, iugement, L.W. 13; jugement, Y.*a.* 3.

Judicial, judicials, *adj. pl.* S.R. 346 (1354).

Judy, Judi (*short for* Judith), G. 5100, 5116.

Juggler, jugleur, G. 166; jugleor, 5298; joglere, 5274; jogelour, F.F. 347; iugelurs, *pl.* W.W. 3675.

Jugglery, juglerie, *s.* Cre. 47; jogelerie, F.F. 347.

Juice, jus, Bevis, 1547.

Juise, jowise, *s.* (judgement), Y.*b.* 511.

Junctures, junctures, *s. pl.* (joints), E.C. 1987.

Jurisdiction, jurisdiction, S.R. 35 (1275); jurisdiccion, 183 (1321); Y.*c.* 105.

Jurors, jurors, *s. pl.* S.R. 37 (1275); jurours, Y.*a.* 43, 279; jururs, S.R. 96 (1285).

Jury, jure, *s. fem.* Y.*a.* 43; jurees, *pl.* S.R. 139 (1300).

Just, joust, *adj. m.* S.R. 303 (1344); jouste, *f.* 294 (1340).

Just (near); cf. joste, *prep.* (near), G. 6312.

Justice, iustice, *s.* L.W. 3; justice (judge), Y.*a.* 7; justices, *pl.* S.R. 28 (1275).

Justifiable, justifiable, R.W. 163 (1397).

Justified, justifia, *pt. s.* Y.*g.* 191.

K

Kalend, kalende, *s.* L. *b.* 400.
Kennel; cf. chen, *s.* (dog), E. C. 3337; Be. 776.
Kennet (little dog), kenette, Bozon, 169.
Kerchief, keverchief, R. W. 100 (1381).
Kernel (battlement), Fan. 1375; kirnels, *pl.* L. *b.* 356; kerneus, V.
Kiddles (contrivances for catching fish), kideux, *pl.* S. R. 316 (1351).

L

Label (her.), label, R. C. 4.
Labour, labur, *s.* V.; S. R. 221 (1276?); Cre. 76.
Labour, laborer, *v.* S. R. 221 (1276?); labure, *pr. s.* V.
Labourers, laborers, *s. pl.* L. A. 260.
Lace, *v.* lascer, L. R. 170; lacier, Fan. 156; laciez, *pp. pl.* R. 1521.
Laces (springes), laces, *pl.* S. R. 247 (1325); laz, V.
Lagan, lagan, B. B. i. 84, 150, 170.
Laity; cf. laite, *s.* (a lay matter), Y. *c.* 411.
Lake; cf. lak, *s.* (fine linen), L. A. 224. [But query—*lake*, dye.]
Lake (sea), lake, L. 14, 22; lak, 238.
Lamp, lampe, N. 1483; lampes, *pl.* Cre. 1108.
Lampreys, lampreys, *pl.* L. A. 382.
Lance, lance, G. 5631; launce, S. R. 228 (1300?); lances, *pl.* L. W. 20; E. C. 1215.
Landlorde, *s.* (*Eng.* landlord), L. A. 221.
Laner (hawk), laner, S. R. 369 (1361).
Laneret (hawk), laneret, S. R. 369 (1361).
Language, langage, *s.* P. S. 125 (b. 1272); language, E. C. 93, 94; V.
Languish, languira, *fut. s.* E. C. 607; languist, *pr. s.* id. p. 4.
Languor (illness), langour, L. 140; langur, E. C. 1511; V.
Lantern, lanterne, B. B. i. 16.
Lapidary, lapidaire, *s.* Be. 1478.
Lapse of time, laps de temps, S. R. 318 (1351).
Larceny, larrecin, L. W. 3; larecin, A. B. 478; larcin, L. C. 150; larcine, F. C. 59; larcins, *pl.* S. R. 211 (1286?).
Larder, larder, *s.* L. 324.
Larderer (who had charge of the larder), lardiner, *s.* L. C. 474.
Large, large, *adj.* (extensive),

Y. *c.* 385; (long), L. A. 260; L. *b.* 90.

Large, large (liberal), L. 66.

Large, at, a large, L. A. 215.

Largesse, largesce, C. A. 740; largesces, *s. pl.* S. R. 137 (1300).

Last (of leather), last, S. R. 290 (1340).

Last (of herrings), last, S. R. 353 (1357).

Laths, lattes, *s. pl.* (planks), L. A. 232.

Latimer, latymer (interpreter), L. 194; latymers, 264; (*as a proper name*), Y. *b.* 23.

Latin (language), Latin, G. 6443.

Launch, *v.* launcier (to throw a dart), P. N. 270; cf. lanche, *s.* (a lance), V. H. 9; lancat, *pt. s.* (threw as a dart), G. 2808.

Laund (forest), launde, L. 94; F. F. 284; lande, R. 511. *See* Lawn.

Laundress, lavender, L. *b.* 356.

Lauendresbrigge, *s.* (launders' bridge, *proper name*), L. C. 451.

Lawn, launde, *s.* (plain), Y. *b.* 261. *See* Laund.

Lay (song), lai, *s.* H. 21, 1103.

Lay, lay, *adj.* Y. *c.* 409; lai, Cre. 109; lay, *sb.* (lay-man), S. R. 27 (1275); lay people, la laye gent, W. W. 7430; lais, *s. pl.* E. C. 1351.

Leal, leals, *adj. pl.* L. W. 15; S. R. 29 (1275).

Lease, lees, *s.* S. R. 284 (1340); les, 48 (1278); lees, Y. *c.* 151; lesse, Y. *a.* 137.

Leased, lessa, *pt. s.* Y. *a.* 43.

Lecher, lecheur, *s.* (glutton), G. 5997; lechur, W. W. 2315.

Lechery, leccherye, L. 86; lecherie, Cre. 259.

Lectern, leitrun, R. 297.

Leet, lete, *s. fem.* Y. *a.* 297; *b.* 399; *d.* 99; letes, *pl.* S. R. 342 (1353).

Legate, legat, L. 488; E. C. 3793.

Legend, legende, R. W. 31 (1360).

Legions, legiouns, *pl.* L. 72; legions, E. C. 4223.

Legists (lawyers), legistre, *s. pl.* E. C. 1647.

Leisure, leisir, G. 2925.

Lemon, limon, La Clef, 334.

Lentils, lentiles, *pl.* (vetches), W. H. 66.

Leopard, lepart, G. 4348; leopart, S. R. 140 (1300); leopardz, *pl.* E. C. p. 23; leoparz, G. 5270.

Leper, lepre, *s.* L. A. 259; lepres, *pl.* R. W. 153 (1397).

Leprosy, lepre, L. *b.* 22.

Leprous, leprus, *adj.* E. C. 4431; V.

Lesson, lescoun, L. *b.* 36; lesson, 342; lescons (readings), G. 2928.

Lessor, lessour, *s.* S. R. 48 (1278); Y. *c.* 115.

Letter, lettre, *s.* S. R. 53 (1283); Y. *a.* 205.

Letters patent, lettres patentes, L. C. 675.
Lettrure, lettrure, *s.* (learning), P. S. 234 (b. 1307).
Lever, lever, Bevis, 1300.
Leverets, leveres, *s. pl.* (hares), G. 6239.
Levy, lever, *v.* S. R. 285 (1340); L. C. 195; leve, *pp.* S. R. 28 (1275).
Libel, libell, 398 (1377); libel, Y. *c.* 409; lybel, Y. *b.* 443.
Liberties, libertees, *s. pl.* L. A. 516.
Library, librarie, *s.* (collection of books), Cre. 16.
License, license, S. R. 302 (1344); licence (leave), L. A. 517.
Liege lord, seignour leige, S. R. 278 (1336); seignour lige, S. R. 182 (1321).
Liege men, homes liges, *pl.* L. 204; homme lige, *s.* L. *b.* 192.
Lien, lien (bond), B. ii. 41.
Lieutenant, lieu-tenant, *s.* (deputy), S. R. 131 (1299).
Lilies, lilies, *pl.* R. W. 227 (1430).
Limehounds, liemiers, *pl.* R. 525; limers, Tristan, ii. 113 (l. 493).
Limit, limite, *s.* S. R. 370 (1361).
Limitation, limitacioun, R. W. 139 (1392).
Limited, limite, *pp.* S. R. 382 (1363); Y. *c.* 301; limitez, *pl.* S. R. 36 (1275).
Limner, lymnour, L. A. 715.
Line, line, *s.* Y. *b.* 337; lingne (line of descent), S. R. 36 (1275).
Lineage, linage, *s.* Be. 627.
Lineal, lineale, *adj.* Y. *a.* 229.
Ling (fish), ling, S. R. 356 (1357).
Lion, liun, *s.* Be. 825; V.; liuns, *pl.* E. C. 621.
Lioncels, lyonceaus, *pl.* R. C. 4.
Lioness, leonesse, V.
Liquor, licur, Tristan, ii. 136.
Liquorice, lycorys, *s.* L. A. 224.
List (of cloth), list, S. R. 260 (1328); liste, S. R. 314 (1351); L. C. 126.
Lists (bounds), listes, S. R. 193 (1323); (for a tournament), lices, B. B. i. 318.
Litter (of hay), litere, S. R. 262 (1330); littere (bed), L. R. 86; litere (carriage), P. N. 369; R. 3143.
Livery, liveree, *s.* (delivery), L. C. 458; liverees, *pl.* (liveries), S. R. 155 (1309).
Lizards, lesardes, *s. pl.* Be. 1144; lesartes, F. F. 378.
Loach (?), lochefissh, S. R. 355 (1357).
Lodeship (a ship so called), lodship, S. R. 356 (1357).
Lodge, loger, *v.* E. C. 3492.
Lodges, loges, *s. pl.* G. 5511.
Lodmanage, lodmanage (pilotage), B. B. i. 104; lodemanage, 128.
Loos (repute, fame), loos, *s.* L. A. 371.

Lorimer; cf. lorein, *s.* (a bit), L. C. 79.

Loveday, jour damour, F. F. 303.

Loyal, loial, *adj.* V.; L. C. 215; loials, *pl.* S. R. 132 (1299).

Loyally (truly), loialment, *adv.* L. C. 124.

Loyalty, loialtee, *s.* L. A. 371; lealte, P. S. 127 (b. 1292).

Luces, luces (pikes, fish), *pl.* Y. *g.* 177.

Lunatics, lunatics, *pl.* B. i. 159.

Luxurious, luxurius, *adj.* Be. 82.

Luxury, luxurie, *s.* Be. 566.

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Mace, maces, *s. pl.* (spice), L. A. 230.

Mace (club), mace, S. R. 231 (14th cent.); Bevis, 1746; V.

Machination, machinacion, S. R. 342 (1353).

Mackerel, makerels, G. 446; makerelle, L. A. 234.

Madam, ma dame, S. R. 251 (1326).

Magnet, magnete, Bozon, 51; magnetes, *pl.* Eneas, 434.

Mail, black, maille (piece of money), W. W. 10780; maile, Bevis, 1488; maaille, Gi. 835; mayles (halfpence), B. i. 29.

Mail-bag, male (a bag), F. F. 347; males, *pl.* Ch. 83.

Maim, maheime, *s.* S. R. 336 (1353); mahems, *pl.* S. R. 48 (1278). *See* Maiming.

Maimed, mayme, mayne, *pp.* Y. *a.* 223; mahayme, Y. *b.* 323; mahaigneez, *pp. pl.* B. i. 90 (*see also* 98, 100, 105, 122).

Maiming, mahaym, *s.* L. A. 281.

Maims, mahaigne, *pr. s.* H. 730; mahainne, *pr. s.* E. C. 2632; mahemez, *pp. pl.* S. R. 264 (1330).

Mainour [taken in the], meynoure, *s.* Y. *b.* 501, 503. *See* Manner.

Mainpernors, mainpernours, S. R. 54 (1283); meynpernours, Y. *b.* 109.

Mainprise, meinprise, *s.* S. R. 44 (1276); 275 (1336); L. C. 189; maynprys, L. A. 218.

Maintain, meyntener, *v.* Y. *a.* 249.

Maintainable, meyntenable, *adj.* Y. *a.* 291.

Maintainers, meintenours, *pl.* S. R. 277 (1336).

Maintenance, meintenaunce, S. R. 183 (1321).

Majesty, majeste, *s.* Be. 96; V.

Malady, maladie, *s.* (illness), Y. *b.* 141; E. C. 1511; L. C. 201.

Male, madle, *adj.* S. R. 33 (1275); males, *pl.* Cre. 851;

madles, Y. *b.* 59; masles, Cre. 353.

Mal-engine, mal engin, S. R. 338 (1353).

Malice, malice, S. R. 28, 33 (1275); 104 (1285).

Malicious, malicius, *pl.* R. 2523.

Maliciously, maliciousement, *adv.* S. R. 145 (1305).

Malignity, malignete, W. W. 5085.

Malison, maleysoun, *s.* (curse), P. S. 231; malicoun, 234; maleicon, C. A. 1361.

Mallard, mallard, L. C. 304.

Malmsey, malvezie, *s.* L. A. 711.

Maltalent (ill-will), maltalent, F. F. 351; mal talent, R. 933.

Maltreated, mal tretes, *pp. pl.* S. R. 102 (1285).

Manacles, manicles, *pl.* L. *b.* 68; V.

Mandrake, mandrage, mandrake, Bozon, 79.

Mangerie, *s.* (victualling of a feast), L. C. 227.

Mangled (maimed), mahangle, *pp.* L. 254; demangle, *pp.* W. W. 3602.

Mangonel, mangonel, L. 494; mangunel, R. 1467; magnels, *pl.* F. C. 79; mangonels, *pl.* L. *b.* 90.

Manner, manere, *s.* S. R. 27 (1275); Y. *a.* 13; Y. *c.* 201.

Manner, taken with the, pris ov meinoure, S. R. 30 (1275); trove ove mainoure, 161 (1311); *see* L. C. 417. *See* Mainour.

Manor, manere, *s.* Y. *a.* 25; maner, 77; maners, *pl.* S. R. 28 (1275); manoirs, 186 (1322).

Mansion, mansion, *s.* S. R. 321 (1352); mansiun, E. C. 4675; V.

Mansuetude, mansuetude, W. W. 11289.

Mantle, mantel, V.; H. 102; L. C. 226; mantell, S. R. 381 (1363).

Manual, manuel, W. W. 63; manuels, *pl.* S. R. 380 (1363).

Manure, meynoverir, *v.* S. R. 224 a (b. 1327).

Marble, marbre, L. *b.* 382.

March, Marz, *s.* E. C. 4568.

March, Marche, *s.* (boundary), S. R. 31 (1275); G. 1645.

Marches (bounds), marches, S. R. 211 (1286?); L. A. 229.

Marine, marin, *adj.* V.

Mariner, mariner, S. R. 356 (1357); G. 579; L. A. 381.

Marish, mareys, S. R. 211 (1286?); mareis, G. 5491, 5494; maireys, Y. *c.* 485.

Mark, marc, *s.* (coin), Y. *a.* 419; marke, L. C. 226.

Mark, merke, *s.* (sign, note), L. C. 304.

Marque (i.e. letters of m.), mark, *s.* S. R. 339 (1353).

Marquis, marchis, *s.* G. 1331.

Marriage, marriage, S. R. 158 (1311); mariage, 33 (1275); V.

Married, mariez, *pp. pl.* S. R. 33 (1275).

Marsh, mareis (Lat. gen. pl. *mariscorum*), Lit. 140; mereis, F. F. 287; lusage maresche (marsh customs), Lit. 80 (1322).

Marshal, mareschal, *s.* V.; Y. *c.* 427; L. C. 458; marchals, *pl.* S. R. 34 (1275).

Martlets, merlos, *pl.* R. C. 7, 8.

Martyr, martir, *s.* P. S. 126 (b. 1272); V.

Martyred, martirez, *pp.* L. 168.

Marvel, se merveilt, *pr. s. subj.* Cre. 133.

Marvel, merveille, *s.* Be. 317; mervoille, Y. *b.* 521.

Marvellous, mervilos, *adj.* Y. *c.* 429; mervilouse, *f.* Y. *a.* 449; mervailluse, *f.* E. C. 2213.

Mascle, mascle, R. C. 21.

Masons, macuns, *s. pl.* E. C. 2902; mazouns, L. C. 99; masons, R. C. 26.

Mass, messe, *s.* P. S. 244 (1307); L. C. 222; E. C. 2523, 2559.

Mass, masse (quantity), N. 815; masses, *pl.* Bevis, 2382.

Master, mestre, W. W. 3471; mestre tour (master-tower), F. F. 380; master mariner, mestre mariner, L. A. 381.

Mastery, mestrie, *s.* P. S. 61 (b. 1272); maisterie (skill), Cre. 1564; mestrye, L. 186.

Mastiff, mastiin, V.; mastyn, L. *b.* 100; mastins, *pl.* P. S. 283 (b. 1307).

Mated, mate, *pp.* (defeated), G. 3320.

Material, materielle, *adj. f.* L. A. 218.

Matins, matines, *s. pl.* 143 (b. 1307).

Matrimony, matrimonye, *s.* Y. *b.* 239; matrimonie, Y. *c.* 251.

Matron, matrone, *s.* E. C. 3886.

Matter, matire, *s.* (subject), L. C. 225.

Mattras, matrass, R. W. 100 (1381); materas, 181 (1399).

Mavis (thrush), mave, *s.* Be. 1054; mauviz, Bevis, 601.

Mawmetry, mahumetterie, Bozon, 116.

Maxim, maxime, *s. fem.* Y. *b.* 525.

Mayor, meire, *s.* S. R. 52 (1281); meyre, L. C. 19; meir, 20.

Mazer, (cup), maser, R. W. 25 (1360); mazer, Bozon, 50; mazelins, *s. pl.* G. 3809.

Meagre, megres, *adj.* (thin), E. C. 1929; V.; meigres, Gi. 959; megre, Bevis, 1101.

Mean (time), meen, *adj.* S. R. 140 (1300); mean time, in the, en le meen tempts, B. i. 351.

Mean; cf. meynes, *s. pl.* (people of middle rank), L. C. 21; mene poeple, 387.

Measure, mesure, *s.* P. S. 138 (b. 1307); L. A. 336; mesures, *pl.* (measures for wine), L. C. 285.

Measure, mesurer, *v.* L. A. 273.

Meddle (mix), medler, L. 248; (fight), L. 100; se medle, *pr. s. subj.* S. R. 380 (1363).

Meddled, medlayt, *impf. s.* (quarrelled), L. 308; mellez, *pp.* L. 116.

Medicine, medicine, *s.* Be. 787; medecine, L. 120.

Medley (combat), medlee, *s.* E. C. p. 15, l. 5; medle, L. 300; medlez, *pl.* P. S. 309 (b. 1307). *See* Melée.

Meine, meignee, *s.* (household), S. R. 137 (1300); 395 (1373); meyne, P. S. 182; meisnee, H. 98; mesne, P. S. 285 (1307).

Melancholy, malencolye (choler), L. *b.* 432; R. C. 29.

Melée (fight), meslee, H. 1041. *See* Medley.

Melody, melodye, L. *b.* 156; melodies, *pl.* L. C. 225.

Member (limb), membre, Y. *a.* 103; S. R. 30 (1275); 266 (1330); membres, *pl.* L. W. 33.

Memorial, memorial, *s.* R. W. 31 (1360).

Memory, memorie, *s.* G. 1950; S. R. 214 (1290 ?); L. C. 121; memore, Y. *a.* 137.

Menace, manace, *s.* Y. *a.* 407; S. R. 262 (1330); manaces, *pl.* P. S. 233 (b. 1307).

Menace, manacer, *v.* S. R. 306 (1346); manaca, *pt. s.* Y. *c.* 363; manace, *pr. s.* Y. *a.* 407.

Menials, servants, meignalx, R. W. 219 (1400).

Mention, *s.* mencion, S. R. 35 (1275); Y. *a.* 17; mencioun, Y. *c.* 21; mentiun, E. C. 596.

Mercery, mercerie, *s.* L. A. 225.

Merchandise, marchaundise, *s.* L. C. 62; merchaundisez, *pl.* Y. *c.* 51.

Merchant, marchant, *s.* Cre. 226; merchaunt, L. A. 263; marchaunz, *pl.* S. R. 98 (1285).

Mercy, merci, *s.* S. R. 30 (1275); mercye, Y. *a.* 3.

Merelles (a game), meraus, *pl.* R. C. 27.

Merit, merite, *s.* Be. 1555.

Merited, merite, *pp.* Be. 498.

Merle, merle, *s.* (thrush), P. S. 236 (b. 1307).

Merlin, (a hawk), esmerelun, Tristan, ii. 113.

Merlyng, *s.* (a fish), L. A. 234.

Mesel (leper), mesel, L. *b.* 22; mesele, *fem.* E. C. 2625.

Mesne, writ of, bref de meen, Y. *c.* 417; writs of, brefs de meen, B. i. 255.

Mess (dish), messe, S. R. 279 (1336); mes, *pl.* G. 5592; meese, L. C. 472.

Message, message, L. C. 197; L. 8.

Messenger, messager, *s.* P. S. 243 (1307); message, S. R. 102 (1285); messanger, L. *b.* 210.

Messuage, mesuage, *s.* Y. *a.* 219; mesuagie, S. R. 224 (b. 1307).

Mester, mester, *s.* (need), S. R.

28 (1275); P. S. 289 (1307); Y. *b.* 503; mestier, S. R. 29 (1275).

Metal, metal, S. R. 132 (1299); L. 258; metals, *pl.* 285 (1307).

Metropolitan, metropolitane, L. 168; metropolitan, L. *b.* 396.

Mich; cf. muscer, *v.* (to hide), E. C. 996; mucer, L. 230.

Mine, *v.* miner (to undermine), L. R. 306; mine, *pr. s.* R. C. 30.

Miners, miners, *pl.* W. W. 7665; minours, *s. pl.* L. *b.* 84.

Minever, menever, S. R. 381 (1363); meniver, L. A. 283.

Minister, ministre, *s.* (officer), S. R. 33 (1275); ministres, *pl.* (servants), P. S. 314 (b. 1307).

Minister, ministrer, *v.* L. *b.* 6.

Minstrel, menestral, L. 148; F. F. 348; V. H. 9; mynstralx, *pl.* L. A. 458.

Minstrelsy, mynstralcye, *s.* L. A. 460; menestralsie, F. F. 347.

Miracle, miracle, E. C. 1350; Be. 1331; V.

Mirror, mirreur, *s.* Cre. 1166; mireur, V.

Misadventure, mesaventure, *s.* S. R. 49 (1278); A. B. 476.

Mischance, meschaunce, L. 54.

Mischief, meschief, *s.* (trouble), S. R. 98 (1285); Y. *c.* 145; meschef, Y. *b.* 365.

Miscreant, miscreant, *adj.* (unbelieving), Cre. 1196; V.

Mis-ease, messayse, *s.* P. S. 234 (b. 1307).

Misericord, *s.* (a small dagger), L. A. 475.

Misprision, mesprision, S. R. 283 (1340); mesprisons, *pl.* L. A. 508; mesprisoun, L. *b.* 218; mesprisun (ill-usage), V.

Missal, missal, R. W. 71 (1376).

Mistery (trade), mister, L. 124; S. R. 311 (1351): meistier, 379 (1363).

Mitigation, mitigacioun, B. i. 104; ii. 215.

Mitre, mitre, S. R. 218 (1284?).

Mitten, mitaine, La Clef, 2362.

Moat (eminence), mote, F. F. 287.

Mocked, moka, *pt. s.* F. C. 3; mokant, *pres. pt.* F. F. 340; mokaunt, L. 110.

Mockery, mokerie, *s.* P. S. 286 (1307); mokerye, L. *b.* 234.

Modifications, modificacions, *pl.* S. R. 384 (1364).

Moiety, moyte, *s.* Y. *b.* 441; meyte, Y. *a.* 219.

Moil; cf. muiller, *v.* (to wet), Be. 1345; moiller (to wet), L. A. 724; muiler, Bevis, 763; moille, *pr. s.* (wets), E. C. 1984; moile, *pp.* (wetted), G. 4714.

Moistened, enmoistez, *pp. pl.* P. S. 147 (b. 1307).

Moisture, moisture, Bozon, 90.

Molest, molester, *v.* P. S. 314 (b. 1307); L. *b.* 272; molestez, *pp. pl.* S. R. 169 (1313).

Moments, momenz, *s. pl.* Cre. 997.

Monarchy, monarchye, L. 230.

Money, moneye, *s.* S. R. 30 (1275); 132 (1299); monees, *pl.* S. R. 131 (1299); moneies, 132 (1299).

Moneyers, moneours, *s. pl.* S. R. 323 (1352).

Monster, monstre, *s.* L. 52, 54.

Monument, monument (a grave), Gi. 2124.

Moor, more, *s.* Y. *b.* 187.

Morsel, morsel, E. C. 3312; mors, *id.* 3314.

Mortal, mortal, V.; mortel, *adj.* G. 4724; mortals, *pl.* Cre. 636.

Mortality, mortalite, G. 1372; V.

Mortar (for walls), morter, L. 110, 112; L. C. 99; (for pounding in), morter, Bevis, 1562.

Mortars of wax, mortiers de cire, R. W. 98 (1381); morters de cire, 147 (1397).

Mortmain, mort meyn, S. R. 302 (1344); morte meyn, Y. *a.* 265.

Mortuary, mortuarie, *s.* Y. *b.* 443.

Motes (notes on a horn), meotz, F. F. 373.

Mouch, mucher, *v.* (to hide), Be. 314. *See* Mich.

Mount, mont, *s.* (hill), Y. *c.* 69; mount, L. 430; muntz, *pl.* E. C. 878.

Mountain, mountaygne, L. 122; muntainne, V.

Mountance (amount), mountance, S. R. 221 (1276?).

Mounted, montat, *pt. s.* G. 4710; muntat, *pt. s.* Cre. 326; mounte, *pp.* (on horse), L. C. 148; mountez, *pp.* L. 214.

Mournful, murne, *adj.* L. 188; murnes, *pl.* V.

Moustre, *s.* (sample), L. A. 696.

Move, mover, *v.* E. C. 1142; muver, Be. 242; se movent, *pr. pl.* P. S. 302 (b. 1307).

Moveables, chateux moebles, S. R. 165 (1311).

Movement, meouement, W. W. 3874.

Mule, muyl, Lit. 296 (1329); mule, R. 3069; mul, Bozon, 145.

Mulier, mulier, *s.* (wife), V.; P. S. 289 (1307); muller, E. C. 3879.

Mullets (in heraldry), molets, *pl.* R. W. 181 (1399); molettes, R. C. 33.

Multiplied, multiplia, *pt. s.* N. 337; multiplie, *pr. s.* E. C. 3976; *pr. s. subj.* V.

Multitude, multitude, F. C. 78; L. R. 132.

Muniments, munimentz, *s. pl.* L. C. 197.

Murage, murage, B. i. 75.

Murder, murdre, *s.* L. W. 22; A. B. 476.

Murder, murdrir, *v.* N. 1218;

murdriz, *pp. pl.* R. 1246; murdrirent, *pt. pl.* R. 1196.

Murmur, *s.* murmure, Lit. 410 (1331).

Murrain, morine, S.R. 396 1377); F.C. 39; murine, L.R. 168.

Musard, *adj.* (foolish), E.C. 2749.

Muse, *v.*; musant, *pres. pl.* (looking about), R. 2031.

Musets, mucettes, *s. pl.* (hiding-places), L.A. 266, 274.

Music, musike, *s.* L.C. 225.

Muskets (hawks so called), muskez, Lit. 486 (1332).

Mussels, muskeles, *s. pl.* L.A. 244.

Mustard, mustard, Bozon, 169.

Muster; cf. mustre, *pp.* (shown), P.S. 285 (1307); moustrer, *v.* L.C. 24; mustre, *pr. s.* E.C. 4264. *See* Moustre.

Mute; cf. muet, *adj.* Y. *b.* 511; E.C. 1820; mutes, *pl.* Be. 13.

Mutton, moton, L.C. 192; motoun, 304; multuns (sheep), Cre. 452; multo (*Lat.*), L.C. 678.

Myrrh, mirre, W.W. 12054; Gi. 2117.

Mystery (trade, craft); cf. mester (employment), C.A. 1697. *See* Mistery.

N

Nakers (drums), nakaires, F.C. 76.

Napery, napparie, *s.* L.C. 463.

Narration, narracioun, L. 286; narracion, Y. *b.* 47.

Nation, naciun, *s.* E.C. 1928; nacioun, L.A. 372.

Nativity, nativite, S.R. 186 (1322); 275 (1336).

Natural, natural, *adj.* E.C. 1588; naturele, *f.* S.R. 141 (1300).

Nature, nature, V.; (sort), Y. *a.* 49, 165.

Navy, navie, H. 989, 1050; E.C. 221; cf. navez (=ships), P.S. 284 (b. 1307).

Neat, nette (clean), *adj.* V.

Necessary, necessarye, *adj.* Y. *c.* 187; necessaire, Cre. 13; necessarie, Y. *f.* 117; necessaires, *pl.* S.R. 100 (1285); necessaries, *pl.* S.R. 155 (1309).

Necessity, necessite, S.R. 186 (1322).

Necromancy, nigramance, Cre. 228; nigromancie, V.

Negative, negative, *adj.* (*masc.*), Y. *a.* 229; negatif, Y. *d.* 13; negative, *s.* Y. *b.* 335.

Negligence, negligence, S.R. 317 (1351).

Negligent, negligent, *adj.* L.A. 50; negligentz, *pl.* S.R. 299 (1343).

Nephew, nefu, L. 402; nevu, V.; nevuz, *pl.* (grandsons), E.C. 237, 774.

Nerves, nerfs, *s. pl.* (sinews), E. C. 1937, 1987; V.

Net; cf. nettement, *adv.* (entirely), Y. *c.* 167. *See* Neat.

Newel; cf. noel, Bozon, 107.

Ni, *s.* (nest), Be. 966; nid, 997.

Nicety, nicete, *s.* timidity, E. C. 1265.

Niece, niece, H. 288, 576; nece, E. C. 3841.

Nobles, nobles, *s. pl.* S. R. 270 (1335).

Nobley, noblei (nobleness), E. C. 3349.

Noise, noise, E. C. 2489; V.; noyse, L. *b.* 28, 80.

Nonage, nonage, *s.* Y. *b.* 151; nounage, Y. *a.* 259; S. R. 38 (1275).

Nonchalant; cf. nunchaler, *v.* (to be careless), E. C. 4519.

Nones, nones, *pl.* Cre. 1052; nune, *s.* Cre. 124; hure de nune, E. C. 4384.

Nonplevin, nounplevin, *s.* S. R. 271 (1335).

Nonsuit, nonsute, Y. *b.* 21; nounsuyte, Y. *a.* 471; nounsute, 475; nonsutes, *pl.* S. R. 178 (1318).

Non-tenure, nontenure, Y. *g.* 281.

Normans, Normanz, *s. pl.* E. C. 4571; Normantz, 4575.

Notary, notere, *s.* Y. *c.* 427; notarie, L. *b.* 392; notaires, *pl.* S. R. 318 (1351).

Note; nous fasoms la note (we make the note), Y. *f.* 187; note (note of music), F. F. 310; *pl.* notes (of music), L. C. 225.

Noted, note, *pp.* (observed), E. C. 3788; notez, *pl.* Y. *b.* 97.

Notice, notice, Y. *c.* 496.

Notification, notificacioun, *s.* L. A. 513.

Notified, notefie, *pp.* L. A. 470.

Notorious, notoirs, *adj. pl.* S. R. 277 (1336).

Notoriously, notoriement, S. R. 284 (1340).

Nouch, noche, R. W. 50 (1361); nosche, Eneas, 739; nouches, *pl.* S. R. 380 (1363); nusches, V.

Noun; cf. noun, *s.* (name), S. R. 38 (1275); nouns (names), L. C. 80, 84.

Nourished, noriseit, *impf. s.* G. 4206; norriz, *pp.* L. 68; nuriz, *pp.* Be. 971; norir, *v.* L. A. 270.

Novel, novel, Y. *a.* 49; L. C. 225; nuvel, V.

Novelty, novelete, *s.* (innovation), L. C. 386; noveltez, *pl.* L. *b.* 368.

Nuisance, nusance (injury), L. 438; Y. *a.* 417; noesaunce, L. A. 48; anusance, *s.* Y. *a.* 225; L. A. 271.

Null, nul, V.; nulle, S. R. 334 (1353); nulles, *pl.* 189 (1322).

Number, *s.* numbre, V.; E. C. 748; noumbre, S. R. 34 (1275).

Number, numbrer, *v.* Cre. 127; noumbrer, L. *b.* 142; numbre, *pp.* V.; numbrez, *pp. pl.* E. C. 4223.

Nurse, norice, *s.* L. 4.

Nurture, nurture (breeding, increase), S. R. 104 (1285); nureture, L. W. 21; noriture, S. R. 224 *a*; Y. *a.* 241; norture, Y. *c.* 477, L. 6.

O

Obedience, obedience, S. R. 320 (1352); Y. *b.* 491.

Obedient, obedient, L. *b.* 208.

Obeisance (obedience), obeissaunce, S. R. 221 (1276?); obeisaunce, L. C. 675.

Obey, obeier, *v.* S. R. 288 (1340); obeir, E. C. 2398; V.

Obit, obit, R. W. 98 (1381).

Oblations, oblaciounz, *s. pl.* Y. *b.* 339.

Obligation, obligacioun, L. *b.* 60; obligacion, S. R. 53 (1283); Y. *d.* 89.

Obligatory, obligatore, *adj.* Y. *a.* 67.

Oblige, obligent, *pr. pl.* S. R. 54 (1283); obliger (to bind by obligation), *v.* Y. *a.* 191; obliga, *pt. s.* Y. *a.* 67.

Obscure, obscure, *adj.* V., S. R. 158 (1311); L. A. 399; obscurs, *pl.* E. C. 2784.

Obscured, obscure, *pp.* Be. 130; obscuree, *fem.* Cre. 1216.

Obsequies, obsequies, *s. pl.* L. C. 225.

Obstacle, obstacle, Y. *d.* 49; obstacles, *pl.* L. A. 585.

Obstinate, obstinat, W. W. 11339.

Occident, occident (west), G. 878; E. C. 1772.

Occupation, occupacion, S. R. 45 (1278); occupacioun, Y. *c.* 109.

Ocean, occyane, L. 12.

Octaves, uitaves, L. R. 146.

Odour, odour, *s.* H. 75; odur, E. C. 2093; Be. 956.

Offence, offense (violation), S. R. 160 (1311); offenses, *pl.* 44 (1276); offences, L. A. 517.

Offend, offendre, *v.* S. R. 38 (1275); offendu, *pp.* L. 240.

Offer, offre, *s.* G. 4329.

Office, office, *s.* (duty), S. R. 29 (1275); offyz (business), Y. *a.* 397; L. C. 191.

Officer, officier, Y. *a.* 205; officere, L. A. 314.

Official, official, *s.* (?), F. C. 54; *s.* Lit. 178 (1326).

Oier et terminer (to hear and determine), S. R. 44 (1276); L. C. 690.

Oil, oille, *s.* E. C. 2203; oille dolive (olive oil), L. A. 224; olie, Be. 435; oile, N. 636.

Ointment, oignement, N. 645; uignement, Be. 1100.

Olive, olive, L. A. 230; Ch. 671.

Olive-tree, oliver, Ch. 7.
Omission, omission, Y. *a.* 317.
Omnipotent, omnipotent, P. S. 301 (b. 1307).
Onions, oynouns, *s. pl.* L. A. 238; L. C. 64.
Opinions, oppinions, *pl.* S. R. 165 (1311).
Opportunity, oportunite, W. W. 5951.
Oppression, oppressioun, *s.* L. C. 380; oppressions, *pl.* S. R. 157 (1311).
Or (gold), oor, S. R. 298 (1341); or, L. 172; V.
Ordain, ordeiner, *v.* S. R. 157 (1311); ordeinner (to put in array), E. C. 4553; ordeine, *pp.* S. R. 45 (1278).
Order, ordre, *s.* Cre. 129; (religious order), Y. *a.* 21.
Ordinance, ordinance, S. R. 313 (1351); ordenances, *pl.* 158 (1311).
Ordinary, ordinarie, *s.* (i. e. ruler), Y. *a.* 205.
Ordure, ordure, L. A. 271; Be. 745; V.
Orfrais, orfrois, Tristan, i. 143; orfreis, Ch. 272.
Orgulous (proud), orguyllus, L. 54; orgullous, 204; orgoillus, E. C. 4284.
Orient, orient, *s.* E. C. 1863; Be. 695; V.
Oriental, orientel, V.
Original, original, *s.* Y. *c.* 5; Y. *d.* 97.
Original, original, *adj.* S. R. 46 (1278); Y. *a.* 73, 347; *adv.* V.
Oriole, oriol (a bird), Ch. 290.
Orle (in heraldry), ourle, R. C. 10.
Orlok; orlokes, *pl.* (rowlocks), L. A. 235, 237, 239.
Orphan, orfanin, orphanin, *adj.* V.; orfenins, *s. pl.* L. W. 9; orphanyns, L. C. 21.
Orison, oreison, N. 934; oraisun, V.; ureizuns, *pl.* Be. 152.
Orpiment, orpyment, *s.* L. A. 224.
Oss (to dare); cf. os, *adj.* (daring), E. C. 4199.
Ostrich, ostruce, R. W. 67 (1376).
Oubit; cf. wibetz, *pl.* Bozon, 19.
Ounces, unces, *s. pl.* G. 1556.
Oust, ouster, *v.* L. C. 690; oustier, 387; oustes, *pp.* Y. *a.* 113; oustees, *pp. pl.* S. R. 159 (1311).
Outhees (outcry), huteys, B. i. 179.
Outlawry, uthlagerie, Y. *d.* 59.
Outrage, outrage, *s.* P. S. 235 (b. 1307); L. 222; utrage, L. R. 102; C. A. 149; outrages, *pl.* S. R. 269 (1335).
Outrageous, outraiouse, *adj.* S. R. 34 (1275); Y. *b.* 383; outraguse, *fem.* 198 (b. 1327); outrageus, *pl.* (rash), P. N. 166; utraious, L. R. 108; utrageoses, *pl. fem.* B. i. 94; outrageux, *pl. m.* V. H. 18.
Outriders, outriders (*sic*), *pl.* S. R. 284 (1340).

Overt, overt, *adj.* open, Y. *c.* 13; overtes, *pl.* (patent), S. R. 124 (1297).

Overture, *s.* (an opening), L. A. 478, 508.

Oyer, *s.* oyer (hearing), Y. *a.* 73. *See* **Oier.**

Oyes (hear ye), oyez, S. R. 211 (1286?); Y. *b.* 117; B. ii. 39; B. B. i. 320.

Oysters, *s. pl.* oysters, L. A. 244; oistres, B. B. i. 156; cf. Oistregate (Oystergate), L. C. 367.

P

Packed, packes, *pp. pl.* S. R. 368 (1361).

Packers, pakkers, *s. pl.* S. R. 341 (1353).

Packets, pacquetz, *pl.* B. B. i. 277.

Packing, empakkure, *s.* S. R. 334 (1353).

Pagans, paiens, *s. pl.* Cre. 239.

Pages, pages, *s. pl.* S. R. 288 (1340).

Pails; cf. paeles (?), *s. pl.* H. 1018, 1036; paels (pans), L. A. 261.

Pain (trouble), payne, L. 52; pain, L. *b.* 256; paine (penalty), S. R. 96 (1285).

Pains, took, se pena, *pt. s.* G. 2143; N. 372.

Paint, peynt, *s.* L. C. 80.

Paint, peignum, 1 *pr. pl.* Be. 1160; pointe, 1 *pr. s.* P. N. 318; painte, R. C. 24; painz, *pp. pl.* Fan. 1114.

Painter, peinteur, C. A. p. 117, l. 107; peyntour, L. C. 80.

Painting, painture, *s.* Be. 53, 62.

Pair, *s.* peire, F. C. 89; paire, R. W. 139 (1392).

Palace, paleis, N. 1055; E. C. 1920; Fan. 154.

Pale (stake), pel, W. W. 2566; pal, Tristan, i. 150.

Pale, pale, *adj.* E. C. 3327; pales, *m.* V.

Palfrey, palfrey, L. C. 458; palefrei, Fan. 109; palefreis, *pl.* L. W. 20; palefrois, P. S. 140 (b. 1307).

Pallet; cf. paillete, *s.* (straw), Be. 451.

Palm (tree), palme, L. *b.* 430; palmes, *pl.* Ch. 242.

Palmer, palmer, L. 332; Bevis, 1394; paumers, *pl.* E. C. 3483.

Palms (of the hands), palmes, Eneas, 3358.

Palsy, palacin, N. 1464; palazin, 1490; paralesi, W. W. 10434.

Pan, pan, *s.* N. 179.

Pane (of cloth), pan, G. 3800; panes, *pl.* (skins, as of rabbits), L. A. 330.

Panel (of jury), panel, S. R. 286 (1340); Y. *a.* 405.

Pannage, panage, *s.* Y. *b.* 135; Y. *a.* 63; pannage, B. ii. 69.

Panniers, panyers, *s. pl.* L. A. 378.

Pant, pantoiser, *v.* V.

Pantry, panetrie, L. 334; L. C. 461; cf. panneter (seneschal), 168.

Paradise, paradis, W. W. 2138; V. H. 13.

Parage, parage, *s.* (rank), Cre. 823.

Paralytic, paraletics, *adj. pl.* V.

Paramount, *adv.* (more), L. A. 390.

Par amur (for love), E. C. 2439.

Parcel, parcele, *s.* (part), Y. *c.* 11; parceles, S. R. 31 (1275).

Parcenery, parcenerie, *s.* Y. *a.* 465; Y. *c.* 231. *See* **Partner.**

Parchment, parchemyn, *s.* P. S. 236 (b. 1307); parchemin, V.

Pardon, pardoun, *s.* S. R. 275 (1336); P. S. 241 (1307); pardun, Cre. 296.

Pardoned, pardone, *pp.* L. 382; perdone, Y. *a.* 231; pardonez, *pp. pl.* L. C. 167.

Parent, parent, *s.* (kindred), P. S. 299 (1307); parentz (parents), S. R. 139 (1300).

Parentage, parentage, G. 3347.

Parish, paroche, *s.* P. S. 316 (b. 1307); L. C. 194.

Park, park, S. R. 97 (1285); parke (pound for cattle), Y. *b.* 401; parks, *pl.* S. R. 26 (1275).

Parliament, parlement, *s.* L. C. 387; S. R. 26 (1275).

Parmentry, parmentrye, *s.* L. A. 225.

Parochial, parochiale, *adj. fem.* L. C. 78.

Parson, persone, *s.* Y. *a.* 413; Y. *b.* 207; parsone, L. *b.* 212; W. W. 4414; persones, *pl.* S. R. 287 (1340).

Parsonage, personage, Y. *f.* 7.

Part, part, *s.* (side), S. R. 38 (1275); Y. *a.* 65, 67; (part), E. C. 104, 115.

Part (halve), partir, *v.* L. 366.

Partner, parcenere, parsenere, Y. *a.* 155; perceners, *s. pl.* L. W. 38; parceners, Y. *a.* 45; S. R. 49 (1278); (= Lat. *participantium*), A. B. 471, 480.

Partnership, parcenerie, *s.* Y. *a.* 45.

Partridge, pertriz, Bevis, 424; perdriz, L. C. 192; perdrice, 304; perdriz, *pl.* E. C. 4603; partreiz, *pl.* Y. *a.* 139.

Party (person), partye, *s.* Y. *b.* 463; Y. *a.* 9; partie, S. R. 34 (1275).

Pasque, pask, *s.* (Easter), S. R. 99 (1285).

Pass, pas, *s.* (passage), L. *b.* 282.

Pass, passer, *v.* S. R. 97 (1285); passe, *pp.* S. R. 36 (1275); Y. *a.* 19.

Passage, passage, *s.* Y. *b.* 41; Y. *c.* 275; Fan. 356; (by sea), S. R. 36 (1275).

Passion, passiun, *s.* (suffering), Cre. 655 ; V.
Paste, past, *s.* L. A. 705 ; W. W. 7400.
Pasties, pastes, *s. pl.* L. A. 265.
Pastors (of the church), pastours, *s. pl.* L. C. 21.
Pasture, pasture, Y. *a.* 9; pastures, *pl.* L. A. 512.
Pasture, pasturer, *v.* L. 258.
Paten, patyne, R. W. 69 (1376).
Patent, patente, *s.* S. R. 298 (1341).
Patent, *adj.* patent (open), L. A. 182.
Patent, letters, lettres patentes, S. R. 183 (1321).
Patience, pacience, P. S. 143 (b. 1307) ; L. *b.* 430.
Patriarch, patriarke, L. *b.* 58 ; patriarc, L. R. 244 ; Bevis, 1347.
Patrimony, patrimonie, L. R. 276.
Patron, patron, Y. *a.* 205 ; Y. *b.* 273 ; patrun, E. C. 1714, 2412.
Patronage, patronage, S. R. 326 (1352) ; Y. *a.* 207 ; Lit. 42 (1318).
Pause, *s.* pose, R. 1814.
Paved, pavee, *pp. f.* V.
Pavement, pavement, E. C. 2002, 2201 ; L. C. 100.
Pavilion, pavillon, L. 134 ; pavillouns, *pl.* P. S. 287 (1307).
Paviours, pavours, *s. pl.* L. C. 100.
Pavise, pavois, B. B. i. 314 ; pavises, *pl.* (shields), L. A. 515.
Paw, powe, F. F. 383.
Pay, paie, *s.* S. R. 34 (1275) ; L. A. 262.
Pay, paer, *v.* (to appease, satisfy), V.
Payment, paiement, *s.* S. R. 34 (1275) ; 288 (1340) ; L. A. 210.
Paynim ; cf. paisnime (heathen lands), L. W. 41 ; paenime, E. C. 336.
Peace, pees, *s.* S. R. 27 (1275) ; pes, Y. *a.* 149, 157.
Peaceable, pesible, B. i. 343.
Peaceably, peisiblement, S. R. 170 (1313).
Peak, the (in Derbyshire), le Peeke, F. F. 288.
Pears, peiers, *s. pl.* L. A. 236.
Peas, peys, *s. pl.* Y. *a.* 17 ; poys, S. R. 311 (1351).
Peasants, paisant, *s. pl.* E. C. 1382 ; paisauntz, L. A. 261 ; pesauntz, P. S. 137 (b. 1307).
Peck (measure), peck, S. R. 321 (1352) ; pek, L. A. 335 ; pekke, L. C. 408, l. 2.
Pecuniary, pecuniere, *adj. f.* S. R. 366 (1361).
Pedaille ; cf. pittaile (footsoldiers), P. S. 293 (b. 1307).
Peel (skin), peel, Bozon, 138.
Peel (baker's), pael (a frying-pan), Liber Albus, 261 ; paiel, 675, 719 ; paele, W. W. 1742 (p. 201).
Peer, per, *s.* (equal), E. C. 4032 ; peer, L. C. 148 ; pers, *pl.* L. W. 23 ; xii peres, P. S. 297 (1307).

Peitrels, peitrals, *pl.* Eneas, 3258. *See* Poitrels.

Pelican, pellican, Bozon, 69.

Pell (skin), pel, G. 2914; pelle, L. A. 466.

Pellet, pelote, *s.* (ball), E. C. 579; Be. 860.

Peltry, peletrie, *s.* L. A. 225.

Pelure, pelure (fur-work), S. R. 380 (1363); L. A. 279.

Pen, pene, Trist. i. 117.

Penal, penales, *pl.* S. R. 384 (1364).

Penance, penance, V.; C. E. 3753; (punishment), Y. *b.* 501, 503.

Penant (penitent), penant, L. R. 226.

Pending, pendaunt, *pres. pt.* S. R. 50 (1278); (pendant), L. *b.* 70.

Penitence, penitence, *s.* G. 4086.

Pennon, penon (feather of a crossbow-bolt), G. 4424; penon (flag), R. C. 34; R. W. 68 (1376); penun, R. 2681.

Pennoncel, pennuncel, Fan. 893.

Pens, pennes, *s. pl.* (feathers), Be. 1187.

Pension, pencion, *s.* Y. *b.* 159; enpension, Lit. 100 (1323); pensioun, B. ii. 38; empensions, *pl.* S. R. 256 (1327).

Pensive, pensifs, G. 3767; E. C. 715; pensis, *pl.* V.

Pentecost, Pentecost, S. R. 107 (1290).

Pentices, pentiz, *s. pl.* L. A. 271; appentices, 288.

People, people, S. R. 197 (b. 1327); L. C. 81, 84, 687.

Peradventure, par aventure, L. C. 220.

Perch, perche, *s.* (pole), L. A. 260; perches, *pl.* (perches of land), Y. *b.* 117.

Perdition, perdicioun, L. 292; perdiciun, G. 1000; E. C. 4508; V.

Peremptory, peremptorie, *adj.* Y. *a.* 245; peremtori, Y. *b.* 115.

Perform, parfurnir, *v.* E. C. 2174; parfurnyr, L. *b.* 222; parfornir, Y. *d.* 95; performer (to provide), F. C. 71; performir (to perform), R. W. 41 (1360); Lit. 214 (1327); parfournye, *pp. f.* Y. *a.* 261.

Peril, peril, S. R. 28 (1275); peryl, L. *b.* 194; perilz, *pl.* L. C. 199.

Perilous, perillouse, *adj. f.* L. 488; periluse, *adj. f.* E. C. 1519.

Perished, periz, *pp. pl.* S. R. 28 (1275); periz, *pp.* E. C. 304; perisse, *pr. s. subj.* E. C. 2537.

Perjure, se perjurent, *pr. pl.* W. W. 2917.

Perjured, parjurs, *adj. nom.* E. C. 3244; parjure, *pp.* V.

Perjury, parjure, *s.* E. C. 3250; perjurie, Be. 1310.

Permit, permetre, *v.* E. C. page 2, § 4.

Perpetual, perpetuele, *adj.* P. S. 302 (b. 1307); perpetuel, Y. *a.* 45.

Perpetuity, perpetuete, S. R. 169 (1313).

Perrye (jewellery), perrye, L. 42.

Persecution, persecution, F. C. 8.

Persevere, perseverer, *v.* L. C. 219.

Person, persone, *s.* S. R. 27 (1275); 271 (1335); Y. *a.* 29.

Personal, personel, *adj.* Y. *a.* 239; Y. *b.* 145.

Pestilence, pestilence, S. R. 310 (1351); E. C. 3400.

Petition, peticion, S. R. 275 (1336); petitions, *pl.* S. R. 163 (1311).

Petty, peti, *adj.* (small), Y. *b.* 5.

Pew, pui, *s.* (a stage, platform, &c.), L. C. 216, and Gloss.

Pewter, peutre, *s.* S. R. 219 (1284?).

Phantom, fentosme, *s.* (dream), E. C. 2757, 2762.

Pheasant, fesaunt, *s.* L. C. 304.

Physicien, phisicien, B. i. 34; fisicien, W. W. 10301.

Pickaxes, picois, *pl.* Fan. 619.

Pie (magpie), pie, W. W. 1096.

Piece, piece, *s.* S. R. 99 (1285); pece, L. C. 63; (= Lat. *pecia*), L. C. 119; pieces, *pl.* N. 1092.

Pier, piere, *s.* (stone), S. R. 141 (1300); L. C. 61; Be. 347.

Pierce, percer, *v.* L. 208; pierca, *pt. s.* F. F. 366; perce, *pr. s. subj.* S. R. 218 (1284?).

Pigeons, pygouns, *s. pl.* L. A. 467; pigeons, *pl.* Bozon, 13.

Pile (of cloth), kind of cloth, pyles, *s. pl.* L. A. 225.

Pilgrim, pelryn, L. *b.* 100; pelerin, V.

Pilgrimage, pilrymage (*sic*), L. 438; pelrimage, C. A. p. 116, l. 55; pelerinage, L. R. 138; pelrinage, Lit. 200 (1326).

Pill (to rob), piller, *v.* B. B. i. 24.

Pillar, piler, Ch. 607; piler, *pl.* E. C. 2298; piliers, L. C. 16.

Pillory, pillory, Y. *a.* 113; pillori, 137; pilori, L. C. 284.

Pinchbeck, Pyncebek (*proper name; prob. in* Lincolnshire), Y. *c.* 127.

Pipe (of wine), pipe, S. R. 331 (1353); pipe (a roll), L. A. 318.

Pitch, *s.* peiz, W. W. 5416.

Pitcher, picher, W. W. 7580.

Piteous, pitus, *adj.* (kind), E. C. 1950; pytous, L. *b.* 118; piteus, V; piteous (kind), W. W. 12376.

Piteously, pitousement, L. 258; pytousement, 386.

Pity, pyte, L. 232; pitee, P. S. 185 (b. 1307); pited, Be. 805.

Place, place, Y. *a.* 417; (piece of ground), Y. *b.* 299.

Plain, plaines, *adj. pl.* (smooth), Be. 1488.

Plain, plain, *s.* (flat ground), G. 767; pleinne, E. C. 4586, 4601; plaine, L. *b.* 376; *pl.* plaines, C. A. 1534.

Plaint, pleinte, *s.* S. R. 31 (1275); 266 (1330).

Plaintiff, pleintif, *s.* S. R. 31 (1275); Y. *b.* 269.

Plaintive, pleintifs, *adj.* (miserable), V.

Planets, planetes, *s. pl.* Cre. 1232.

Plank, planche, R. 366.

Plant, *v.* planter, B. i. 288.

Plaster (for walls), plastre, *s.* L. C. 99; L. A. 333; cf. emplaster, Bozon, 113.

Plasterers, plastrers, *s. pl.* L. C. 99; L. A. 288.

Plate (of metal), plate, S. R. 273 (1335); (bullion), L. C. 190; (silver plate), S. R. 132 (1299).

Platters, platers, *pl.* Bozon, 33.

Plea, plait, *s.* L. W. 24; plai, S. R. 33 (1275); L. C. 177; play, Y. *a.* 25; plee, Bozon, 157.

Plead, pleder, *v.* Y. *a.* 17; Y. *c.* 21; plaider, Cre. 62; pleidez, *pp. pl.* S. R. 36 (1275); plede, *pp.* Y. *a.* 429.

Pleaders, pledours, *s. pl.* L. C. 281.

Pleasant, pleysant, *adj.* P. S. 138 (b. 1307); pleisaunt, Bozon, 125.

Please, pleise, *pr. s. subj.* L. C. 226; plese, L. C. 379; please, L. C. 459, 462.

Pleasure, pleisir, *s.* L. W. 38; pleysyr, P. S. 139 (b. 1307).

Pledge, plegge, *s.* S. R. 31 (1275); Y. *a.* 89; plege, L. W. 3; A. B. 475, 483; N. 747.

Plenteous, plentif, *adj.* (numerous), E. C. 4130.

Plenty, plente, *s.* Be. 519, 524; P. S. 145 (b. 1307).

Pliant, pliantz, *pl.* Bozon, 116.

Plover, plover, L. C. 192, 304.

Plumb-line; cf. plum, *s.* (lead), E. C. 2307.

Plume, plume (feather), V; plumes, *pl.* R. W. 67 (1376).

Plunged, ploungee, *pp. f.* F. C. 87; plunga, *pt. s.* (sank), W. W. 569 (p. 421); se plunge, *pr. s.* B. i. 241; Be. 832.

Plurality, pluralite, B. ii. 144.

Ply, plient, *pr. pl.* (bend), E. C. 4644; se plierait (would bend), L. *b.* 390.

Pocket, poket, Bozon, 134.

Poignant, poignant (prickly), W. W. 7378; poignantes, *pl. f.* G. 2915; poinnante, *sing.* E. C. p. 23, l. 4; puignante, *pr. pt. fem.* (stinging), Cre 542.

Point, point, *s.* P. S. 137 (b. 1307); poinz, *pl.* S. R. 26 (1275); pointz, L. C. 189.

Poise (weigh), peisent, *pr. pl.* S. R. 218 (1284?); poise, *pr.*

s. ibid.; poisez, *pp. pl.* 390 (1368).

Poise; cf. pois, *s.* (weight), S. R. 132 (1299); peise (a balance), Cre. 532.

Poison, puson (*various reading* poison), L. 128; poysoun, B. i. 34.

Poitrels, peitrels, G. 6385.

Polished, polye, *pp.* L. *b.* 382; poliz, *pp. pl.* C. A. 598.

Pollards (clipped coins), pollards, F. C. 27.

Pomps, pompes, *pl.* W. W. 4284.

Pontage, pontage, B. i. 75.

Poor, pover, L. 50; povre, L. C. 18; povers, *pl.* P. S. 186 (b. 1307).

Popinjays, papegai, *pl.* R. C. 24; papejayes (parrots), R. W. 35 (1355).

Porches, porches, *pl.* Ps. 9. 28.

Pork, pork, *s.* (pig) P. S. 236 (b. 1307); porks, *pl.* L. C. 63.

Porpoise, porpais, B. B. i. 152; porpeis, G. 446; purpeys, L. A. 236.

Port, porte, *s.* (gate, door), E. C. 82; E. C. p. 11; portes, *pl.* S. R. 97 (1285).

Portal, portal, *s.* (gateway), V.

Portcullis, portecolyz, F. C. 79.

Porter, portour, Lit. 40 (1318); porter, F. F. 339; portours, *s. pl.* S. R. 341 (1353); porter, *pl.* L. *b.* 356.

Portesse, portehors, La Clef, 102.

Portion, porcioun, L. 20; Y. *a.* 289; porcion, Y. *b.* 459.

Portraiture, purtraiture, *s.* E. C. 1159.

Ports, portz, *s. pl.* (sea-ports), S. R. 132, 133 (1229).

Posed, pose, *pp.* (placed), G. 1127.

Posnet, pozonet (little pot), L. R. 78.

Possession, possession, Y. *a.* 61, 207; S. R. 36 (1275).

Possessor, possessour, B. i. 219; ii. 275.

Possibility, possibilite, *s.* Y. *b.* 227.

Postern, posterne, G. 6165; F. F. 298; F. C. 80.

Pot, pot, L. 294; pottes, *pl.* L. A. 232.

Potence (staff), potence, F. F. 341.

Pottage, potages, *pl.* S. R. 279 (1336); potage, *s.* L. C. 227.

Pottle, potel, S. R. 321 (1352); potelle, L. A. 266.

Poulterer, poleter, S. R. 351 (1357); pulleters, *pl.* L. A. 465.

Poultry, poletrie, *s.* L. A. 231; pultrie, *ib.*

Pouste, *s.* (power), Be. 1132; poeste, Cre. 232; L. W. 47.

Poverty, poverte, *s.* S. R. 53 (1283); L. C. 17, 224; N. 84.

Povraille, poverail, *s.* (poor people), P. S. 183 (b. 1307).

Powder, poudre, *s.* L. 52; puldre (dust), Be. 325.

Power, pouer, Y. *a.* 187, 263; S. R. 35 (1275); poer, 28; power, L. 22; L. A. 280; Bozon, 89; poair, P. N. 145.

Prairie, praerye (meadow), L. 164, 190; praerie, Tristan, i. 133.

Praise, preiser, *v.* G. 3641; preisez, *pp.* 140.

Pray, praier, *v.* Be. 735; preiad, *pt. s.* 724.

Prayer, preiere, *s.* E. C. 653; Fan. 176.

Preach, precher, *v.* V.; L. 104; P. S. 146 (b. 1307); G. 1070; preached, preche, *pp.* L. R. 296.

Preachers, prechours, *s. pl.* P. S. 146 (b. 1307).

Prebendary, provender, L. 428.

Prebends, provendes, *s. pl.* S. R. 256 (1327).

Precedent, precedent, *pr. pt.* (antecedent), Y. *c.* 33.

Precept, precept, *s.* S. R. 322 (1352); Cre. 303; L. A. 48.

Precinct, purseinte, Y. *a.* 205.

Precious, precius, *adj.* Be. 223; pretiuse, *f.* Fan. 98.

Predecessor, pridecessor, Y. *a.* 133; predecessour, 51, 413; predecessurs, *pl.* S. R. 45 (1278).

Predications, predicacions, *s. pl.* G. 1052.

Prejudice, prejudice (in legal sense), Y. *a.* 75, 241; S. R. 39 (1275).

Prejudicial, prejudiciel, Y. *b.* 167; Y. *c.* 451, 459; prejudiciele, S. R. 325 (1352).

Prelacy, prelacie, *s.* P. S. 312 (b. 1307); E. C. 864; prelacies, *pl.* S. R. 293 (1340).

Prelate, prelat, *s.* S. R. 27 (1275); prelaz, *pl.* 26 (1275).

Premises, premisses (aforesaid things), B. B. i. 6.

Prerogative, prerogative, *s.* S. R. 322 (1352); prerogatyf, *adj.* Y. *a.* 57.

Prescription, prescripcioun, *s.* Y. *c.* 263; prescripcion, Y. *a.* 69.

Present, present, *adj.* L. W. 38; S. R. 36 (1275); Y. *a.* 99.

Present (gift), present, *s.* V.; L. 328; presenz, *pl.* G. 3831.

Present, at, du present, S. R. 397 (1377); en p., Fan. 344.

Present (to living), presenter, *v.* S. R. 293 (1340); Y. *b.* 269; (give), V.

Presentment, presentement, *s.* L. C. 380; presentements, *pl.* S. R. 164 (1311).

Press (throng), presse, *s.* E. C. 3467; L. *b.* 90; N. 1309.

Prest (ready), prest, *adj.* V.; preste, *f.* E. C. 1616.

Presumption, *s*, presumpcion, Y. *c.* 57.

Presumptive, presumptive, B. i. 17.

Prey, praye, *s.* L. 44; F. C. 79; praië, Cre. 669; preie, R. 1108.

Price, pris, *s.* S. R. 298 (1341); L. C. 192; Gi. 646.
Priest; cf. prestre, W. W. 949.
Priestess, prestresse (*sic*), Eneas, 2202.
Primacy, primacie, *s.* P. S. 311 (b. 1307); primacye, L. 170.
Primate, primat, *s.* S. R. 126 (1297); L. *b.* 2.
Prime (hour), prime, *s.* Cre. 123; Y. *a.* 493.
Prince, prince, V.; L. C. 217; princes, *pl.* G. 745; E. C. 1664.
Princess, princesse, R. W. 73 (1376).
Principal, principal, *adj.* Y. *a.* 93; *sb.* 161.
Principality, principalte, S. R. 345 (1354).
Prior, prior, Y. *a.* 45; priour, Y. *a.* 49, 207; priours, *pl.* S. R. 170 (1313).
Prioress, prioresse, Y. *f.* 335.
Priority, priorite, S. R. 191 (1323); priorete, Y. *b.* 37.
Priory, priorie, *s.* L. C. 149; priorye, L. *b.* 142.
Prison, prison, S. R. 28 (1275); Y. *b.* 499; prisone, Y. *a.* 111; prisun, V.; prisoun, L. 430.
Prisoner, prisoun, L. 424; prisouns, *pl.* 404; prisonz, Y. *b.* 497; prisuner, E. C. 1429.
Privation (deprivation), privaciune, P. S. 312 (b. 1307); privacion, Y. *c.* 423.
Privilege, privilege, S. R. 28 (1275); E. C. 558.
Privileged, privilege, *pp.* S. R. 221 (1276 ?).
Privities (secrets), privetez, *pl.* L. *b.* 158.
Privy, *adj.* prive, Y. *a.* 15.
Privy, *s.* prive ostel (*explained*), G. 4417.
Privy seal, prive seal, S. R. 165 (1311); privee seal, 296 (1341).
Prize, prise, *s.* (a thing taken), S. R. 28 (1275); (catch of fish), E. C. 2124; (prize), Be. 50.
Proceed, proceder, *v.* L. A. 183.
Process (in law), proces, *s.* Y. *a.* 49; Y. *d.* 21; L. A. 47.
Procession, processioun, L. 172; processiun, V.
Proclamation, proclamacioun, *s.* L. A. 432.
Proctor; *see* Procurator.
Procuracy, procuracie (power of attorney), Lit. 158 (1325).
Procurator, procuratour, L. *b.* 424; (agent), Lit. 158 (1325); procuratours, *pl.* L. C. 676; L. A. 423.
Procurement, procurement, S. R. 183 (1321).
Procurer, procurour, Y. *d.* 61; (suborner), B. i. 32.
Procures, procure, *pr. s.* S. R. 104 (1285); procurent, *pr. pl.* 29 (1275).
Professed (as a member of a religious order), profes, *pp.* Y. *a.* 21.
Proffer, *s.* profre, F. F. 304; profres, *pl.* L. C. 281.
Proffer, *v.* profrer, Bozon, 166; *pr. pl.* profrent, B. ii. 262.

Profit, profit, *s.* L.C. 148; Y.*c.* 231; S.R. 26 (1275); A.B. 448.

Profitable, profitable, S.R. 391 (1369); profitables, *pl.* 26 (1275); A.B. 478.

Profound, parfund, *adj.* (deep), G. 3416; profound, L.*b.* 406; parfounde, P.S. 232.

Profundity; cf. parfounditez, *pl.* L.*b.* 324.

Progenitors, progenitours, *pl.* S.R. 261 (1330).

Prohibition, prohibicion, Y.*a.* 91; Y.*b.* 239.

Promise, promesse, *s.* S.R. 211 (1286?); L.*b.* 270; E.C. 1248; V.

Promised, promis, *pp.* L.C. 197; promis, 1 *p. pr. s.* V.

Promoters, promoteurs, *s. pl.* L.A. 425.

Promptly, promptement, S.R. 387 (1364).

Pronounced, pronuncie, *pp.* S.R. 268 (1330); Y.*a.* 239.

Proof, prove, *s.* S.R. 348 (1354); pruve, E.C. 3096; pruf, 3320.

Propense, purpense, L.W. 2.

Proper, propre, *adj.* (fit), L.C. 218.

Proper person, propre persone, S.R. 211 (1286?).

Property, *s.* properte, Y.*b.* 31; propertes, *pl.* (particulars), L.*b.* 122.

Prophecy, prophecie, *s.* P.S. 310 (b. 1307); E.C. 3806; V.

Prophets, prophete, G. 1434; prophetes, Be. 87.

Propositions, proposicions, *pl.* S.R. 385 (1364).

Prosecution, prosecucioun, *s.* L.A. 427.

Prosperity, prosperite, S.R. 397 (1377).

Protection, proteccioun, L. 146; proteccion, S.R. 131 (1299); protexion, Y.*c.* 87.

Protestation, protestacion, S.R. 188 (1322); Y.*b.* 421.

Prove, prover, *v.* L. 60; Y.*b.* 271; prove, *pp.* P.S. 241 (1307); provez, *pp. pl.* (tested), L.C. 285; provera, *fut. s.* Y.*a.* 69.

Provender (for cattle), provendre, W.H. 24.

Provenders (prebendaries), provendres, S.R. 293 (1340).

Proverbs, proverbes, *pl.* W.W. 10410.

Province, province, S.R. 302 (1344); Y.*b.* 327.

Provincial, provyncial, *adj.* P.S. 147 (b. 1307).

Provisions, provisions, *pl.* S.R. 316 (1351); provisiouns (stipulations), L.*b.* 140.

Provisors, provisours, *pl.* S.R. 318 (1351).

Provost, provost, N. 519; P.S. 278 (b. 1307); L.*b.* 226; Y.*b.* 199; prouost, L.W. 2.

Prowess, pruesce, L. 72; pruesse, E.C. 317; proesce, P.N. 68; prouesse, F.F. 367.

Proxy, procuracie, *s.* L.A. 423.

Prudence, prudence, C.A. 704.

Psalm, psalme, N. 625.

Psalmist, psalmistre, W. W. 10131.

Psalmody, psalmodie, Gi. 3284.

Psalter, salter, *s.* Cre. 1222; salterii, Be. 724.

Publican, publican, W. W. 10141.

Puddings, puddingez, *pl.* Bozon, 142.

Puff-bread, pouf, *s.* L. A. 353.

Puissance, puissance, Fan. 1014.

Pullet, pullet, *s.* L. A. 466.

Pulpit, pulpit, L. *b.* 306.

Punishable, punisables, *pl.* B. ii. 9.

Punished, puniz, *pp.* S. R. 26 (1275); L. C. 283.

Punishment, punissement, *s.* L. C. 283; punyssementz, *pl.* S. R. 104 (1285).

Puny (lit. younger), *adj.* pune, Y. *a.* 83; Y. *b.* 427; puisne, Y. *c.* 317; pusnez, E. C. 244.

Purchase, purchas, *s.* Y. *a.* 39, 177; purchaz, S. R. 38 (1275).

Purchase (obtain), purchacer, *v.* L. W. 14; purchase, *pp.* Y. *a.* 7; purchace, *pp.* S. R. 36 (1275).

Purchaser, purchasor, *s.* Y. *a.* 161; purchasour, 59.

Pure, *adj.* pure, Y. *a.* 45; L. *b.* 406; P. S. 126 (b. 1307).

Purfle, purfil, *s.* S. R. 381 (1363).

Purgation, purgacioun, *s.* Y. *a.* 397; purgacion (clearing), S. R. 28 (1278).

Purged, purgez, *pp. pl.* (cleared), L. A. 458; purgee, *pp.* P. S. 234 (b. 1307); purgez, *pp. s.* V.

Purification, purificacion, S. R. 255 (1327).

Purify, purifier, *v.* W. W. 12237 (*see* 12166).

Purlieu, puralee, *s.* (perambulation), A. B. 473; S. R. 144 (1305); purale, L. *b.* 318; pouralee, L. C. 197. *See* Thomson's notes on First Forest Charter of Henry III (1829), p. 354.

Purloin; cf. purloigne, *pp.* (prolonged), L. C. 166; purluinnee, *pp. f.* (removed), Cre. 10.

Purple, purpre, L. 180.

Purport, purport, S. R. 354 (1357); Y. *c.* 173.

Purpose, purpos, V.; E. C. 1660, 2363; L. C. 472; Y. *a.* 253.

Purposed, purpose, *pp.* V.

Purpresture, purpresture, B. i. 72.

Purse, burse, *s.* E. C. 929.

Pursuant, *pres. part.* (pursuing), Y. *b.* 67.

Pursue, persuer, *v.* to follow, Y. *b.* 27; pursuer, F. C. 76; pursure, B. i. 93; pursiwre, F. F. 391.

Pursuer, pursuere, pursuer, *s.* L. A. 424.

Pursuit (prosecution), purseute, S. R. 186 (1322); pursuite, *ib.*; (suit at law), L. A. 217.

Purtenance, apurtenances, *pl.* L. R. 244.

Purvey, purveier, *v.* (to provide), L. C. 216; purveer, S. R. 192 (1323); purvoier, V.

Purveyance, P. S. 319 (b. 1307); purveaunce, 23 (b. 1307).

Purveyors, purveours, *s. pl.* S. R. 137 (1300).

Pyoine, *s.* (pæony), L. A. 224.

Q

Quail (bird), quaille, *s.* P. S. 294 (b. 1307); quayle, L. *b.* 246.

Quaint; cf. bon queyntes, *adj. pl.* (of a good pattern), L. C. 78.

Quaintly, quaintement, L. 258; queintement (well), F. C. 47.

Quality, qualitet, *s.* Cre. 114.

Quantity, quantite, S. R. 27 (1275); 97 (1285).

Quarrel (crossbow-bolt), quarel, L. 494; P. S. 284 (b. 1307); quareus, *pl.* E. C. 4567.

Quarrels, quareus, *s. pl.* (square pieces), E. C. 2291; quarrel, *pl.* 2294.

Quarrels, quereles, *s. pl.* S. R. 34 (1275).

Quarry (of deer), cuiriee, Eneas, 3641.

Quarry; cf. quarrer, *s.* (stone out of a quarry), Y. *c.* 113.

Quart (measure), quart, S. R. 321 (1352); L. A. 266.

Quarter (measure), quarter, S. R. 311 (1351); quartier, L. C. 379.

Quarter, quarter, *s.* (quarter-piece of a trunk of a tree), L. C. 80; quarters, *pl.* Y. *a.* 139.

Quarter (a man), quartroner, *v.* S. R. 183 (1321).

Quartered, quartere, *pp.* F. C. 45.

Quashed, *pp.* quasse, Y. *a.* 111; quassez, *pp.* L. *b.* 128; quassee (broken), *pp. f.* N. 1503. Cf. Lat. *quassatum*, Y. *a.* 23.

Quay; keye, B. B. i. 126; la kaye seint Paul (St. Paul's Wharf), Lit. 432 (1332); kayes, *pl.* Lit. 48 (1321); kaies, *pl.* L. A. 476; kayes, *ib.* (Lat. *kaia*, L. C. 338).

Question, questiun, S. R. 342 (1353); questiun, Cre. 1115; questiuns, *pl.* 1098.

Queyntise, *s.* (quaint dress), L. C. 226.

Quiet, quyete, *s.* L. 392; quiete, L. A. 462; S. R. 275 (1336).

Quilt, quilte, R. W. 74 (1376); coiltes, *pl.* V.

Quintain, cintainne, *s.* (French *of France*), P. S. 2 (b. 1216).

Quires, quaiers, *pl.* R. W. (1360).

Quisse, *s.* (thigh), Be. 1065; E. C. 4152, 4165.

Quit, quite, *adj.* (free), Y. *b.* 505; quit, L. *b.* 298; quites, *pl.* Y. *a.* 91; S. R. 32 (1275).

Quit-claim, quiteclamance, *s.* Y. *a.* 21.

Quitclaims (makes a quit-claim), quite cleyme, *pr. s.* Y. *a.* 21.

Quittance, quitance, Y. *a.* 181; Y. *c.* 43; quitances, *pl.* S. R. 292 (1340).

Quiver, cuivre, Eneas, 1475.

R

Rage, rage, *s.* P. S. 283 (b. 1307); Fan. 46.

Rageman, *s.* (the name of a statute), S. R. 44 (1276).

Raisin; cf. raisin, *s.* (cluster of grapes), Be. 858; *pl.* raisins (grapes), 859; reysins, L. A. 224.

Rakers, rakyers, *s. pl.* (scavengers), L. A. 335.

Rally, ralier, *v.* R. 1518; relye, *pr. s.* L. 220; relie, Conq. of Ireland, 641.

Ramp (climb), ramper, *v.* (to ramp as a lion), Bevis, 1660; raumpent, *pr. pl.* L. *b.* 180; (lioun) rampant, *pres. pt.* R. C. 2.

Rancour, rancour, L. C. 219; S. R. 124 (1297); rauncours, *pl.* L. C. 167; rancur, V.

Random, at, a raundoun (vigorously), L. 88; de randun (eagerly), E. C. p. 18, l. 15.

Rank, renc, *s.* (ring of people), E. C. 3363; rencs, *pl.* (ranks), E. C. 1923.

Rankle; cf. rancle, *s.* (rankling sore), E. C. 2677; ranclee, *pp. f.* (festered), 4166; arancle, *pp.* (putrified), E. C. 2615.

Ransom, ranson, *s.* Y. *a.* 39; raunson, S. R. 44 (1276).

Rape, rap, *s.* S. R. 211 (1286?); Y. *a.* 137; rape, S. R. 246 (1325); Y. *b.* 499.

Rascal, rascaylle, *s.* (host), P. S. 293 (b. 1307); raskayle, (rabble), L. 136; raskaylle, L. *b.* 296.

Rash, racher, *v.* (to tear down), Be. 371.

Rate, rate, *s.* S. R. 345 (1354).

Rate, retter, *v.* (to reprove), Conq. 2643.

Ratified, ratifie, *pp.* S. R. 292 (1340); ratefia, *pt. s.* Y. *a.* 183.

Ravin (rapine), ravine, L. *b.* 346; L. C. 18.

Ravish, ravir, *v.* Y. *c.* 321; ravise, *pr. s.* L. A. 368; ravist *pt. s.* Y. *b.* 499; raviz, *pp.* E. C. 2100.

Ravishers, ravisours, *s. pl.* S. R. 275 (1336).

Ravishment, ravissement, Y. *f.* 343; Y. *g.* 147.

Ray (of light), rai, *s.* V.; Cre. 249; E. C. 2791; ray, L. 128.

Ray (fish), raye, raie, *s.* L. A. 234.

Ray (cloth of), drap de raye, S. R. 314 (1351); (striped cloth), draps de large raye, Lit. 40 (1318); reies, *pl.* 125.

Reality, realte, *s.* Y. *c.* 59.

Realm, realme, *s.* P. S. 304 (b. 1307); S. R. 157 (1311); Y. *b.* 509.

Rearguard, rergarde, *s.* P. S. 294 (b. 1307); reregard, L. *b.* 282; arere-gard, *s.* E. C. 4595.

Reason, raisoun, *s.* L. W. 46; reison, G. 2324; reasoun, L. A. 225; resone, Y. *a.* 3; resoun, Y. *c.* 177.

Reasonable, resonable, S. R. 35 (1275); 158 (1311); L. A. 46.

Rebatement, rebatement, S. R. 330 (1353).

Rebel, reveler, *v.* S. R. 157 (1311).

Rebels, rebelx, *s. pl.* S. R. 341 (1353); cf. rebelle, *adj.* (rebellious), L. A. 494.

Rebound; cf. rebundir, *v.* (re-echo), V.

Rebuke, rebuke, *imp. s.* L. *b.* 108.

Rebut, reboter, *v.* Y. *b.* 439; rebote, *pp.* Y. *b.* 99; reboteray, *fut.* Y. *b.* 209; rebotaynt, *impf. pl.* (repulsed), L. 92.

Receipt, receyte, *s.* Y. *c.* 59; receite, Y. *c.* 295.

Receive, receive, *pr. s. subj.* S. R. 27, 33 (1275); receivre, *v.* S. R. 46 (1278); L. C. 472.

Receiver, recevor, *s.* Y. *c.* 187; receivour, L. A. 219; receyvours, *pl.* S. R. 282 (1340).

Recet, recet, *s.* (place of resort), S. R. 102 (1285); recette, Y. *c.* 191; reset (abode), 321.

Recite, reciter, *v.* (rehearse), S. R. 99 (1285).

Reclaimed (as a falcon), reclame, L. 408.

Recluse, reclus, *s.* E. C. 1866.

Recognisance, reconisaunce, S. R. 53 (1283); reconisance, Y. *a.* 7, 231.

Recoils, se recolt, L. *b.* 292; recuillant, *pres. pt.* 176.

Recomforted, recomfortez, *pp. pl.* S. R. 282 (1340); recunfortez, V.

Reconciled, reconcilez, *pp.* L. 392.

Record, record, *s.* S. R. 52 (1281); Y. *a.* 51, 91, 237.

Record, *v.* recorder, P. N. 41; Fan. 905; recorde, *pp.* Y. *f.* 23; W. W. 7642.

Recorders, recordours, *s. pl.* L. C. 151.

Recount, recunter, *v.* Cre. 116; reconter, H. 2; recunte, *pr. s.* E. C. 1794; recontie, *pp.* N. 1072.

Recouped, recoupe, *pp.* S. R. 297 (1341).

Recourse, recours, S. R. 191 (1323); soleill recours (sunset), S. R. 353 (1357).

Recover, recouerer, *v.* L. W.

47 ; recovere, *pr. s. subj.* Y. *a.* 19 ; recoverir, *v.* S. R. 33 (1275) ; rekevera, *fut. s.* Y. *a.* 11.

Recovery, recovery, Y. *c.* 53 ; recoverie, Y. *b.* 421 ; recoverer (*v. as sb.*), Bevis, 1031.

Recreant, recreaunt, L. *b.* 110 ; recreant, F. F. 345 ; Bevis, 1796 ; recreiant, Fan. 1031.

Recreation, recreacioun, L. 204.

Rectify, rectifier, *v.* W. W. 65 ; Bozon, 161.

Rector, rectour, L. *b.* 394.

Redemption, redempcioun (ransom), L. 488 ; redemptiun, Be. 218 ; redempciun, V.

Redoubtable ; cf. reduter, *v.* (fear), E. C. 4270.

Redress, redresser, *v.* Y. *a.* 241 ; redrescer, L. C. 380 ; redresce, *pp.* E. C. 1990.

Refection, refectiun, Ps. 22. 2.

Refectory, refaitur, *s.* E. C. 2312.

Referring, referaunt, *pres. pt.* Y. *b.* 397.

Reform, reformer, *v.* P. S. 278 (b. 1307) ; refurmer, A. B. 450.

Refrain, refrener, *v.* S. R. 266 (1330) ; (check), L. *b.* 366 ; refreign, *imp. s.* (restrain), Gi. 309.

Refresh, refreschir, *v.* E. C. 38.

Refuse, refusent, *pr. pl.* S. R. 29 (1275) ; refuser, *v.* L. C. 226 ; refusa, *pt. s.* Y. *a.* 423.

Refute (refuge), refute, *s.* L. 2.

Regained, regayne, *pp.* L. 36, 80.

Regal, regal, *adj.* (kingly), S. R. 45 (1278) ; P. S. 301 (b. 1307).

Regard, regard, *s.* S. R. 26 (1275) ; E. C. 28, 3530 ; regarde, S. R. 187 (1322).

Regard, regardent, *pr. pl.* (look on), L. 174 ; regarde, *pr. s.* (beholds), 178.

Region, region, G. 1468 ; Conq. 2694 ; regioun, L. 160 ; regiun, Cre. 1156 ; V.

Register, registre, *s.* E. C. 1648.

Registered, registrez, *pp.* L. 462.

Regrater, regratier, *s.* L. A. 288 ; regrater, L. C. 193 ; regratours, *pl.* L. A. 46.

Regrateress, regrateresse, *s.* L. A. 266.

Regretted, regretoit, *imperf. s.* P. N. 358 ; regreta, *pt. s.* F. F. 396 ; regretant, *pres. pt.* (bewailing), N. 187 ; regrater, *v.* (bewail), Bevis, 1389.

Rehearsed, rehercez, *pp. pl.* S. R. 187 (1322) ; rehersa, *pt. s.* Y. *a.* 325.

Reign, regne, *s.* L. C. 190.

Reign, reigner, *v.* P. S. 127 (b. 1272) ; regner, V.

Rein (of a bridle), resne, L. 490 ; V. ; (bridles), rednes, *pl.* R. 1586 ; Fan. 318.

Reins (of the body), rayns, *pl.* L. 166 ; reines, P. S. 296 (b. 1307) ; reyns, Bozon, 104.

Rejected, regetee, *pp. f.* N. 893.
Relation, relacioun, *s.* Y. *b.* 97; relacion, L. A. 517.
Release, reles, *s.* S. R. 133 (1299); Y. *c.* 347; relees, L. C. 100; relais, L. W. 32.
Released, relessa, *pt. s.* Y. *a.* 255; releissoms, 1 *pr. pl.* S. R. 124 (1297); relesse, *pp.* L. R. 280.
Relics, reliques, *pl.* N. 971; Ch. 160; G. 3329; relikes, E. C. 2596; relike, *s.* L. 260.
Relief, relief (aid), L. W. 20; Y. *a.* 133; relif, Y. *c.* 111; relefs, *pl.* S. R. 191 (1323).
Relieve (the poor), relever, *v.* L. C. 224; releve, *pp.* S. R. 158 (1311).
Religion, religion, S. R. 26 (1275); Y. *a.* 17; Y. *b.* 423.
Religious, religiuse, *adj.* E. C. 1485.
Religious, religious, *s. pl.* (religious men), S. R. 26 (1275); 140 (1300).
Relinquished, relinquiz, *pp. pl.* S. R. 252 (1326).
Remain, remeindre, *v.* S. R. 36 (1275); E. C. 3866; remaint, *pr. s.* Cre. 917; remayne, *pr. s. subj.* B. i. 24; remainent, *pr. pl. subj.* (may remain), A. B. 472; remaynent, *pr. pl.* L. C. 62.
Remainder, remeindre, *s.* L. A. 495.
Remand, remaunder, *v.* (send back), P. S. 313 (b. 1307).
Remedy, remedie, *s.* S. R. 28 (1275); Y. *a.* 427; Y. *c.* 231.
Remedy, *v.* remedier, R. W. 146 (1397).
Remember, remembrer, *v.* S. R. 124 (1297).
Remembrance, remembrance, E. C. 2579; Cre. 307; V.
Remission, remissiun, V.
Remitted, remis, *pp.* S. R. 188 (1322).
Remnant, remenant, L. W. 47; Y. *c.* 295; E. C. 1040; remenaunt, S. R. 38 (1275).
Remount, remunter, *v.* (re-ascend), E. C. 2098.
Remove, *v.* remoever, L. A. 457; removez, *pp. pl.* L. A. 50.
Renable, resnable, *adj.* (eloquent), E. C. 1602; A. B. 476.
Render, rendre, *v.* S. R. 47 (1278); P. S. 290 (1307).
Renewed, renovele, *pp.* S. R. 346 (1354).
Reney (deny), renaiast, *pt. s. subj.* G. 2901.
Renounce, renuncye, *pr. s. subj.* Y. *b.* 497.
Renown, renun, *s.* E. C. 891; renoun, L. 160; L. C. 23.
Renowned, renumee, *pp. f.* Fan. 771.
Rent, rent, *s.* Y. *c.* 43; rente, Y. *a.* 5; S. R. 158 (1311).
Rent-charge, *s.* rent-charge, L. A. 472.
Renunciation, renunciacioun, S. R. 318 (1351).
Repair, *s.* repaire (resort), R. 1398.
Repair, repeirent, *pr. pl.* L. C. 191; repeiraint (went), P. S. 277 (b. 1307).

Repassed, repassez, *pp.* L. *b.* 126.

Repast, repast, Bozon, 181.

Repeal (recall), repel, *s.* S. R. 252 (1327).

Repealed, repellait, *impf. s.* P. S. 317 (b. 1307); repele, *pr. s.* L. *b.* 352.

Repel, repeller, *v.* Y. *d.* 95.

Repent, repentir, *v.* L. *b.* 64; se repent (he repents), L. 420; me repent (I repent), Cre. 56.

Repentance, repentance, W. W. 1294.

Replenished, replenye, *pp. f.* L. 218; replenis, *pp.* S. R. 131 (1299); repleni, *pl.* V.

Replevied, replevi, *pp.* S. R. 161 (1311); Y. *a.* 13.

Replication, replicacioun, B. i. 142.

Reply, *v.* replier, Y. *f.* 7; replia, *pt. s.* 353.

Reported, reporte, *pp.* S. R. 178 (1318).

Repose, repos, *s.* G. 4050, 4134; P. S. 144 (b. 1307); Be. 332; E. C. 983.

Repose, reposer, *v.* Cre. 205; V.

Reprisals, represailles, *s. pl.* S. R. 339 (1353).

Reproach, reproce, *s.* E. C. 1263; L. *b.* 396; reproeche, L. C. 281.

Reproofs, reproves, *pl.* S. R. 387 (1364).

Reprove, reprover, *v.* L. 110, 112; repruver, Cre. 64; reprove, *pp.* E. C. 3308.

Repugnant, repungnant, *pres. pt.* Y. *c.* 311; repugnant, Y. *b.* 103.

Request, requeste, *s.* E. C. 2332; L. C. 202; V.

Require, requer, 1 *pr. s.* P. S. 314 (b. 1307); requert, *pr. s.* E. C. 2346.

Rere-suppers, rere-supers, *pl.* W. W. 5785.

Rereward, rere-warde, L. 18.

Rescue, rescos, *s.* Y. *c.* 457; rescouse, Y. *b.* 129; rescusse, V.

Rescue, rescure, *v.* V.

Resemblance, resemblance, W. W. 4000.

Resembles, resemble, *pr. s.* S. R. 219 (1284?); E. C. 3567; resemblat, *pt. s.* Be. 254.

Reservation, reservacion, Y. *g.* 77; reservacions, *pl.* S. R. 317 (1351).

Reserved, reserve, *pp.* L. C. 195; L. A. 495.

Resident, resident, *adj.* L. A. 216.

Residue, somme residue, S. R. 344 (1353); la residue, R. W. 39 (1360).

Resign, resignerai (I will resign), L. R. 148.

Resist, resister, *v.* S. R. 387 (1364).

Resort, resort (recovery, refuge), L. 130; Be. 789; Y. *c.* 147.

Resort, resortir, *v.* (to return), L. C. 222; resortyr (to withdraw); Y. *a.* 441; sunt resortiz, *pt. indef. pl.* G. 2970.

Respite, respit, *s.* P. S. 290 (b. 1307); S. R. 96 (1285); Y. *b.* 109; respiterent, *pt. pl.* F. F. 402.

Respond, respondre, *v.* (answer), S. R. 32 (1275); 132 (1299); Y. *a.* 17; Y. *c.* 51.

Response, respons, S. R. 180 (1320); 37 (1275); Y. *c.* 51; respunses, *pl.* Y. *a.* 37.

Restitution, restitucion, S. R. 96 (1285); Y. *c.* 55.

Restore, restorer, *v.* V.; L. 122; P. S. 60 (b. 1272); (rebuild), E. C. 2025; restore, *pp.* Fan. 51.

Restrain, restreindre, *v.* S. R. 166 (1311).

Resurrection, resurrectiun, *s.* E. C. 2462; Cre. 101.

Resuscitated, resuscite, *pp.* (revived), Y. *c.* 467; resuscitez, *pl.* V.

Retail, by, a retail, S. R. 178 (1318); L. C. 362, 387; en retaille, S. R. 313 (1351).

Retain, reteyne, *pr. s. subj.* S. R. 132 (1299); retegne, Y. *b.* 127; retent, *pr. s.* E. C. 705.

Retenaunce, retenaunce, *s.* (company of men), P. S. 319 (b. 1307).

Retreat, to sound the, soner la retrete, B. B. i. 427.

Retreats, se retret, L. 418; Y. *c.* 345; se ount retraitz, *pt. indef. pl.* S. R. 330 (1353).

Retreats, retretes, *s. pl.* (ebbs of the tide), L. A. 381; L. C. 150.

Retted, rete, *pp.* (Lat. *rectatus*). L. W. 48; rette (accused), A. B. 478, 484.

Return, returner, *v.* S. R. 97 (1285); Cre. 501; returnaunt, *pres. pt.* S. R. 32 (1275).

Return, return, *s.* S. R. 31 (1275); retourn, Y. *a.* 201; Y. *b.* 385.

Returnable, retornable, *adj.* Y. *a.* 85.

Reveal, reveler, *v.* P. S. 314 (b. 1307).

Revels, reveaux, *pl.* P. N. 474.

Revelation, revelacium, V.

Reverence, reverence, L. R. 210; C. A. p. 124, l. 311.

Reverse, *s.* revers, Y. *a.* 15, 95; Y. *c.* 127.

Reversed, reverse, *pp.* Y. *a.* 11; V.

Reversion, reversion, Y. *a.* 131, 151; Y. *d.* 31.

Revert, reverter, *v.*; Y. *b.* 99; revertir, E. C. 4598; S. R. 36 (1275); Y. *c.* 95.

Revery, reverye (raving), L. *b.* 168.

Revest (in law), revestre, *v.* Y. *c.* 281.

Revile, reviller, *v.* Bozon, 73; cf. Gloss. to Gower; reuilie, *pp.* W. W. 11980.

Revisited, revisitez, *pp.* H. 912; revisite, V.

Revive, revivre, *v.* N. 797.

Reward, *s.* reward, R. W. 86 (1361).

Reward, rewarder, *v.* L. 176. [Cf. Lat. *rewardum* = award; Y. *a.* 79.]

Ribalds, *s. pl.* ribaus, P. S. 126 (b. 1272); ribaldes, L. *b.* 360. [*See* P. S. 137.]

Ribaldry, rybaldye, L. *b.* 144; ribaudrie, W. W. 3464.

Ribands, rubaignes, *pl.* S. R. 380 (1363); rubayn, *s.* 381.

Rice, rys, *s.* L. A. 224.

Riches, richesce, L. 328; richesces, *pl.* V.

Riff-raff, ryf et raf (every scrap), Bozon, 122.

Rime, rym, *s.* (rhyme), P. S. 236 (b. 1307); R .C. 8.

Rime, rimer, *v.* Cre. 55; rymer, P. S. 231 (b. 1307).

Riot (confusion), riote, *s.* V.; E. C. 578; L. C. 198; ryot, L. A. 312.

Rioters, riotours, S. R. 364 (1361); L. A. 259.

Rivelings (shoes), rivelins, *s. pl.* P. S. 283 (b. 1307); rivelinges, L. *b.* 232.

River, rivere, *f.* G. 2968; L. C. 304; ryvere, L. A. 288; rivers, *pl.* L. A. 506; S. R. 315 (1351).

Roast, rost, *s.* (roast meat), L. C. 227; roste, P. S. 301 (b. 1307).

Roast, *v.* rostir, R. 941.

Rob, robber, *v.* S. R. 164 (1311); robbez, *pp.* L. 44.

Robber, robeour, S. R. 159 (1311); robberes, P. S. 236 (b. 1307).

Robbery, roberie, *s.* S. R. 32 (1275); Y. *b.* 517, 519; L. W. 3; roberye, Y. *c.* 319.

Robe, robe, *s.* V.; Y. *a.* 201; robes, *pl.* S. R. 145 (1305).

Roberdesmen, Roberdesmen, S. R. 268 (1330).

Rocks, roches, *pl.* L. 154.

Roll, roule, *s.* S. R. 38 (1275); Y. *a.* 51; A. B. 475; roules, *pl.* Y. *a.* 181; rolles, *pl.* Y. *g.* 73.

Romance (language), Romantz, E. C. 154; Romanz, G. 6443; en romanz, Fan. 245.

Rook (at chess), rok, R. C. 25.

Rosette, rosette, R. C. 15.

Rote (lyre), rote, V.

Rouncy (horse), runcin, V.

Round, rund, *adj.* V.; E. C. 2293; rounde, L. *b.* 174; ruunt, Be. 860.

Roundly, roundement, *adv.* L. *b.* 172; L. A. 459.

Rout (band of men), route, L. 78; rute, E. C. 2954; V.

Route (way), rute, *s.* P. S. 287 (1307); Be. 41.

Rowel, ruele, *s.* (small wheel), Cre. 1163.

Royal, roial, *adj.* P. S. 234 (b. 1307); reial, Be. 637.

Rubbish, robouse, robous, *s.* L. A. 579, 581.

Rubric, rubriche, L. *b.* 176.

Ruby, rubi, V.; rubie, Lit. 456 (1332); R. W. 37 (1360).

Rue (herb), ruwe, Bozon, 107.

Ruin, ruine, *s.* E. C. 1394; V.

Ruins, in, en ruyns, L. *b.* 14.

Rule, reule, *s.* Cre. 979.

Rule, reuler, *v.* S.R. 351 (1357).
Rumour, rumour, L. A. 462.
Russet, russet, S. R. 381 (1363).
Rut, *v.*; cf. ruteison, Bozon, 179.
Ruwel-bone (*in* Chaucer); cf. roal (rock-crystal), V.

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Sable (her.), sable, R. C. 7.
Sack, sac, *s.* P.S. 183 (b. 1307); sak, S. R. 160 (1311); L. A. 226; saks, *pl.* L. A. 226.
Sacrament, *s.* (oath), E. C. 3599; V.; sacremenz, *pl.* S. R. 126 (1297).
Sacrifice, sacrifise, *s.* Cre. 346; sacrifice, V.
Sacrilege, sacrilege, W. W. 6628, 6630; Y. *f.* 69.
Sacristan, secrestoin, N. 1400; secrestein, E. C. 1998.
Safe and sound; cf. sein et sauf, N. 923.
Safe conduct, sauf conduyt, S. R. 281 (1337).
Safeguard, sauve garde (safe-keeping), S. R. 53 (1283); L. A. 45, 220.
Safety, sauvete, *s.* P. S. 233 (b. 1307).
Saffron, saffran, *s.* L. A. 224; Bozon, 119.
Sage, sage, *adj.* E. C. 136; Cre. 439; sages, *pl.* S. R. 136 (1300).
Saints, seinz, *s. pl.* L. W. 13.
Salamander, salamandre, *s.* Be. 660.
Salary, salarie, *s.* L. A. 48; saleire, L. C. 222.
Salmon, saumun, *s. pl.* E. C. 2129, 2178; salmuns, *pl.* G. 445; salmons, L. A. 507.
Salmon; cf. saumuncel, *s.* (little salmon), E. C. 2179.
Salt-cellars, salers, *s. pl.* L. C. 461.
Saltire, sautour, R. C. 13.
Salvation (safety), salvacion, S. R. 275 (1336); salvacioun, L. *b.* 288; L. A. 457.
Samite, samyt, R. W. 31 (1360); F. F. 287.
Sanctity, seintete, *s.* E. C. 2027.
Sanctuary, saintuarie, S. R. 298 (1341); seintuarye (holy relics), L. 424.
Sandal; cf. lit de sandal, R. W. 35 (1360).
Sanguine, sanguines, *adj. pl. f.* (bloody), G. 3142.
Sapience, sapience, Ps. 18. 7.
Sapphire, *s.* saphire, Be. 1466; safires, *pl.* G. 4887; safirs, V.
Sardines (gems), sardines, G. 4888.
Sardius, sardius, *s.* Be. 1470.
Sardonyx, sardonix, *s.* Be. 1469.
Satchel, sachel, Bozon, 180.
Satin, satyn, R. W. 32 (1360).
Satisfaction, satisfaccion, S. R. 387 (1364).

Sauce, sawes [*sic*], S. R. 279 (1336).

Saucers, sausers, *pl.* R. W. 24 (1360); Bevis, 1760.

Savage, salvage (wild), G. 198; Be. 897; savage, P. S. 234 (b. 1307); E. C. p. 4; sauvages, *pl.* Y. *a.* 247.

Save, sauve, *prep.* L. C. 151.

Saved, *pp.* save, Y. *c.* 467; savez, *pl.* S. R. 141 (1300); sauvez, *pl.* 39 (1275).

Saviour, saveur, G. 951.

Savour, *s.* sauur, W. W. 1950.

Savours, savoure, *pr. s.* Y. *c.* 269.

Sawyers, sawyers, *s. pl.* (*Eng*)., L. A. 729.

Scabbard, escauberge, Registrum Malmesburiense, p. 55.

Scammony, escamonie, Gi. 855.

Scandal, eschandre, *s.* (insult), E. C. 4321. *See* **Slander.**

Scantling, escauntiloun, *s.* (dimension), L. A. 278.

Scarce, escars, *adj. pl.* (niggard, sparing), Be. 602; eschars, L. C. 18.

Scarcity, escarcete, *s.* P. S. 186 (b. 1307); escharcete, L. C. 23.

Scarlet, scarlet, S. R. 330 (1353); escarletes, *pl.* G. 2149; escarlates, *pl.* Tristan, i. 132.

Scavage, escawenge, *s.* L. C. 62 (*see* Gloss.); scawenge, L. A. 223.

Scents, sent, *pr. s.* Be. 198; V.

Sceptre, ceptre, G. 6025; E. C. 1288; esceptre, Eneas, 3136.

Scholar, escoler, *s.* P. S. 126 (b. 1272); V.

School, escole, *s.* S. R. 103 (1285); E. C. 904; L. C. 283.

Science, *s.* escience, *s.* Cre. 111.

Scorch, escorchent, *pr. pl.* (strip), E. C. 3747; escorchez, *pp.* (flayed), L. *b.* 300; escorchie, *pp.* (flayed), R. 567; escorchez, L. R. 272.

Scorned, escharni, *pt. s.* H. 936; *pp.* V.; escharnierent, *pt. pl.* F. F. 348; escharnissant, *pres. pt.* W. W. 3233.

Scorpion, scorpiun, Cre. 540.

Scot (payment), escot, *s.* S. R. 221 (1276?).

Scot and Lot; *see* L. A. 269.

Scourges, escurgies, *pl.* V.; escorges, L. *b.* 430.

Scout; cf. escoute, *pr. s.* (listens), E. C. 2154.

Scribe, scribe, B. B. i. 404.

Scrip; cf. escrepe (a scarf), Ch. 80, 85.

Scripture, escripture, *s.* E. C. 1741; Be. 270.

Scriveners, escriveins, *s. pl.* Cre. 77.

Scroll, escrouet, S. R. 190 (1322); escrouez, *pl.* Y. *b.* 75.

Scruple, scruple, W. W. 11322.

Scrupulous, scrupulus, W. W. 11345.

Scupper (?); cf. escopirent, *pr. pl.* (they spit), W. W. 8202 (b. 431); escopirent, *pt. pl.* (spat), C. A. 1123.

Seal, seal, *s.* S. R. 53 (1283); L. C. 66; seale, L. C. 148; seaul, Y. *a.* 467.

Sealed, seale, *pp.* L. C. 284.

Search, sercher, *v.* S. R. 274 (1335); L. 112; cerche, *pr. s.* S. R. 219 (1284?); serchez, *pp. pl.* L. C. 80.

Search, serche, *s.* S. R. 274 (1335); Y. *b.* 425.

Searchers, serchours, *pl.* S. R. 274 (1335).

Season, seisone, *f.* S. R. 322 (1352); saisun, Cre. 354; seson, Y. *c.* 373; R. W. 34 (1360); sesone, F. F. 277; seisons, *pl.* G. 5372.

Second, secund, S. R. 257 (1328); Cre. 957; secunde, E. C. 161.

Secret, secrei, *s.* G. 3638.

Secular, *adj.* seculer, Y. *a.* 133; *as sb.* 59.

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Seignor, seniour, *s.* L. W. 52; seynur, Y. *a.* 49.

Seignory, seignurie, *s.* (lordship), S. R. 131 (1299); seynurie, Y. *a.* 461.

Seised of, seisi, *pp.* Y. *a.* 3; seisir, *v.* (to be seised of), S. R. 285 (1340).

Seisin, seisine, *s.* S. R. 36 (1275); Y. *a.* 3.

Seizable, seisable, *adj.* S. R. 368 (1361).

Seize, seiser, *v.* L. 362.

Sell, selle, *s.* (saddle), L. C. 458.

Semblance, semblance (appearance), G. 1982; V.

Semblant, semblant, *s.* (countenance), E. C. 635; V.

Senator, senatour, L. 70; senatur, 76.

Sendal, cendal, *s.* L. C. 148; cendale (Gloss.).

Seneschal, seneschal, S. R. 137 (1300); Y. *a.* 395; senescal, L. 172.

Sense, sens, *s.* (intelligence), E. C. 15, 56; Cre. 241.

Sentence (doom), sentence, L. *b.* 34; E. C. 560; sentences, *pl.* S. R. 123 (1297).

Sepulchre, sepulcre, *s.* V.; E. C. 3484, 3514; Be. 141.

Sepulture, sepulture, *s.* (tomb), V.; E. C. 441; (burial), Y. *b.* 339; E. C. 2279.

Sequestered, sequestrat, *pt. s.* Y. *b.* 159.

Sequesterers, sequestrers, *pl.* F. C. 89.

Sequestration, sequestre, *s.* L. A. 202.

Serf, serf, *s.* (servant), Be. 1331; serfs, L. *b.* 388; serfs, *pl.* S. R. 221 (1276?); E. C. 606; V.

Sergeant, serjaunt, *s.* S. R. 34 (1275); Y. *a.* 423; serjant, Y. *a.* 65; serjeant, 69.

Serjeant-at-arms, serjeaunt as armes, P. S. 280 (b. 1307).

Sermon, sermoun, L. 234; sermun, Cre. 7; V.; sermon, P. S. 147 (b. 1307).

Serpent, serpent, Cre. 730; serpenz, *pl.* G. 1991.
Serried, sarre, *pp.* L. *b.* 312; serre, V.
Servant, servaunt, *s.* L. A. 209; servant, V.
Serve, servir, *v.* G. 2110; V.
Service, *s.* service, Y. *a.* 133; S. R. 33 (1275); services, *pl.* Y. *a.* 45.
Serviceable, servisable, F. F. 361.
Session, session, S. R. 390 (1368); sessions, *pl.* 313 (1351).
Sever, severoms, 1 *pr. pl.* (exclude), S. R. 126 (1297); severe, *pp.* Y. *a.* 471; ceverer, *v.* 387.
Several (separate), *adj.* several, Y. *a.* 93.
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Signification, significacion, *s.* Y. *c.* 309.
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Simony, simonye, L. *b.* 346; Gi. 2247.
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Simplicity, simplicite, *s.* E. C. 1053; simplete, G. 3815.
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Soil (land), soyl, *s.* Y. *a.* 247; soil, Y. *c.* 53; Y. *d.* 9.
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Sole, sole, *adj. fem.* (alone), Y. *c.* 187; Y. *a.* 21; soul, *adj.* Y. *a.* 475.
Sole (fish), soel, L. A. 244.
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Solemn, solempne, *adj.* S. R. 28 (1275); Y. *a.* 471.
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Soler (upper room), soler, V.; solairs, *pl.* E. C. 2900.
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Squash; esquassé (*var. reading* quassé), broken in pieces, Bevis, 1226; cf. esquessir, *v.* (to crush), E. C. 260; esquacher, B. i. 314.
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Stop up, estoper, *v.* Y. *b.* 23; estuper, Be. 784; estope, *pp.* L. *b.* 98; estopez, *pp. pl.* S. R. 246 (1325).
Store, estor, *s.* S. R. 288 (1340); P. S. 141 (b. 1307); L. C. 385.
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Subject, suget, *adj.* E. C. 1712.

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Sudden, sodeyne, S. R. 255 (1327); sudeine, E. C. 3257.

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Sue, suire, *v.* S. R. 27 (1275); sure, Y. *a.* 473.

Suffer, soeffrir, *v.* (permit), Y. *c.* 319.

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Suffice, suffisent, *pr. pl.* S. R. 221 (1276?).

Sufficient, sufficient, *adj.* Y. *c.* 33; suffisantes, *pl.* S. R. 188 (1322).

Suffragan, *s.* suffragan, L. R. 72.

Sugar, zucre, *s.* L. A. 224.

Suggestion, suggestion, S. R. 321 (1352); suggestioun, P. S. 274 (b. 1307).

Suit (at law), sute, *s.* Y. *a.* 223; seute, 69, 79; suite, S. R. 27 (1275); siute, syute (Lat. *sectam*), A. B. 472, 480; (petition), suete, F. C. 87.

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Suitors, sutors, *s. pl.* Y. *b.* 501; Y. *c.* 339; suitiers, S. R. 35 (1275).

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Summit, sumette, *s.* Y. *c.* 69.

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Summons, somons, *s.* Y. *c.* 69; L. C. 123; somonz, Y. *a.* 13; somonse, *s. f.* S. R. 29 (1295); somonses, *pl.* L. C. 221.

Sumnor, *or* **Summoner,** sumenour, *s. pl.* L. W. 47.

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Supper, sopere, *s.* S. R. 279 (1336); soper, L. C. 227; P. S. 140 (b. 1307); super, E. C. 3538.

Supposes, suppose, *pr. s.* Y. *a.* 35; Y. *c.* 19; supposee, *pp. f.* S. R. 320 (1352).

Surcease, surseer, *v.* S. R. 300 (1344); sursesent, surseisent, *pr. pl. subj.* 49, 52 (1278–9). *See* below.

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Surety, seurte, *s.* S. R. 30 (1275); Y. *c.* 463; L. C. 167; suretee, L. A. 187.

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Surmounts, surmounte, *pr. s.* L. C. 16; surmunte, E. C. 385; surmunte, *pp.* Be. 746.

Surname, surnun, *s.* Be. 1080; surnouns, *pl.* S. R. 378 (1363).

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Surprised (took by surprise), surprist, *pt. s.* P. S. 280 (b. 1307); suspris, *pp.* L. 468; V.

Surquedry (pride), surquiderye, L. 178; surquiderie, E. C. 4509.

Surreptitious, surreptice, S. R. 334 (1353).

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Survey, surveer, *v.* S. R. 285 (1340); L. C. 195; surveier, L. A. 512.

Surveyor, surveour, *s.* L. *b.* 402; surveours, *pl.* L. C. 126; S. R. 289 (1340).

Survive, survive, *pr. s. subj.* Y. *a.* 59; Y. *b.* 367; *pr. s.* S. R. 224 *a* (b. 1327); survivent, *pr. pl.* L. *b.* 150.

Suspected, suspecte, *pp.* S. R. 163 (1311); suspectz, *pl.* L. A. 312.

Suspended, suspendu, *pp.* S. R. 49 (1278); L. 410; L. C. 282.

Suspense, in, en suspens, S. R. 328 (1352).
Suspension, suspencion, *s.* Y. *c.* 449.
Suspicion, suspeciun, *s.* S. R. 29 (1275); 97 (1285); suspecioun, L. C. 283.
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Tailors, taillours, *pl.* S. R. 312 (1351).
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Talent (wish, desire), talent, V.
Tally, taille, L. A. 214; tayle, Y. *a.* 69; tailles, *pl.* S. R. 319 (1352).
Talons, talouns, *s. pl.* (heels), P. S. 321 (b. 1307).
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Targe, targe, *s.* L. 22; tarche, C. A. 666; targe, B. B. i. 314; R. C. 30; Fan. 75.
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Taverners, taverners, *s. pl.* L. C. 304.
Tawny, taune, *adj.* L. C. 129; tanne, R. W. 25 (1360).
Tawyers, *s. pl.* (Eng.) tawyers, L. A. 720.
Tax, tax, *s.* S. R. 289 (1340).
Taxation, taxacion, S. R. 366 (1361); L. C. 193.

Taxer, *v.* to tax (in law), Y. *a.* 247; taxe, *pp.* S. R. 48 (1278).
Taxers, taxours, *pl.* S. R. 256 (1327).
Teal, tele, *s.* L. A. 466.
Temper (mortar), temprer, *v.* L. 112.
Temperance, temperance, W. W. 12247.
Tempest, tempeste, G. 1964; tempestes, *pl.* E. C. 3494; tempestez, Cre. 568.
Templars, Templers, *pl.* S. R. 184 (1321); L. C. 689.
Temple, temple, *s.* L. 32; L. *b.* 110; V.
Temple-Bar, Temple-barre, S. R. 349 (1354).
Temporal, temporale, *adj.* Y. *b.* 87; temporal, V.
Temporalities, temporalitees, *pl.* S. R. 255 (1327).
Tempted, temptez, *pp.* Be. 568.
Tenancy, tenaunce, *s.* Y. *c.* 27.
Tenant, tenant, *s.* Y. *a.* 223; Y. *b.* 311; tenaunt, S. R. 36 (1275).
Tended towards, tendi, *pt. s.* V.; tendant, *pres. part.* Be. 1566.
Tender, tendre, *adj.* Y. *a.* 29; L. *b.* 118.
Tender age, tender age (*sic*), L. 58.
Tenderly, tendrement, *adv.* E. C. 2558.
Tenement, tenement, Y. *a.* 5, 75, 137; S. R. 32 (1275); V.
Tenour (meaning), tenour, F. F. 364.
Tenour, tenur, *s.* A. B. 448; tenure, L. C. 472.
Tense; cf. tens, *s.* (time), Y. *a.* 15; V.; N. 168.
Tent, tente, V.; L. *b.* 64; tentes, *pl.* L. *b.* 60.
Tenure, tenure, *s.* L. W. 23.
Tercel, *s.* tercel (bird), L. C. 305.
Tercelet (hawk), tercelet, S. R. 369 (1361).
Term, terme, *s.* L. W. 3; S. R. 48 (1278); Y. *a.* 7; E. C. 3435.
Termagant, tervagant, W. W. 4112; Bevis, 916.
Terminated, termine, *pp.* Y. *a.* 403.
Termor, termor, *s.* Y. *c.* 305.
Testament (will), testament, L. *b.* 16.
Testator, testator, Y. *c.* 161; testatour, Y. *a.* 305; Y. *b.* 313.
Testers (of a bed), testers, R. W. 181 (1399).
Testimony, testimonie, L. W. 6, 14; Ch. 488.
Tetchy; cf. tecche (habit, manner), G. 2668; Bozon, 122.
Texture, *s.* texture, L. A. 225.
Theology, theologye, L. *b.* 346.
Throne, throne, C. A. 638.
Thrums, tromes, *s. pl.* L. C. 123.
Tierce (canonical hour), terce, *s.* L. C. 191.
Tierce, hour of, tierce heure, L. C. 469; houre de tierce, F. C. 77.
Tiff (to deck out); cf. atiffement (equipment), L. *b.* 38, 46.
Tiger, tigre, Bozon, 26; V.
Tilers, tilers, *s. pl.* L. A. 260.

Timbrel, timbre, La Clef, 2607.
Tinkle, *v.* tincler, W. W. 4084.
Tissu, *pp.* woven, L. C. 124; tisseus, *pl.* 125.
Title, title, *s.* S. R. 325 (1352); Y. *a.* 101, 151.
Toft, toft, S. R. 218 (b. 1327); toftes, *pl.* Y. *b.* 319.
Toil, toelle (torment), *s.* L. *b.* 444.
Tomb, toumbe, L. 183, 340; tumbe, E. C. 4375; V.
Topaz, topacius, *s.* Be. 1473; topaces, *pl.* G. 4887.
Torches, torchez, *pl.* F. C. 84.
Torment, torment, V.; turment, V.; Be. 385; G. 2406; turmenz, *pl.* G. 2151; torment (tempest), *s.* S. R. 218 (1284 ?).
Tormented, tormentez (storm-tossed), L. 244; turmente (tortured), V.
Tormenter, tormenter (executioner), L. 378.
Tort, tort (damage), *s.* Y. *a.* 257.
Total, totale, *adj.* S. R. 32 (1275).
Totted (added up ?), tottee, *pp. f.* S. R. 389 (1368).
Touch, *s.* tuche, S. R. 140 (1300).
Touch, toukier, *v.* V. H. 11; touche, *pr. s.* S. R. 30 (1275); tochez, *pp.* L. 214; tochat, *pt. s.* Y. *a.* 429; tucher, *v.* V.
Tournaments, turneimenz, W. W. 4207; tournementz, B. i. 125.
Tourney, turney, torney, *s.* S. R. 230 (14th cent.).
Tourney, tournayent, *pr. pl.* L. 174.
Towel, tuaille, *s.* E. C. 2775; towaill, R. W. 71 (1376); towailles, *pl.* L. C. 459.
Tower, tour, *s.* S. R. 301 (1344); L. C. 190; L. 420.
Trace, trace (track), Be. 80, 82; traces, *pl.* E. C. 1152.
Trailbaston, trayllebastoun, *s.* P. S. 233; trayllebastoun, 231 (b. 1307). *And see* pp. 319, 383; Y. *d.* 57; L. *b.* 360. Cf. traylebaston, F. C. 29. [Note.—It seems to have been applied to the offence (stick-carrying) by certain outlaws; see Rot. Pat. 33 Edw. I.] *Also* traillebaston, Lit. 374 (1331).
Train; cf. traine, *pp.* dragged along, P. S. 280 (b. 1307); treine, L. C. 284; trayne, P. S. 321 (b. 1307).
Traitor, traitur, G. 1171; traiture, Be. 465; tretre, L. C. 469; traitres, G. 517.
Trance, transe, *s.* E. C. 1291, 1318; traunce, F. C. 4.
Tranquillity, tranquillite, S. R. 193 (1323); L. 56; L. A. 464.
Transcript, transcript, Y. *g.* 255.
Transactions, transaccions, R. W. 162 (1397).
Transfigured himself, se transfigura, W. W. 6769.

Transfiguration, transfiguraciun, *s.* E. C. 2572.

Translate, translater, *v.* G. 6436; translatee, *pp. f.* V.; translate, *pp.* (transferred), Y. *b.* 97.

Translation (removal), translacion, F. C. 33; translacioun, B. i. 259.

Transmutation, transmutacioun, *s.* Y. *c.* 315.

Travail, travail, *s.* (work), V.; Cre. 145; (trouble), L. W. 28; E. C. 1514; S. R. 98 (1285); travaille (labour), L. A. 267.

Travail, travailler, *v.* V.; trauailer (to vex), L. W. 29; traveillai (I have toiled), Cre. 53.

Traversable, *adj.* traversable, Y. *g.* 31.

Traverse, tranverser, *v.* S. R. 368 (1361); traverser, Y. *a.* 291; L. *b.* 348; traverse, *pp.* Y. *c.* 65.

Traverse, travers, *s.* Y. *c.* 107.

Treacherous, tricherus, W. W. 5151; tricherous, Bozon, 160.

Treachery, tricherye, L. 56; L. C. 219; trecherie, Ps. 33. 13.

Treason, treson, *s.* S. R. 30 (1275); treison, G. 515; traison, H. 599; treyson, P. S. 60 (b. 1272).

Treasure, tresor, S. R. 162 (1311); V.; tresour, P. S. 242 (1307); tresors, 126 (b. 1272).

Treasurer, tresorer, *s.* S. R. 50 (1278); P. S. 304 (b. 1307).

Treasury, tresorye, L. *b.* 14; tresorie, Y. *g.* 255.

Treat, traiter, *v.* Cre. 86; Be. 191; treter, A. B. 449; treta, *pt. s.* Y. *c.* 363; trete, *pp.* S. R. 26 (1275).

Treaty, tretiz, *s.* L. C. 166, 674, 677; traitie, P. N. 416.

Treble, treble, *adj.* (threefold), Y. *c.* 175.

Treble, treble, *s.* (three times the sum), S. R. 32 (1275).

Tregetour; cf. tregetter, *v.* (to enchant), L. *b.* 64.

Trellis; cf. treiller (to enclose with hurdles), W. H. 114.

Trembles, tremblet, *pr. s.* Cre. 678; tremble, E. C. 1456; Fan. 242; tremblait, *impf. s.* L. 184.

Tremor (dread), tremour, S. R. 211 (1286?).

Trenchant, trenchant, *pres. pt.* Fan. 1377; trenchanz, *pres. pt.* (cutting), Be. 369. Cf. trenche, *pr. s.* (cuts), Be. 320.

Trespass, trespas, *s.* L. 388, 420; S. R. 27 (1275); Y. *a.* 79.

Trespass, trespasser, *v.* (to cross over), Be. 52; trespasserent, *pt. pl.* (disobeyed), V.

Trespasser, trespassour, S. R. 178 (1318); trespassours, *pl.* 44 (1276); L. A. 280.

Trestles, tresteles, *pl.* L. *b.* 46;

trestelez (a support), E. C. 3996.

Tribulation, tribulacion, G. 5157; tribulacioun, L. *b.* 124; tribulaciun, V.

Tribute, tribute, L. 216; tribut, P. S. 185 (b. 1307).

Tried, trie, *pp.* Y. *a.* 397.

Trifles, trofles, L. 264; trofle, *s.* (falsehood), E. C. 1844; trufle, *s.* 3557; V.

Trinity, trinitet, *s.* Cre. 28; trinite, V.

Tripping, tripant, *pres. pt.* R. C. 32.

Trips, *s. pl.* trippes (dances), W. W. 4305.

Trists, tristres, *pl.* (hunting-stations), Gi. 1587.

Trivets, trepez, *s.* pl. H. 1017.

Tron (weight), trone, *s.* L. C. 63.

Tronage, tronage, *s.* L. A. 226.

Troubled, truble, *pp.* Cre. 140; trublee, *pp. f.* V.; troblez, *pl.* Cre. 793; troubliz, *pl.* S. R. 385 (1364).

Trover, trover, *v.* (find), S. R. 48 (1278); P. S. 236 (b. 1307); trove, *pp.* Y. *a.* 23.

Truant (impostor), truaunt, Bevis, 281; truan, truantz, V.

Truce, trues, G. 567; triwes, G. 3046; triewes, Fan. 769; trives, G. 3042; trewe, *s.* S. R. 300 (1344); L. *b.* 112; tvere (*for* treue?), P. S. 292 (b. 1307); lestruwes, *pl.* F.C. 92; le truwe, *s.* F. C. 46; treu, *s.* V. H. 7.

Truck (to barter), troquier, *v.* La Clef, 1067.

Trumpets, trompes, *pl.* L. 216, 458; troumpes, 480.

Trumpets, to sound, trumper, L. 202.

Truncheon, tronsoun (broken piece of a sword), Bevis, 448; truncuns, *pl.* (broken pieces of lances), E. C. 275.

Trunk (a box), trunk, Liber Albus, iii. 415; (of a tree), trunk, W. W. 11090; trunc, *s.* E. C. 3766; truncs, *pl.* (bits of wood), L. A. 288.

Trusses, trusse, *pr. s.* (packs up, carries), E. C. 1976; trusees, *pp. pl. f.* Be. 527.

Tuition, (protection), tuicion, S. R. 194 (1323).

Tumbled, tumbé, *pp.* R. C. 30.

Tumbrel, tumberel, L. C. 285; S. R. 218 (1284).

Tun, tonel, *s.* S. R. 156 (1309); L. C. 62.

Tune, tun, *s.* (tone, voice), E. C. p. 18, l. 15.

Tunicles, tunicles, *pl.* R. W. 150 (1393).

Tunics, tunikes, *pl.* Gi. 2255.

Tunnel (for catching birds), tonel, Bozon, 173.

Turbary, turberie, *s.* Y. *c.* 485; W. H. 66.

Turbot, turbut, *s.* L. A. 234; turbuz, *pl.* G. 445.

Turn, turner, *v.* Cre. 1536; turna, *pt. s.* E. C. 3436; turneront, *fut. pl.* H. 652.
Turn, tourn, *s.* S. R. 352 (1357); turne, Y. *c.* 423.
Turrets, turettes, *pl.* F. C. 49.
Turtle, turtre, *s.* Be. 1249.
Tyrant, tirant, E. C. 177; Be. 1334; G. 937; L. *b.* 428; V.

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Uncle, uncle, L. 78; G. 188; Y. *a.* 181.
Unicorn, unicorn, R. C. 12; unicornes, *pl.* Ps. 21. 22.
Union, union, Be. 1551.
Union, *s.* (pearl), Be. 1482.
Unity, unite, *s.* S. R. 186 (1322).
University, universite, Y. *c.* 429; univercyte, Y. *a.* 297.
Usage, usage, L. C. 201; Y. *a.* 267, 327; S. R. 100 (1285).
Use, us (usage), *s.* H. 860; Y. *a.* 409.
Use; cf. oes, *s.* (use, profit, Lat. *opus*), A. B. 474, 482; oeps, L. C. 202; S. R. 144 (1299).
Used, usees, *pp. pl. f.* S. R. 28 (1275); usent, *pr. pl.* (use, are wont), L. A. 217.
Usher, usser, G. 5995; ussers, *pl.* 5982, 5999; ussher, L. C. 475. Cf. hus (= doors), Y. *b.* 23.
Usual, usueles, *adj. pl.* L. A. 295.
Usurpation, usurpacion, S. R. 46 (1278).
Usurped, usurpe, *pp.* S. R. 46 (1278).
Usurer, *s.* usurer, E. C. 4305.
Usury, usure, *s.* S. R. 221 (1276?); Be. 297; L. A. 259.
Utas, oetaves, S. R. 310 (1351); utaves, Y. *b.* 407; utavs, Y. *a.* 75.
Utility, vtilite, W. W. 1314, 7870.

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Vacancy, vacation, *s.* Y. *c.* 177.
Vacant, vacante, *adj.* Y. *c.* 211.
Vacations, vacacions, *pl.* S. R. 32 (1275); 294 (1340).
Vagrant, wakerant (wandering), L. R. 126; walcrant, Gi. 783; wacrant, Bozon, 72; (*and see* wakerours, B. i. 181).
Vain, vains (weak), G. 6364; veine (empty), Cre. 847; veins (vain), Be. 935.
Vain, in, en veyn, P. S. 232 (b. 1307); en vein, V.
Vainglory, vaineglorie, L. R. 150.
Vair (fur), veir, *s.* G. 5560, 5983. [Cf. Lat. *varium*, vair, L. C. 9, and Glossary.]
Vairy (in heraldry), veire, L. *b.* 430.
Vale, val, L. 80; E. C. 4587.
Valet, valet, *s.* (servant), Y. *b.* 267; vallet (workman), L. C.

129; valets (servants), valletz, *s. pl.* S. R. 353 (1357); vadletz, P. S. 137 (b. 1307).

Valiant, vaillant, *adj.* V.; G. 1289; (excellent), Cre. 104; vaillaunt (worthy), P. S. 241 (b. 1307).

Valley, ualee, R. 513; valeys, *pl.* F. F. 227; vallees, *s. pl.* G. 1400.

Valour, valour, *s.* L. 2; valur, Fan. 260.

Value, value, S. R. 33 (1275); 47 (1278); 132 (1299); Y. *a.* 25.

Van (for winnowing), van, W. H. 98.

Vanguard, avauntgarde, L. *b.* 312; avantgarde, P. N. 253 (cf. *vandites* = aforesaid, L. R. 308); la vant garde, F. F. 317.

Vanished, evaniz, *pp.* E. C. 3778.

Vanity, vanite, *s.* E. C. 3385; V.

Vanquished, venqui, *pt. s.* E. C. 1259; Cre. 384; venquist, *pt. s.* H. 984.

Vantage, *s.* vantage (advantage), Y. *b.* 209.

Variable, variable, R. W. 177 (1399).

Variance, variance, Y. *a.* 227; (variation), Y. *a.* 67; Y. *c.* 5.

Variation, variacioun, *s.* Y *a.* 381.

Varies, varie, *pr. s.* E. C. 93.

Vassal, vassal, V.; vassals, *pl.* Cre. 698.

Vassalage, vasalage, *s.* (prowess), Conq. 3057; Cre. 823; vasselage, E. C. 11, 165.

Vaunt, vanter, *v.* E. C. 281; V.

Vavasour, vavasur, V.; vavasour, L. 302; uauassur, L. W. 20; vavasours, *pl.* P. S. 282 (b. 1307). See Gloss to L. C.

Veal, vel, *s.* (calf), Y. *b.* 401; L. C. 83.

Vehement, vehement, *adj.* (strong), Be. 1269.

Veil, veille, *s.* S. R. 380 (1363); veilz, V.; veyl (a sail), F. F. 371.

Veins, veynes, *pl.* L. *b.* 428; veines, 430; veine, *s.* (source), E. C. 3074.

Vellum, veeslin, V.

Velvet, velvet, R. W. 48 (1361); 69 (1376); velwet, 130 (1392).

Vend, vendre, *v.* S. R. 285 (1340); L. C. 189.

Vendible, vendables, *pl.* S. R. 269 (1335); L. C. 303.

Vendor, vendour, S. R. 159 (1311); L. A. 226.

Venge, uengier, *v.* R. 1709.

Vengeance, vengance, E. C. 3261; vengeaunce, L. *b.* 228; venjaunce, S. R. 104 (1285).

Venison, venison, S. R. 374 (1362); venysoun, L. 470; veneson, S. R. 161 (1311); veneysun, A. B. 478; venesoun, Y. *c.* 261.

Venom, venim, Be. 745, 747.

Venomous, venymouse, Y. *a.* 353.
Vent (sale), vente, *s.* Y. *c.* 55; A. B. 475; L. C. 194.
Ventail, ventaile, L. *b.* 428; R. C. 9.
Venue, venue, *s.* (resort), S. R. 26 (1275); Y. *c.* 15; (coming), L. C. 228, 297.
Venue (of the justices), venue des justices, S. R. 211 (1286?).
Verdict, verdit, B. ii. 44; veirdiz, *pl.* S. R. 212 (1286?).
Verdigris, vert de Grece, Gi. 853.
Verdure, verdur, E. C. 3773, 3810.
Verdurer, verder, *s.* L. 470; Y. *a.* 395; verders, verdeers, *pl.* S. R. 161 (1311).
Verge, verge (limit), *s.* S. R. 138 (1300).
Verger; cf. verge, *s.* (rod), L. A. 459; (sceptre), L. C. 463.
Verger (orchard), verger, V.
Verified, verifie, *pp.* W. W. 3396.
Veritable, veritable, *adj.* (true), L. A. 217, 218.
Verity, verite, S. R. 390 (1368); veritet, Cre. 244.
Vermeil, vermaile (red), L. 344; vermeilles, *pl.* G. 2147.
Vermilion, vermiloun, *s.* L. A. 224.
Vermin, vermine, *s.* Be. 747; V.
Vernal, vernal, *adj.* Cre. 979.
Vernicle, vernicle, R. W. 152 (1297).
Verse, vers, G. 6492.
Vert, vert, *s.* S. R. 290 (1340); Y. *c.* 261; A. B. 478; *adj.* (green), L. C. 125.
Very, verrai, *adj.* E. C. 2135; verai, E. C. 2871; verreye, *f.* L. C. 194.
Vesper, vespre, *s.* V.; G. 280; Be. 140; E. C. 3357.
Vessel (of silver), vessel, S. R. 273 (1335); vessele, L. C. 61; vessel, *pl.* P. S. 186 (b. 1307); vessele, E. C. 3366; (ship), vessel, B. i. 16; B. B. i. 418.
Vessels (ships), vesselx, *pl.* S. R. 383 (1364).
Vest, vester, *v.* (to clothe); L. C. 131; se vesti (was vested in), Y. *b.* 357.
Vestments, vestemenz, *s. pl.* G. 3917; vestement, *pl.* E. C. 2170.
Vesture, vesture, *s.* (clothing), S. R. 48 (1278); E. C. 1982; Y. *b.* 309; vesteure, Be. 103; N. 379.
Vetch, vesz, *s.* L. C. 125.
Vial, fyole, L. 490.
Viand, la viande, Lit. 72 (1322); viande (meat), E. C. 3362; viaunde, L. C. 130; viandes, *pl.* V.
Vicar, vicaire, Y. *a.* 413; vicare, L. *b.* 212; Y. *b.* 255; vikeres, *pl.* S. R. 287 (1340).
Vice, vice, *s.* E. C. 689.
Vice-Admiral, vis admirail, B. B. i. 428.

Vicious, vicious, B. ii. 83.
Victor, victor, L. *b.* 60.
Victory, victorie, *s.* P. S. 125 (b. 1272); Cre. 625.
Victual, vitaille, *s.* S. R. 27 (1275); L. C. 192; vitailles, *pl.* 262 (1330).
Victualled, vitaillee, *pp. fem.* F. F. 371.
Victuallers, vittailers, *s. pl.* S. R. 282 (1340); vitaillers, L. A. 272.
View, view (sight), L. A. 182; vewe, Y. *a.* 67, 73; S. R. 192 (1323); veue, Y. *a.* 165; vue, E. C. 2784.
Vigil, vigile, *s.* Cre. 952.
Vigorous, vigrus, *adj.* E. C. 284; vigerous, F. C. 52.
Vigorously, vigorousement, L. 302; H. 869.
Vigour, vigur, *s.* Cre. 456; Fan. 261.
Vile, vil, *adj.* Be. 342.
Vilein, *s.* vilein (peasant), Y. *c.* 57; villein, S. R. 228 (1324?); vyleyn, Y. *a.* 41; P. S. 138.
Vilely, vilement, L. 438; L. C. 18.
Vill, vile, *s.* (farm, or town), Y. *a.* 25.
Villain. *See* **Vilein**.
Villainy, vilanie, *s.* G. 3760.
Villenage, vilenage, Y. *g.* 219; B. ii. 13.
Vine, vigne, *s.* Be. 864; vignes, *pl.* V. H. 1.
Vintage, vendenge, S. R. 331 (1353).
Vintners, vynters, *s. pl.* S. R. 392 (1369); viniters, *pl.* Bozon, 19; Vineter, *s.* (*proper name*), Y. *b.* 301.
Viol, viele, V.; F. F. 359; fioles, *pl.* F. C. 76.
Violence, violence, E. C. 2432.
Violently, violenment, S. R. 386 (1364).
Virgin, virgine, G. 3753; Cre. 524; virgne, V.
Virginity, virginite, W. W. 3054; C. A. 673.
Virtue, vertu, S. R. 157, 158 (1311); V.
Virtuous, vertuous, *adj.* H. 155.
Visage, visage, V.; L. 190; faux visages (masks), L. A. 647.
Viscount, visconte, *s.* (sheriff), S. R. 28 (1275); viconte, Y. *a.* 7; viscunte, A. B. 455; viscountes, *pl.* L. C. 130.
Vision, avisiun, *s.* E. C. 631; V.; avision, N. 585.
Visit, visiter, *v.* L. C. 224; L. *b.* 292.
Visors, visers, *pl.* W. W. 4258; cf. vysureez, *pp. pl.* (masked), F. F. 344.
Vivers (victuals), vivres, *s. pl.* S. R. 269 (1335).
Vivers (fish-ponds), vivers, B. ii. 67.
Vivify, vivefie, *imper. sing.* (quicken), Ps. 118. 37.
Voice, voice, L. 260; voiz, Be. 970; E. C. 1487.
Void, voide, *adj. f.* Y. *b.* 299; Y. *c.* 185; L. C. 199.
Void (leave), voider, *v.* V.; S. R. 162 (1311); L. 164; voyderount, *fut. pl.* L. C. 168.

Voidance, voidance, *s.* S. R. 293 (1340).
Volume, volum, R. W. 25 (1360).
Vouch, voucher, *v.* S. R. 36 (1275); Y. *b.* 337; vocher, Y. *a.* 3; Y. *b.* 7.
Voucher, *s.* voucher, Y. *a.* 229; vocher, 29, 49.
Vow, vuu, E. C. 1094, 1232; wu, V.; avou, L. *b.* 88.
Vow, voer, *v.* N. 806; vouait, *impf. s.* P. S. 316 (b. 1307).
Voyage, vayage, L. 94; veage, G. 4733; veiage, E. C. 1519; voiages, *pl.* B. B. i. 12.
Vulture, vulturs, V.

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OBSERVATIONS

ON SOME PECULIARITIES OF ANGLO-FRENCH SPELLING.

I HERE reprint (with some additions), from The Modern Quarterly of Language and Literature for November, 1898, the principal Canons which concern the spelling of Anglo-French scribes who wrote out pieces in English, with especial reference to the thirteenth century. Most of these were first published in a paper on the Proverbs of Alfred, printed in the Phil. Soc. Trans., 1895–8, p. 399.

The chief point is that English was often written out by Anglo-French scribes who wrote the words as they *themselves* pronounced them, in a way which few Englishmen would have thought of. And they seem to have been rather careful phoneticians.

It is therefore a question of great interest to know which were the sounds that they found difficult to pronounce. I here draw up a list of their habits in the form of Canons; and supplement these with a few selected examples.

Initial Sounds. To an Anglo-French scribe the difficult initial sounds were *h*, *wh*, *th*, *wu* (or *wo*), and *y* (consonant). Of these, *wh*, *th*, *wu*, *y* can hardly be said to exist in Old French, and *h* was slight. I take them in order.

1. The French initial *h* was weak, the English *h* was strong. Hence a confusion; and we find, in the Lay of Havelok, *Henglishe* for *Englishe*, *avelok* for *Havelok*. For further examples, see below.

2. Old French had no initial sound of *sh*. The modern French *ch* was pronounced by the Norman as E. *ch* in *church*. In trying to say *sh*, he merely sounded *s*. Hence he wrote *sal* for *shal*. The medial *sh* often appears as *ss*.

3. Old French had no initial *th*. Hence the Norman scribes adopted the A. S. *thorn*-letter (þ) as a new symbol. Some used the *eth*, or crossed *d* (ð). The substitution of *t* for *th*, as in *Torp* for *Thorp*, is rare, except after *d* or *t* at the end of the preceding word. For final *th*, see Canons 14, 15.

4. The English *wh*, as in modern Northern English, became a mere *w*, though also written *uw*. They wrote *wat* for *what*, *uwilc* for *hwilc*.

5. The Norman could sound initial *w* before *a*, as in *warant* (warrant); or before *e*, as in *werre* (war). But not before *u* (sometimes written *o*). Hence we find *ulf*, *wlf*, for *wulf* (wolf). The *w* in *wlf*, a wolf, was pronounced like the Welsh *w*; and this (I believe) accounts for the Welsh symbol.

6. There was no common use of initial *y* (consonant) in Norman. Hence we find *ou* for *you*.

Medial Sounds. The chief one to be noted is *r*.

7. The *r* was more strongly trilled than in English. Hence we find *arum* for *arm*; *coren* for *corn*.

Final Sounds. They had difficulties with final *gh*, *ght*, *ld*, *lk*, *nd*, *ng*, *nk*, *t*, and *th*.

8. The *gh* was a Norman symbol, to express the sound of A. S. medial or final *h* (sounded like the *ch* in the Scottish *loch*, or *ch* in German).

9. Hence *ght* was a most difficult sound for them; for which *st* was sometimes substituted. Such a pronunciation as *līst* (somewhat like mod. E. *least*) was a passable imitation of A. S. *liht* (M. E. *light*, G. *licht*). *Ght* also becomes *wt* or *t*.

10. Final *ld* was difficult. We find *fel* for *feld* (field).

11. Final *lk* was difficult. Such a word as *ilk* became *il* for some writers, and *ilek* for others; the introduction of a short *e* enabled them to pronounce the *k*.

12. Final *nd* became *nt*; as in *ant* for *and* (very common); or sometimes *n*, as in *lon* for *lond*, land.

13. Final *ng*, *nk*, were new to them. We find curious confusion; hence *kinc* for *king*, *dring* for *drink*, *bringhe* for M. E. *bringe*.

14. The E. final *t* sounded differently. I fancy it sounded to them stronger, with a sort of emphatic final splutter. Hence we find *leth* for *let* (he let). This *th* is by no means our E. *th*, but a *t* with an explosive sound after it, like *let'*. We even find *thown* for *town*.

15. Final *th*, especially in an unaccented syllable, became *d* or *t*. We find *wid* for *with*; and *signefied* for *signefieth* (signifieth).

16. Their *z* was a real *ts*, as in modern German; and even *c* (before *e*) occurs with the same force. Hence *assez* is the mod. E. *assets*; and *milce* represents *miltse*, from A. S. *milds*, *milts*. Hence also the use of *ce* (= *tse*) for *che* in Domesday Book.

The vowels likewise deserve attention. Perhaps the most remarkable are the diphthongs *oe* or *eo* (cf. E. *people*) and *ui* (noted on p. 22, at the end of the article on *build*). I subjoin some selected examples, which might be indefinitely multiplied [1], mostly taken, for convenience of ready reference, from Morris's Specimens of Early English, Part I, which is cited by the section and line, as in the Glossary.

1. Use of *h*. Examples of a needless prefixed *h* may be found in the Glossary, which gives *hagt* for *agt*, care; *haxede* for *axede*, asked; *helde* for *elde*, age; *hende* for *ende*, end; *herdes* for *erdes*, lands; *herdne* for *erdne*, errand; *hete* for *ete*, to eat;

[1] I believe that there are some hundreds of examples of A. F. spelling in Morris's edition of the Old English Homilies, First Series. I observe no mention of this in the Grammatical Introduction.

hic for *ic*, I; *hin* for *in*, inn, dwelling; *hold* for *old*. Cf. also *hi-fulled*, *hi-funde*, *hi-heren*, with *hi-* for A. S. *ge-*. On the other hand, we find *ali* for *hali*, holy; *e* for *he*; *om* for *hom*, home. All from sections 3 *b*, 6 *b*, 13, 15, 18.

2. *S* for *sh*. See, in the Glossary, *særes*, shears; *sal*, shall; *samie*, to be ashamed; *solde*, should; *srid*, shrouded; *srud*, shroud; *sullen*, shall (plural); *sures*, showers; from sections 6, 12, 13, 15, 17 *b*. Medially, *ss* is sometimes used, as in *wasse*, to wash, 1. 12, 15. 2291.

3. *T* for *Th*. The use of *tat* for *that*, *tis* for *this*, *tus* for *thus* may be due to the occurrence of a preceding dental, and is found in the Ormulum. But we find *Torp* for *Thorpe* in Domesday Book, and the occurrence of *Teodbald* for *Theodbald* in the A. S. Chronicle (2. 106) is significant. Note also *d* for *th*, as in *dat*, 15. 1974.

4. *W* for *wh*. See, in the Glossary, *wam*, whom; *wan*, when; *wane*, when; *wanene*, whence; *wanne*, when; *warese*, *warsæ*, wheresoever; *warevore*, wherefore; *wat*, what; *wer*, where; *werbi*, whereby; *werefore*, wherefore; *wet*, what; *wi*, why; *wile*, while; *wit*, white; *witsunnedei*, Whitsunday; *wy*, why; from sections 1, 2, 3 *a*, 4, 6 *b*, 12, 13, 16, 17, 19. Note also *wat* for *quath*, quoth; Havelok, 595. Also *uw* for *wh*, as in *uwilc*, for *hwilc*, 3 *a*. 94; *qu* for *wh*, as in *quat*, what, 15. 2123; *quile*, while, 15. 2041.

5. The Glossary gives *wlf*, wolf, *wlvine*, she-wolf; both in 18. 573. Note also *wndri*, I wonder, 16. 228; *wrthen*, to become, 16. 408; *wnienge*, abode, 16. 614; *suteliche*, plainly, A. S. *swēotollice*; *suþe*, very, 16. 667, 19. 860, as compared with *swuðe*, 9. 351. And cf. *hw* for *hu*, how, 17 *a*. 138.

6. The Glossary gives *ou*, *ow* for *you*, and *our* for *your*; 7. 65; 9. 143; 14. 29; 16. 1697; 17 *a*. 224.

7. Cf. *coren*, corn, 4 *d*. 45, 15. 2104; *harem*, harm, 17 *b*. 198.

8, 9. The symbol *gh* is still in use, though the sound is lost. Cf. also *liht*, light, adj. and sb.; *licht*, lighteth, 13. 50;

lict, light thou, 18. 585; *ligten*, to alight, 12. 32; showing the use of *ht*, *cht*, *ct*, *gt*, as equivalent to *ght*. Also *ðurg*, through, 12. 3; *nout*, naught, not, 12. 18. The MS. of Horn (sect. 19) has *miste*, might, 8; *doster*, daughter, 249; *plist*, plight, 410; as the footnotes testify.

10. We find *shel*, shield, 18. 489; *gol*, gold, 18. 357; *fel*, field, 19. 853.

11. We find *swil* for *swilk*, such, 15. 2388; and *ileke* for *ilke*, 13. 82.

12. We find *ant* for *and*, 7. 12 (and often); *an* for *and*, 15. 2068 (and often); *lon* for *lond*, land, 18. 340. Cf. *ef* for *eft*, 15. 2337; *clackes* for *clackest*, 16. 81; *bes* for *best*, 18. 354.

13. *Dringe* for *drinke*, drink, 6 *b*. 546; *drong* for *dronk*, drank, 6 *b*. 565; *kink* for *king*, 13. 41; *offrinke*, offering, 13. 37; *amon*, among, 16. 164.

14. The use of *th* for *t* is also found. For examples, see my Preface to Havelok, p. xxxviii, and the footnote.

15. *Wit* for *with*, 18. 700; *wid* for *with*, 2. 96; *seyt* for *seyth*, saith, 18. 647; *hauet* for *haveth*, hath, 18. 564; *signefied* for *signefieth*, signifies, 13. 55; *bitockned*, betokeneth, 13. 119; *drinked*, drinketh, 13. 129; *wurtscipe* for *wurðschipe*, 2. 70; *wart* for *warth*, i.e. became, 2. 101.

16. For *milce*, mercy, and *milcien*, to show mercy, see the Glossary. Cf. *offiz* (pronounced as *offits*), 15. 2071. Note *æuez* = *æfets* = *æfest*, 2. 96; also *bletcæd* = *bletced* = *bletsed*, blessed, 2. 190.

Some special texts offer further peculiarities. Thus Domesday Book has *ch* for *k* before *e* and *i*, as in *Sudwerche*, Southwark, *Chingestone*, Kingston; also *o* for *wo* = *wu*, as in *Odetone*, Wotton, *Orde*, Worth. But the above Canons will usually suffice for the purpose of understanding the Middle-English sounds which the Anglo-French symbols may not unfrequently denote.

ADDITIONAL NOTE ON 'BUD'; *see* p. 20.

In *Reliquiæ Antiquæ*, i. 36, col. 2, and in Wright's Vocabularies, ed. Wülcker, col. 556, l. 7, we find the entry '*Butunus*, *i.* butuns, *i.* hoepe.' This is to say, the Late Lat. *butunus* is equivalent to the A. F. *butuns*, and the M. E. *hoepe*. The last word is the mod. E. *hip*, in the sense of 'fruit of the dog-rose'; consequently, the A. F. *butuns* not only meant 'a bud' in general, but also 'the fruit of the dog-rose' in particular. This wholly clinches the etymology given at p. 21 in a very remarkable way. The curious spelling *hoepe* (probably due to an A. F. scribe) is not noted in the N. E. D.

ADDITIONAL NOTE ON 'TAW'; *see* p. 294.

At p 294, I note that 'Johnson gives a quotation [for *taw*] from Swift, but I cannot find it.'

Mr. Doble, with the help of a friend, has been more successful; and kindly informs me that the lines occur in 'The Lamentation of Glumdalclitch,' printed in Courthope and Elwin's edition of Pope, iv. 505, and in the Globe edition of Pope, p. 492.

Not finding this poem in Cary's edition of Pope, or in Abbott's Concordance, I did not feel wholly satisfied as to this result; and, looking for 'The Lamentation of Glumdalclitch' in the index to Chalmers' British Poets, found the reference to vol. x. p. 494, where the poem is printed amongst the works of Gay, and is followed by 'A Lilliputian Ode.' Chalmers has a note to this effect—'In Faulkner's edition

this poem is ascribed to Pope, and the Lilliputian Ode to Arbuthnot.' The fact that both poems are founded on Gulliver's Travels explains how Dr. Johnson made the mistake of ascribing the former to Swift.

Moreover, just at the end of Johnson's Life of Gay, occurs this remark:—'Those [poems] that please least are the pieces to which "Gulliver" gave occasion; for who can much delight in the echo of an unnatural fiction?' This shows that, in Johnson's more deliberate opinion, the author of the lines containing *taw* was really John Gay.

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